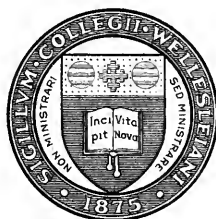


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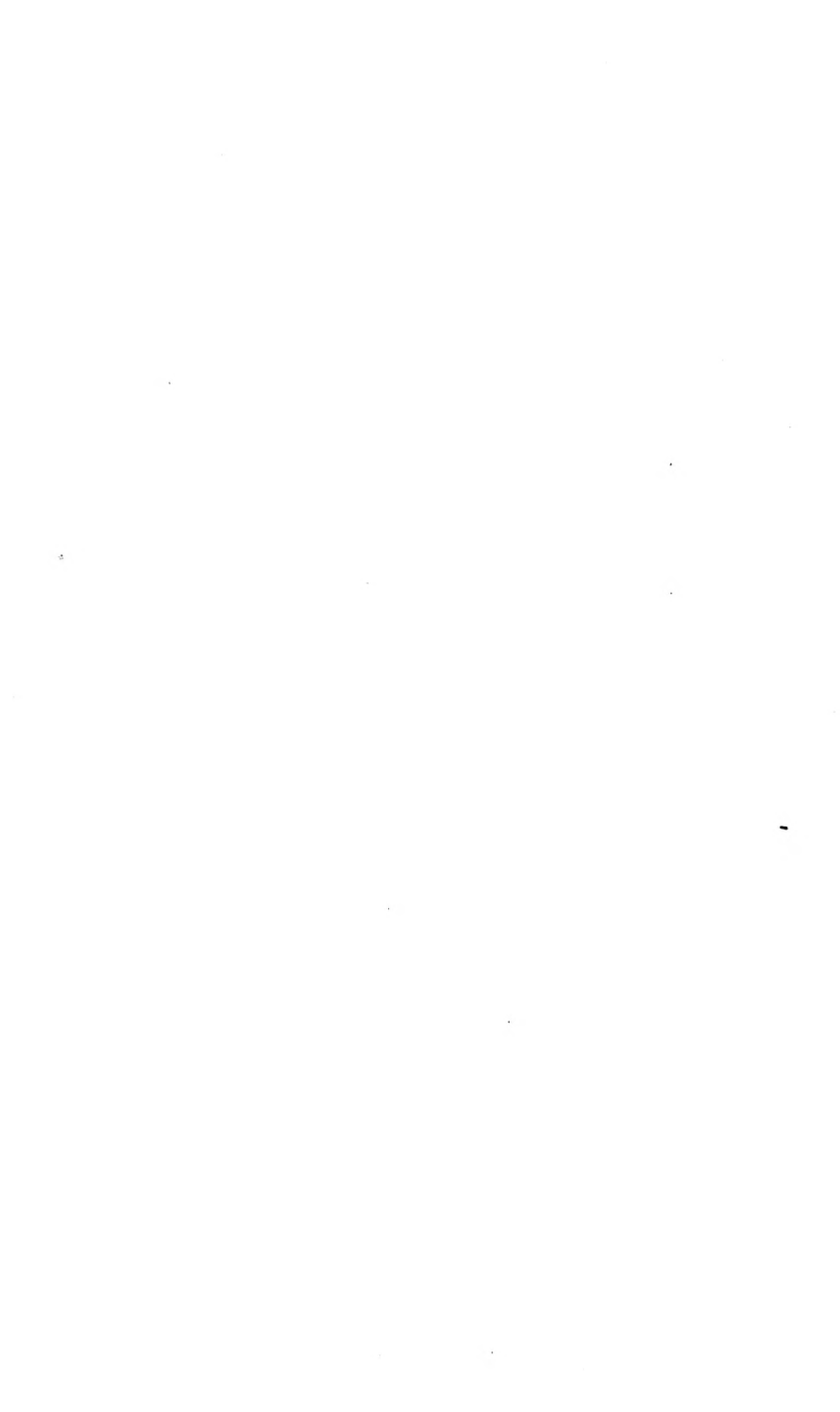
ANTERIOR TO THE DIVISION OF THE EAST AND WEST:

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.



YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT
THINE EYES SHALL SEE THY TEACHERS. *Isaiah xxx. 20.*

OXFORD,
JOHN HENRY PARKER;
F. AND J. RIVINGTON, LONDON.
MDCCCL.



TO THE MEMORY
OF THE
MOST REVEREND FATHER IN GOD
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INSCRIBED.

MORALS

ON

THE BOOK OF JOB.

MORALS

ON

THE BOOK OF JOB,

BY

S. GREGORY THE GREAT,

THE FIRST POPE OF THAT NAME,

TRANSLATED,

WITH NOTES AND INDICES.

IN THREE VOLUMES.

THE SECOND PART OF VOL. III.
BOOK XXX—XXXV.

OXFORD,
JOHN HENRY PARKER ;
F. AND J. RIVINGTON, LONDON.
1850.

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NOTICE.

THE publication of this Second Part of Vol. III, which completes the Morals on the Book of Job, has been delayed by several disappointments relative to the Index. That which is now given is in the main translated from the Benedictine. Many of the peculiarities of diction have been retained in it, as no paraphrase would sufficiently identify the passages. The Editors are indebted for the translation of the Text to the Rev. J. BLISS, M.A. of Oriel College.

CONTENTS.

BOOK XXX.

Contains an exposition of the last eight verses of the thirty-eighth chapter, and of the same number of the thirty-ninth: where the holy Doctor discusses very many questions in a pious and learned manner, especially concerning the preaching of the Gospel. Page 361

BOOK XXXI.

The ninth, with the remaining verses of the thirty-ninth chapter, is explained, the last three only being omitted; and the efficacy of Divine Grace, in the preaching of the Gospel, and in the conversion of sinners, is especially demonstrated. 424

BOOK XXXII.

The two last verses of the thirty-ninth chapter having been explained, the first fourteen verses of the fortieth chapter are expounded, and many things are taught, both concerning the infinite power of God, and the hurtful designs of Satan against men. 506

BOOK XXXIII.

Sets forth an exposition of the fifteenth, and remaining verses of the fortieth chapter, and also of the first twelve verses of the forty-first chapter: where the various arts of the devil are exposed, and predestination of free grace is taught, and reconciled with free will. 554

BOOK XXXIV.

The thirteenth, with the remaining verses of the forty-first chapter is explained, chiefly with reference to the pride of the Devil, and the most cruel persecutions of Antichrist against the Saints. 619

BOOK XXXV.

In which many things already said are repeated in recapitulation, and this immense work is brought to a close by a most lowly confession of human infirmity. 662

INDEXES 703—919

BOOK XXX.

Contains an exposition of the last eight verses of the thirty-eighth chapter, and of the same number of the thirty-ninth: where the holy Doctor discusses very many questions in a pious and learned manner, especially concerning the preaching of the Gospel.

1. BLESSED Job is asked by God, Who questions him, whether he has done such things as man is surely unable to do; in order that, when he discovers that he cannot do them, he may fly for refuge to Him, Whom he understands to be the only One Who is able to do them, and that he may appear more powerful before the eyes of his Judge, if he learns more truly his own infirmities. Of that then which is well known to be wonderfully wrought by God, Job is questioned by the Divine Voice; and it is said to him;

BOOK
XXX.

Ver. 34. *Wilt thou lift up thy voice in the cloud, and shall the force of the waters cover thee?*

2. For God in truth lifts up His voice in the cloud, when He frames His exhortation to the darkened hearts of unbelievers, by the tongues of His preachers. And the force of the waters covers Him, when the crowd of opposing people oppresses His members who are acting rightly. For hence is that which is written, *The word of the Lord came to Jer. 26, Jeremiah, saying, Stand in the court of the Lord's house,*^{1. 2.} *speaking to all the cities of Judah, from which men come to worship in the Lord's house, all the words that I have commanded thee.* And a little after, *And the priests, and the*^{ib. 7—9.} *prophets, and all the people heard Jeremiah speaking these words in the house of the Lord. And when Jeremiah had made an end of speaking, the priests, and the prophets, and all the people, took him, saying, Let him surely die, why hath he prophesied in the name of the Lord?* Behold, the

JOB 38, Lord lifted up His voice in a cloud, because He reprov-
 34. ed the darkened minds of the haughty by sending the Prophet against them. Behold, the face of the waters covered Him immediately; because He Himself, Who commanded the words of reproof, suffered all things in the person of Jeremiah from the people who rose against him, and were provoked by reason of their reproof. The Lord also raised up His voice in a cloud by Himself, when on exhibiting Himself before us in His assumed body, He preached many things to His persecutors, but veiled in enigmatical figures. He raised up His voice in a cloud, because He uttered His truth, as if in darkness, to unbelievers who would not follow Him. Whence also it is well written in the Books of Kings,
 1 Kings 8,10,11. *The cloud filled the house of the Lord, and the priests were not able to minister because of the cloud.* For while the proud high priests of the Jews hear the divine mysteries in parables, as their merits demand, the priests were unable, as it were, to minister in the house of the Lord on account of the cloud. For when they scorn to examine, amid the obscure darkness of allegories, the mystical meanings which are covered with the veil of the letter in the Old Testament, they lost on account of the cloud the ministry which they deserved by their faith. To whom the Lord even now uttered His voice in a cloud, when He spoke even plainly concerning Himself. For what is plainer than, *I and My Father are One?* What plainer to utter, than, *Before Abraham was, I am?* But because the darkness of unbelief had filled the minds of His hearers, an intervening cloud was concealing, as it were, the ray of the sun which had been shot forth.

3. For the face of the waters immediately covered Him, at this elevation of voice, because the raging crowd of the people at once rose up against Him. For it is written,
 John 5, 18. *Therefore the Jews sought to kill Him, because He not only brake the Sabbath, but said also that God was His Father, making Himself equal with God.* Of this force of waters
 Ps. 88, 17. He exclaims by the Prophet, *They came round about Me all the day like water, they compassed Me about together.*
 Ps. 69, 1. And again, *Save Me, O God, for the waters have come in even unto My soul.* Which waters He surely endured in

Himself before His death, but in His own people, even after His Ascension. For hence is that which He exclaims from above, *Saul, Saul, why persecutest thou Me?* Behold, He had already ascended into heaven, and yet Saul, still pursuing Him with the force of unbelieving waters, was touching Him, even as a wave swelling above the rest. For it is He in truth Who speaks right things by the good, He Who is wounded in the sufferings of the godly. In order then to shew, by the wondrous unity of charity, that it is He Who preaches by the mouths of His Saints to unworthy hearers, the Lord says, *Wilt thou lift up thy voice in the cloud?* But to shew that it was He Who was enduring all kinds of adversity in His Saints, He subjoined, *And shall the face of the waters cover thee?* Thou understandest, As Myself, Whom all the wicked neither understand to be speaking by holy men when preaching, nor see to be suffering by them when dying. The Lord relates therefore what He suffers from men, that the pain of the afflicted man may be mitigated, as if He openly said to him, Weigh carefully My sufferings, and temper thine own with patience. For it is much less for thee to bear wounds, than for Me to bear the sufferings of men¹.

¹ hu-
mana.

4. But we can consider these words still more minutely, if we anxiously examine our hearts, in the midst of heavenly gifts. We are at this time indeed faithful, we now believe the heavenly truths which we hear, we now love the things which we believe. But when we are oppressed by some unnecessary cares, we are darkened by a confusion spread over us; and when God suggests to us, even when such, some wonderful notions respecting Himself, He lifts up, as it were, His voice in a cloud. While He speaks of Himself to our benighted minds, He, Who is not seen, is heard, as it were, in a cloud. For most exalted are the truths which we know of Him, but we do not yet behold Him by that secret inspiration, with which we are instructed. He therefore Who speaks indeed to our hearts, but conceals His shape, forms His voice, as it were, in a cloud. But, lo! we now hear the words of God speaking of Himself within, and we now know with what perseverance and with what zeal we ought to cling to His love; and yet we fall back from

JOB 38, the height of inward consideration to our usual ways, from
 35. the very changeableness of this mortal condition, and are assaulted by the perverse importunity of impending sins. When, therefore, He insinuates subtle thoughts of Himself in our darkened minds, He raises up His voice in a cloud.

5. But when our very notion of God is overpowered by the temptation of sins, God is covered, as it were, in His voice, by the force of waters. For we cast as many waters over Him, as many forbidden thoughts as we dwell on in our heart, after the inspiration of His grace. But yet He forsakes us not even when overwhelmed¹; for He returns immediately to our mind, He disperses the mists of temptations, He pours on us the shower of compunction, and brings back the sun of subtle understanding. And He thus shews how much He loves us, Who forsakes us not, even when He is rejected; in order that the human mind may, at least when thus instructed, blush to admit temptation within, since its Redeemer ceases not to love it even when wandering. This He endures in us by Himself, this does He daily bear from unbelievers through His preachers. For His gift is cast out by the rising of temptation within us, and yet He is not kept back by our infirmity from pouring into us His gifts. His words are publicly rejected, and yet He is not restrained, by any wickedness of unbelievers, from bestowing the abundance of His grace. For when wicked men despise preaching, He adds miracles also, for them to reverence. Whence after the voice has been uttered, and the force of the overwhelming waters, it is fitly subjoined;

Ver. 35. *Wilt thou send lightnings, and will they go, and will they return and say to thee, Here we are?*

- ii. 6. For lightnings come forth from the clouds, just as wonderful works are displayed by holy preachers. Who, as we have often said, are therefore wont to be called 'clouds,' because they flash forth with miracles, and rain with words. And that the hearts of men, after being unmoved by preaching, are confounded by these flashes of miracles, we have learned by the witness of the Prophet, who says, *Thou wilt multiply Thy lightnings, and will discomfit them.* As if he were saying, Whilst they hear not the words of Thy preaching, they are confounded by the miracles of the

preachers. Whence it is written elsewhere, *Thine arrows* BOOK XXX. Hab. 3, *will go in the light, in the splendour of the glittering of Thine arms.* For the arrows of God to go forth in light, 11. is for His words to resound with manifest truth. But because men frequently despise the words of life, even when understood, miracles are likewise added. Whence he there subjoined, *For the splendour of the glittering of Thine arms.* For the glittering of arms is the brightness of miracles. For we protect ourselves with arms, we destroy our opponents with arrows. Arms then, with arrows, are miracles together with preaching. For holy preachers strike their adversaries with their words, as if with darts, but they protect themselves with arms, that is, with miracles; in order that as far as they are to be heard, they may sound forth by the force of their darts, and as far as they are to be revered, glitter with the arms of miracles. It is said therefore to blessed Job, *Wilt thou send lightnings, and will they go, and will they return and say to thee, Here we are?* Thou understandest, 'As to Me.' For the lightnings go forth when preachers glitter with miracles, and transfix the hearts of their hearers with heavenly awe. But they return and say, Here we are, when they attribute not to themselves, but to the strength of God, whatever they know they have done powerfully. What is then their saying to God, 'Here we are?' For a kind of obedience is declared in this word. For holy preachers then to return and say, 'Here we are,' is for them to ascribe the glory of grace to Him, from Whom they feel that they have received victory in the contest; lest they attribute to themselves that which they do. And lightnings can go forth in doing their work, but they cannot return in pride.

7. Let us see then the lightning going forth. Peter says to a certain lame man; *Silver and gold have I none, but what* Acts 3, 6-8. *I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.* And he took him by the right hand, and raised him up: and immediately his feet and soles received strength, and he leaping up stood, and walked. But when the multitude of the Jews had been disturbed by this which had been done, let us now see the returning lightning, which says; *Ye men of Israel, why marvel ye at this, or why look* ibid. 12. *ye on us, as though by our own strength or power we have*

JOB 38, *made this man to walk? The God of Abraham, the God of*
 35. *Isaac, the God of Jacob, the God of our fathers hath glorified*
 Acts 3, *His Son Jesus.* And a little after; *Whereof we are witnesses;*
 15. 16. *and His name, through faith in His name, hath made this man*
strong, Whom ye have seen and known; and the faith which is
by Him hath given him this perfect soundness in the presence
of you all. The lightning therefore went forth, when Peter
 worked a miracle, it returned when he attributed what he
 had done, not to himself but to its Author. The lightnings
 go forth when holy preachers display wonderful deeds, but
 they say on their return, ‘Here we are,’ when, in that which
 they do, they refer to the power of its Author.

8. But this can be understood in another sense also. For
 holy men, as was said before, are sent and go forth as
 lightnings, when they come forth from the retirement of con-
 templation, to the public life of employment. They are sent
 and they go, when, from the secrecy of inward meditation,
 they spread forth into the wide space of active life. But
 they return and say to God, ‘Here we are,’ because after
 the outward works which they perform, they always return
 to the bosom of contemplation, there to revive the flame of
 their zeal, and to glow as it were from the touch of heavenly
 brightness. For they would freeze too speedily amid their
 outward works, good though they be, did they not con-
 stantly return with anxious earnestness to the fire of con-
 templation. Whence it is well said by Solomon, *Unto the*
 Eccles. 1, 7. *place from whence the rivers come, thither they return, to*
flow again. For they are there called rivers, who are here
 called lightnings. For because they water the hearts of the
 hearers, they are called rivers, but because they kindle them,
 they are called lightnings. Of whom it is written elsewhere,
 Ps. 93, 3. *The floods have lifted up, O Lord, the floods have lifted up*
 Ps. 97, 4. *their voice.* And again, *His lightnings enlightened the*
world. The rivers therefore return to the place from which
 they go forth; because holy men, (though they come forth,
 for our sakes, from the sight of their Creator, Whose bright-
 ness they endeavour to behold with their mind, to the
 ministry of active life,) yet unceasingly recur to the holy
 study of contemplation, and if in their preaching they pour
 themselves into our ears by bodily words from without, yet

do they ever return in their silent thoughts to consider the Fount of life Itself. Of whom it is also well said, *to flow again*. For did they not constantly return with anxious mind to the contemplation of God, their inward drought would doubtless dry up even their outward words of preaching. But while they thirst unceasingly to behold God, rivers are ever springing up, as it were, within, to flow forth without, in order that they may there derive by love the means of flowing down to us in preaching. Let it be said therefore rightly; *Wilt thou send forth the lightnings, and will they go, and will they return and say to thee, Here we are?* Thou understandest, as Myself, Who adapt My preachers, when I will, after the grace of contemplation, to the ministry of active life. And yet I ever call them back from outward good deeds, to the inward height of contemplation, in order that they may one while go forth, when commanded, to perform their tasks, and that at another they may dwell with Me more familiarly when recalled to the pursuit of meditation. They return therefore and say, 'Here we are,' because, though they may seem through their outward acts to be deficient for a little in contemplation, yet by the ardent desires which they ever kindle in their minds, they make known their presence to God, by obeying Him. For to say, 'Here we are,' is to shew that they are present by their love. It follows;

Ver. 36. *Who hath placed wisdom in the inward parts of a man? or who hath given the cock understanding?*

9. Who else are designated in this place by the name of the cock, but these same holy preachers, mentioned again in another way, who strive amid the darkness of this present life to announce by their preaching, as if by their notes, the approaching light? For they say; *The night is far spent, but the day is at hand*. Who by their voices arouse the sleep of our sluggishness, exclaiming; *It is now the hour for us to arise from sleep*. And again; *Awake, ye righteous, and sin not*. Of this cock it is written again; *There be three things that go well, and a fourth which goeth prosperously; a lion, the strongest of beasts, will not be afraid at the onset of any; a cock girt in the loins; and a ram, whom there is no king who can resist*. For He is in this place mentioned

BOOK
XXX.

Rom.
13, 12.

ib. 11.

1 Cor.

15, 34.

Prov. 30,

29—31.

JOB 38, as a lion, of Whom it is written; *The lion of the tribe of*
 36.
 Rev. 5, *Judah hath prevailed*, Who is called the strongest of
 5. beasts, because in Him the weakness of God is stronger than
 men. Who is not afraid at the onset of any one; for
 John 14, He says; *The prince of this world cometh, and hath*
 30. *nothing in Me*. The cock girt in the loins, that is, holy
 preachers announcing the true morn amid the darkness of
 this night. Who are girt in the loins, because they keep
 away from their members the looseness of lust. For it is in
 the loins in truth that there is lust. Whence it is said to the
 Luke same persons by the Lord: *Let your loins be girt about*.
 12, 35. And a ram, whom there is no king who can resist. Whom else
 Ps. 29, 1. of priests in the Church? Of whom it is written: *Bring to*
the Lord the offspring of rams; who lead the people which
 is walking after their examples like a flock of sheep following
 them. And whom, if they live spiritually and rightly, no
 king is at all able to resist; because whatever persecutor
 may stand in their way, he is not able to hinder their inten-
 tion. For they know both how to run anxiously to Him,
 Whom they long for, and to come to Him by dying. The
 lion is therefore placed first, the cock second, the ram last.
 For Christ appeared, next the holy preachers, the Apostles,
 and then at length the spiritual fathers, the rulers of the
 Churches, the leaders, namely, of the flocks, because they are
 the teachers of the peoples who follow them.

10. But we enforce these points still better, if we subjoin
 an exposition of the remainder of the same passage. For
 since after these things Antichrist will also appear, he added
 there a fourth point, saying; *And he who appeared a fool,*
 Prov. 30, 32. *after he had been lifted up on high. For if he had under-*
stood, he would have laid his hand on his mouth. For he in
 truth will be lifted up on high when he will feign that he is
 God. But he will appear a fool when lifted up on high,
 because he will fail in his very loftiness through the coming
 of the true Judge. But if he had understood this, he would
 have laid his hand on his mouth: that is, if he had foreseen
 his punishment, when he began to be proud, having been once
 fashioned aright, he would not have been raised up to the
 boastfulness of such great pride. And let not that move us

which has been said of him above; *A fourth, which goeth prosperously.* For he said that three went well, and a fourth prosperously. For not every thing which goeth 'prosperously' goeth 'well,' nor in this life does every thing which goeth 'well,' go 'prosperously.' For a lion, a cock, and a ram, go indeed well: but not prosperously here, for they suffer the assaults of persecutions. But the fourth goeth prosperously, and not well: because Antichrist will go on in his craft, but his craft will be prosperous for a short space of this present life, as was said of him under the person of Antiochus by Daniel; *Strength was given him against the continual sacrifice by reason of transgression, and truth shall be cast down in the earth, and he shall do and shall prosper.* ^{Dan. 8, 12.} That which Solomon says, *goeth prosperously*: this Daniel says, *shall prosper.* According to this testimony therefore which is stated by Solomon, *A cock girt in its loins*, we fitly understood in this place also holy preachers by the cock. The Lord therefore referring all things to Himself, says; *Who hath placed wisdom in the inward parts of a man? or who hath given the cock understanding?* As if He were saying, Who hath infused into the heart of a man, who savours of human things, the grace of heavenly wisdom? Or who, but Myself, hath given understanding even to holy preachers themselves, to know when, or to whom, they ought to announce the coming morn? For they understand both what to do, and when, for the very reason that they know it, through My revealing it, within. But it must be observed, that divinely inspired wisdom is placed in the inward parts of a man; because, doubtless, as far as concerns the number of the Elect, it is given not in voices only, but also in the thoughts, in order that the conscience may live according to what the tongue speaks, and that its light may shine forth the more brightly on the surface, the more truly it glows in the heart.

11. But it is a matter of great labour to examine with still more minute exposition, that which is added; *Or who hath given the cock understanding?* For the understanding of teachers ought to be the more subtle, the more it exercises itself in penetrating things invisible, the more it discusses nothing material, the more, even when speaking by the voice

JOB 38, of the body, it transcends every thing which is of the body.

36.

For it would not, in truth, be at all suited to the loftiest subjects, did not the Creator Himself of things above, bestow it on the cock which crows, that is, on the teacher who preaches. The cock also received understanding, first to distinguish the hours of the night season, and then at last to utter the awakening voice. Because, in truth, every holy preacher first considers in his hearers the quality of their life, and afterwards frames the voice of preaching, fitted to instruct them. For to decide on the qualities of sins is, as it were, to distinguish the hours of night, to reprove the darknesses of actions with fit voices of reproof is, as it were, to distinguish the hours of night. Understanding is therefore given to the cock from above, because to the teacher of truth there is given from above the virtue of discretion, for him to know to whom, what, when, or how to introduce his instruction.

12. For one and the same exhortation is not suited to all; because the same kind of habits does not bind all. For those things that benefit some, often hurt others. For frequently even herbs, which refresh some animals, kill others, and a gentle hiss pacifies horses, urges on dogs; and medicine which lessens one disease, gives strength to another: and bread which strengthens the life of the strong, destroys that of the young. The speech therefore of teachers ought to be fashioned according to the quality of the hearers, in order to suit each class according to their own case, and yet never to fail in the art of general edification. For what are the attentive minds of hearers, but certain strings which are strained tight in a harp? which the skilful performer touches in different ways, that they may not produce a discordant sound. And the strings give back an harmonious sound, because they are struck with one plectrum, but with different force. Whence also every teacher, in order to build up all in one virtue of charity, ought not to touch the hearts of his hearers with one and the same exhortation.

S. Greg.
Naz. Or.
2. §. 28.

13. For men must be admonished in one way, and women in another; the young in one way, the old in another; in one way the poor, and in another the rich; in one way the cheerful, and in another the gloomy; in one way subjects, in another rulers; in one way servants, in another masters;

in one way the wise of this world, in another the dull; in one way the shameless, in another the modest; in one way the insolent, in another the retiring; in one way the impatient, in another the patient; in one way the well-wishing, in another the envious; in one way the pure, in another the unclean; in one way the healthy, in another the sick; in one way those who fear the rod, and therefore live innocently, in another way those who have become so hardened in iniquity, as not to be corrected by the rod; in one way those who are over silent, in another those who give themselves to much talking; in one way the timid, in another the bold; in one way the sluggish, in another the hasty; in one way the gentle, in another the angry; in one way the humble, in another the haughty; in one way the obstinate, in another the inconstant; in one way the gluttonous, in another the abstinent; in one way those who mercifully give away their own, in another those who strive to seize others' goods; in one way those who neither seize the goods of others, nor yet give away their own; and in another those who both give away their own goods which they have, and desist not from seizing those of others; in one way those who are at variance, in another those who are reconciled; in one way those who sow strifes, in another the peaceful. Those who do not rightly understand the words of the sacred Law must be admonished in one way, in another those who understand them rightly, but speak not of them humbly; in one way those who though they are able to preach in a worthy manner, are afraid from excessive humility, in another those whom imperfection or age excludes from preaching, and whom yet precipitation urges on; in one way those who prosper in their temporal desires, in another way those who desire indeed the things of the world, but who yet are wearied with the toil of adversity: in one way those who are bound in wedlock, in another way those who are free from the bonds of wedlock; in one way those who have had experience of carnal commixtion, in another way those who are ignorant of it; in one way those who deplore the sins of their deeds, in another those who deplore the sins of their thoughts; in one way those who lament their sins and yet do not abandon them, in another those who abandon

JOB 38, but yet do not lament them: in one way those who even
 36. praise the unlawful deeds which they commit, in another
 those who blame their misdeeds, and yet do not avoid them;
 in one way those who are overcome with sudden concupiscence, in another those who are deliberately fettered with sin; in one way those who commit frequently unlawful deeds though most trifling, and in another those who guard themselves against trifling faults but are sometimes overwhelmed in grievous ones; in one way those who do not even begin good courses, in another those who do not complete what they have begun; in one way those who sin secretly and do right publicly, in another those who conceal the good deeds which they do, and who yet by some things they do publicly allow people to think evil of them. We ought indeed to mention minutely what course of advice should be observed in each particular case, but are hindered by fear of prolixity in our remarks. But we are anxious to carry that out in another work¹, by God's help, if some small portion of this painful life still remains to us.

¹ The
 'Pastorale.'

14. But we have another point which we ought to consider concerning this understanding of the cock, namely, that it is accustomed to utter its louder and longer-drawn strains in the deeper hours of the night, and that when the hour of morn is now approaching, it utters altogether more gentle and feeble notes. And a consideration of the discretion of preachers shews us what the understanding of this cock in these respects suggests to us. For when they are preaching to minds which are still wicked, they declare the terrors of eternal judgment with loud and great voices, because, namely, they cry out, as it were, in the darkness of the profound night. But when they know that the light of truth is already present to the hearts of their hearers, they turn the loudness of their cry into the gentleness of sweetness; and bring forth, not so much the terrors of punishment, as the allurements of rewards. And they sing at that time even with diminished tones, because as the morn approaches, they preach all the subtlest mysteries, that their followers may hear more minutely of heavenly things, the nearer they approach to the light of truth, and that the shorter note of the cock may charm those when awake, whom its long-

drawn note had aroused from sleep; in order that every one who has been corrected, may delight in knowing minutely the sweets of heaven, who used before to dread adversities from the judgment. Which is well expressed by Moses, when the trumpets are ordered to sound a shorter note, for the summoning forth the host. For it is written, *Make thee two trumpets of beaten silver.* And a little after, *When a short blast hath sounded, the camp shall be moved.* For the army is led by two trumpets, because the people is called by two precepts of charity to the girding of faith. But they are commanded to be made of silver, in order that the words of preachers may be clear with the brightness of light, and may not confuse the mind of their hearers, by any obscurity of their own. But to be hammered out, for this reason; because it is necessary that they who preach the life to come, should grow up by the blows of present tribulations. But it is well said, *When the short blast hath sounded, the camp shall be moved:* doubtless, because when the word of preaching is more subtilly and minutely enforced, the hearts of the hearers are more warmly excited to meet the contests of temptations.

15. But there is something else to be carefully observed in the cock, namely, that when it is preparing to utter its note, it first flaps its wings, and striking itself, makes itself more wakeful. And this we behold plainly, if we look carefully at the life of holy preachers. For they, when they utter the words of preaching, first exercise themselves in holy actions, that they may not, while themselves slothful in act, arouse others with their voice. But they first rouse themselves by lofty deeds, and then they render others anxious for well-doing. They first strike themselves with the wings of their thoughts, because whatever is slumbering uselessly within them, they discover by anxious examination, they correct with severe punishment. They first take care to punish their own faults by tears, and then denounce those doings of others which demand punishment. They flap with their wings, therefore, before they utter their song, because, before they put forth the words of exhortation, they proclaim by their deeds all that they intend to say: and when

BOOK
XXX.

Numb.
10, 2.
ib. 5.

JOB 38, they are perfectly awake in themselves, they then summon
 37. others who are slumbering to awake.

16. But whence is this great wisdom of the teacher, that he is both perfectly awake in himself, and that he also summons the slumberers to awake with a certain elevation of voice; that he first carefully dispels the darkness of sins, and afterwards manifests discreetly the light of preaching, that he suits each one singly, in manner and in time, and that he shews to all at the same time the result of their doings? Whence is it directed to such great subjects, and with such subtlety, unless it be taught inwardly by Him, by Whom it was created? Because then the credit of such great understanding is not the merit of the preacher, but of his Creator, it is rightly said by the same Creator, *Or who hath given the cock understanding?* As if He were saying, Except Myself, Who have instructed the minds of teachers, which I marvellously fashioned out of nothing, more marvellously, to understand those things which are secret. Whence also, to shew that He is not only the Inspirer of wisdom in the sayings of teachers, but also the Author of their words, he well adds;

Ver. 37. *Who will declare the system of the heavens?*

But because He withdraws their words, when He presents Himself to us in outward form, He immediately subjoined;

And who will make the harmony of heaven to sleep?

- iv. 17. For in this life the Lord has spoken to our weakness, not by the outward manifestation of His majesty, but by the voice of His preachers; in order that the carnal tongue might strike those hearts which are still carnal, and that they might the more readily receive unusual things, the more they heard them by the sound of an accustomed voice. But after that the flesh is resolved into dust by death, and the dust is animated by the resurrection, then we seek not to hear words from God, because we now behold in outward appearance that One Word of God, Which fills all things. Which sounds to us still louder, the more it penetrates our minds by the power of inward illumination. For when those words are taken away, which begin, and end, the very image of the inward vision becomes to us a kind of sound of

eternal preaching. Whence the Lord now also says rightly ^{BOOK XXX.} to blessed Job; *Who will declare the system of the heavens, and who will make the harmony of heaven to sleep?* For what is meant by the system of the heavens, but the inward power of secrets? What is signified by the harmony of heaven, but the accordant language of preachers? When our Creator therefore has begun to relate the system of the heavens, He makes the harmony of heaven to sleep; doubtless, because when He is manifested to us in visible appearance, the words of preachers are withdrawn. For hence the Lord says by Jeremiah; *A man shall no longer teach his* ^{Jer. 31,} *neighbour and his brother, saying, Know the Lord; for all* ^{34.} *shall know Me, from the least of them unto the greatest, saith the Lord.* Hence Paul says, *Whether prophecies,* ^{1 Cor. 13, 8.} *they shall be made void; whether tongues, they shall cease; whether knowledge, it shall be destroyed.* Or certainly the system of the heavens is that very vivifying power which forms the spirits of angels. For as God is the Cause of causes, and as He is the Life of the living, so is He the Reason¹ of ^{Ratio.} reasonable creatures. The Lord therefore then declares the system² of the heavens, when He brings Himself before us, ² as to the way in which He rules over Elect spirits. He ³ ^{‘Rationem.’} then relates the system of the heavens, when the mist of our mind is wiped away, and He manifests Himself to us in bright vision. Whence the Lord also says in the Gospel; *The hour cometh when I shall no longer speak unto you in* ^{John 16,} *proverbs, but I shall shew you plainly of the Father.* For ^{25.} He asserts that He shews plainly of the Father, because by the appearance of His Majesty, which was then manifested, He shews both how He springs from the Father not unequal to Himself, and how the Spirit of Both proceeds coeternal with Both. For we shall then openly behold, how That Which Is by an origin, is not subsequent to Him from Whom It springs; how He Who is produced by procession, is not preceded by Those³ from Whom He proceeded. We ³ ^{Plural.} shall then behold openly how both The One is divisibly ^{see p. 359.} Three, and the Three indivisibly One. The tongue of God ^{note.} then Who then speaks, is the visible brightness of God exalting us. And the harmony of heaven will then sleep, because when the Rewarder of our works appears in judgment,

JOB 38, the words of exhortations will at once cease. Whence
 38. also the very period of the resurrection is openly subjoined,
 when it is stated immediately;

Ver. 38. *When the dust was hardened into earth, and the
 clods were bound together.*

v. 18. For the sacred language describes, after its custom,
 things still future, as though already passed: observing,
 Is. 45, namely, in itself, that which is said by it; *Who made the things*
 11. *that are to come.* The dust is therefore hardened at that
 time into earth, because it is brought back to solid limbs.
 And the clods are bound together, doubtless, because solid
 bodies arise together gathered from the dust. But after
 we have stated how these words of the Lord are to be under-
 stood of the future, let us now point out what they mean
 concerning the present.

19. *Who will declare the system of the heavens, and who
 will make the harmony of the heaven to sleep?* The Lord
 declares the system of the heavens, whilst He now illuminates
 the minds of His Elect by teaching heavenly secrets. But
 He makes the harmony of heaven to sleep, whilst by a
 righteous judgment He conceals from the hearts of the
 reprobate the harmonious hymns of angels, and those joys
 of heavenly virtues. For this harmony of heaven, though
 inwardly wakeful in itself, yet slumbers outwardly through
 the very ignorance of the reprobate. The system of the
 heavenly mystery is therefore proclaimed, and yet the
 harmony of heaven is permitted to sleep; because to some
 the knowledge of the heavenly retribution is disclosed by
 inspiration, and what is the sweetness of inward praise is
 concealed from others.

20. The system of the heavens is set forth, because to the
 minds of the Elect there is unceasingly laid open what is
 the recompense of heavenly rewards; in order doubtless that
 they may unceasingly advance, and, passing over visible
 things, may stretch themselves forward to invisible. For
 every visible object which arrests the reprobate in this life,
 urges the Elect onward to other things. For whilst they
 behold the good deeds which have been done, they burn
 with love towards Him by Whom they have been done; and
 they love Him the more surpassingly, the more they con-

sider that He was prior to that which He Himself created BOOK
XXX.
 good. For the silently sounding invisible tongue of compunction speaks this to them within. And they hear it the louder within, the more entirely they turn away from the din of outward desires. To these then the harmony of heaven sleeps not, because their mind learns, by applying the ear of love, how great is the sweetness of heavenly praise. For they hear within that which they desire, and are, by their very longing for the Godhead, instructed in the rewards of heavenly blessings. Whence also they bear this present life, not only when opposing, but even when favouring them, as a heavy burden; because every thing which they behold is burdensome to them, whilst they are kept from enjoying that which they hear within. Every thing which is near them they deem heavy, because it is not that for which they pant. But their mind which is unceasingly wearied by the very labours of this temporal condition, hangs on the hope of being taken up to that heavenly joy, while, as the harmony of heaven bursts forth within on the ear of the heart, they daily expect for themselves the society of the heavenly citizens. That harmony of heavenly praise had burst forth in the ear of him, who was saying, *I will enter into the* Ps. 42, 4.
place of the wonderful tabernacle, even to the house of God, in the voice of exultation and confession, the sound of a feasting city. What else therefore but the harmony of heaven was awakening him, who had heard within the voice of exultation and confession, and the sound of a feasting city?

21. But this harmony sleeps for the reprobate, because it does not at all make itself known to their hearts by the voice of compunction. For they do not strive to think of that much longed for multitude of heavenly citizens, they behold with no ray of warmth those banquets of inward revelry, they are not borne up within by any wing of contemplation. For they are enslaved to visible objects alone, and therefore they hear within nought of inward sweetness; because, as we said before, the deafening tumults of worldly care oppress them in the ear of their hearts. Because then in the dispensation of the secret judgment that, which is laid open to some, is closed to others; and that which is disclosed to

JOB 38, some is concealed from others, let it be rightly said; *Who*
38. *will declare the system of the heavens, and who will make the harmony of heaven to sleep?* But this was then more fully disclosed to us, when our Redeemer, appearing in the mystery of the dispensation, both conferred mercy on the unworthy, and excluded those from Him, who seemed to be worthy. Whence it is here also fitly subjoined;

Ver. 38. When the dust was hardened into earth, and the clods were bound together.

vi. 22. Whom do we understand by dust but sinners, who, steadied by no weight of reason, are hurried away by the
Ps. 1, 4. blast of any temptation? Of whom it is written; *Not so the ungodly, not so, but as the dust which the wind sweepeth away from the face of the earth.* The dust therefore was hardened into earth, when sinners, having been called in the Church, were confirmed by the system of transmitted faith: in order that they, who before, being fickle through inconstancy, were raised up by the breath of temptation, might afterwards remain unmoved against temptations, and, constantly adhering to God, might hold a firm weight of good living. But clods are composed of moisture and of earth. The clods therefore are bound together in this earth, because sinners, when called and watered by the grace of the Holy Spirit, are joined together in the union of charity. These clods are therefore bound together in the earth, when people, who were before of different sentiments, as it were, in the dispersion of the dust, having received afterwards the grace of the Spirit, so agreed in that most peaceful concord of unanimity, that, when there were three thousand, or again
Acts 4, five thousand, it was said, as Scripture witnesses, *That there*
32. *was in them one heart and one soul.* The Lord therefore daily binds together these clods in the earth, of one dust indeed, but distinguished, as it were, by different size; because, having preserved the unity of the sacrament, He collects together faithful people in the Church according to the difference of their customs and languages. The Lord already designated these clods at that time, when He
Mark 6, ordered them to sit down fifty or a hundred together, to eat
4. the bread and fishes.

23. But if we observe these clods in the Church accord-

ing to the diversity of their merits, we are perhaps able to distinguish them still more minutely. For while there is one order of preachers, another of hearers; another of rulers, and another of subjects; one of the married, another of those who abstain from marriage; one of penitents, another of virgins; there is, as it were, a diversely distinguished form of clods from the same earth, when in the one faith, and in the one charity, the merits of good workers are shewn to be unequal. That people, who with the same zeal offered different gifts for the construction of the tabernacle, signified these clods; of which it is written; *Whatever was necessary for the worship of the tabernacle, and for the holy garments, men with women furnished, bracelets and earrings, rings and armlets. Every golden vessel was set apart for the offerings of the Lord. If any man had blue, purple, and twice dyed scarlet, fine linen, and goats' hair, &c.* BOOK XXX.
Ex. 35,
21. 23.

24. For the adorning, therefore, of the tabernacle men offer gifts together with women, because in fulfilling the service of Holy Church, both the lofty deeds of the strong and the lowliest works of the weak are reckoned. But what is designated by bracelets which bind the arms, except the works of sturdily labouring rulers? And what is expressed by earrings, but the obedience of subjects? What by rings, but the seal of secrets? For teachers commonly put a seal on that which they consider cannot be understood by their hearers. And what is spoken of by armlets, but the ornaments of the first works? What is understood by a golden vessel set apart for the offerings of the Lord, except the understanding of the Godhead? which is the more detached from the love of inferior objects, the more it is raised to love those things only which are eternal. What by blue, but the hope of heavenly things? What by purple, but blood, and endurance of sufferings, displayed from love of the eternal kingdom? And what is pointed out by the twice dyed scarlet, but charity, which is twice dipped in order to its perfection, because it is adorned with the love of God, and one's neighbour? What by fine linen, but the immaculate purity of the flesh? And what is designated by the goats' hair, of which the roughness of the hair cloths is woven, except the hard affliction of penitents? Whilst some there-

JOB 38, 39. — fore exercise their resolute authority by bracelets and rings, and others by earrings and armlets display devoted obedience, and upright conduct; some by the golden vessel which has been set apart possess a surpassing and more accurate knowledge of God; others by the blue, purple, and scarlet, cease not to hope for, believe, and love the heavenly things they have heard of, even those which they do not yet understand with more accurate knowledge; some by the fine linen offer the purity of the flesh; others by the goats' hairs bewail with severity that which they have committed with pleasure; innumerable clods are produced, as it were, from one earth, because unlike actions of the faithful proceed from one and the like obedience. But these clods would doubtless not be bound together and rise from the dust, did not the dust first receive water, and become solid from the moisture it has imbibed: because if the grace of the Holy Spirit did not bedew sinners, the unity of charity would not keep them firmly bound to deeds of faith. Let the Lord then make known when He will declare the system of the heavens, or make the harmony of heaven to sleep. For He says; *When the dust was being hardened into earth, and the clods were being bound together.* As if He were saying, My calling and My choice being then first manifested, I both disclosed, not without compassion, spiritual secrets to some, and hid them, not without justice, from others, when I was rejecting some, and was uniting others within the Church in the concord of unity. But because this Holy Church, when rejected by the unbelief of the Jews, betook herself to spoil the Gentiles, and to convert them in her own body, (which she did indeed not in her own strength, but that of the Lord,) it is fitly subjoined;

Ver. 39. *Wilt thou seize the prey for the lioness, and fill the soul of her whelps?*

vii. 25. She is doubtless that lioness, of which Job was saying, when he saw proud Judæa passed over by the preaching of the Church; *The children of the dealers have not trodden it, nor hath the lioness passed through it.* The Lord therefore seizes the prey for this lioness, to fill the soul of her whelps, because for the increase of this Church, He has carried off many from the Gentile world, and has, by the gain of souls,

JOB 28, 8.

satisfied the ravenous wishes of the Apostles. For they are ^{Book} in truth called whelps from the tenderness of their mind, and ^{XXX.} the weakness of their fear, because, after the Lord had suffered, they used to sit with closed doors, as is written of them; *When it was late on that day, the first of the week,* ^{John 20,} *and the doors were shut where the disciples were assembled* ^{19.} *for fear of the Jews, came Jesus and stood in the midst of them.* Whence it is here also fitly subjoined of these same whelps;

Ver. 40. *When they couch in their dens, and lie in wait in their caves.*

26. For when the holy Apostles did not at all rise up ^{viii.} against the limbs of the devil in the voice of bold preaching, and, not being yet strengthened after the Lord's Passion with the outpouring of the Holy Spirit, did not preach their Redeemer with firm authority, they were still lying in wait, as it were, in dens against their adversaries. For when the doors were closed, the whelps who were about to ravage the world were couching, as it were, in certain secret caves: in order that they might afterwards boldly seize the prey of souls, of whom it was then certain, from their very concealment, that they were afraid of the assault of the world on themselves. These whelps in ambush with those closed doors sought for the death of our death, that so they might destroy our guilt, and kill all the life of sin within us. To the chief of these, that famished, but still vigorous whelp, it is said, when the Gentiles had been set before him by the linen sheet, as though the prey had been pointed out to him, *Kill and eat.* These whelps, as though they were still ^{Acts 10,} weak, are ordered to couch in their dens, when it is said to ^{13.} them by the voice of the Lord, *Tarry ye here in the city,* ^{Luke 24,} *until ye be endowed with power from on high.* ^{49.} Are not they rightly called the whelps of the lioness, who, having been born in the Church, seized with their mouth the opposing world?

27. And these things we know were done by the holy Apostles, these also we now see done by perfect teachers. For though they are the fathers of the people that follow them, yet are they the sons of those who go before; whence

JOB 38, they are not improperly called whelps. Or certainly because
 40. — though they are the teachers of certain of the faithful, yet they boast that they are the disciples of the Church universal. The Lord, therefore, seizes the prey for the lioness, because by the virtue of His inspiration He seizes the life of offenders from error; and He fills the soul of her whelps, because by the conversion of many He satisfies the holy longings of teachers. Of which whelps it is well subjoined; *When they couch in their dens, and lie in wait in their caves.* For all seasons are not fitted for teaching. For the value of sayings is commonly lost, if they are brought forward out of season. And frequently even that which is said gently, is animated by the concurrence of a fitting season. He therefore knows how to speak well, who knows also how to be silent at proper times. For of what use is it to reprove an angry man, at the time when with estranged mind he is not only unable to listen to the words of others, but is hardly able to bear himself. For he who reproves an angry man by inveighing against him, inflicts, as it were, blows on a drunken man who feels them not. Teaching therefore, in order to be able to reach the hearts of the hearers, must consider what seasons are suitable to it. It is therefore well said of these whelps, *When they couch in their dens, and lie in wait in their caves.* For when holy teachers perceive things to be reproved, and yet confine themselves in their thoughts by silence, they lurk, as it were, in caves, and cover themselves, as if in dens; because they are concealed in their own thoughts. But when they have found a fit season, they suddenly leap forth, they suppress nothing which ought to be said, and seize with the grasp of severe reproof the neck of the haughty. The Lord is therefore daily seizing the prey for this lioness, whether by Apostles, or by teachers whom He has appointed in the place of the Apostles; and by those whom He has seized, He ceases not to seize others also. For the righteous seize the sinners of this world for this purpose, that others also may be snatched from the world by them when they are converted. Whence the Gentile world itself also, which was seized by the holy mouth of the Apostles, is now ravenous

after others, with the same hunger, as it knows that it was itself desired by the Apostles. Wherefore it is also fitly subjoined; Book XXX.

Ver. 41. *Who prepareth for the raven his food, when his young ones cry to God, wondering because they have not meat?*

28. For what is designated by the name of the raven, and its young ones, but the Gentile world blackened with sin? Of which it is said by the Prophet; *Who giveth to the beasts their food, and to the young ravens which call on Him.* For the beasts receive food, when minds before brutal, are satiated with the food of Holy Scripture. But food is given to the young ravens, namely, to the sons of the Gentiles, when their longing is refreshed by our conversion¹. This raven was food, while Holy Church was seeking for it. But it now receives food, because it seeks out others for conversion. ix.
Ps. 147,
9.
1. al. 'conversion'

29. And its young, that is, the holy preachers which are sprung from it, truly trust not in themselves, but in the strength of their Redeemer. Whence it is well said: *When his young ones cry to God.* For they know that they can do nothing by their own strength. And though in their pious wishes they hunger for the gain of souls, yet they desire these effects to be wrought by Him Who works all things within. For they understand by true faith, that *neither is he that planteth any thing, neither he that watereth, but God Who giveth the increase.* 1 Cor. 3, 7.

30. But in that which is said, *Wandering because they have no meat*, nothing else is designated by this wandering but the wishes of eager preachers. For while they desire to receive people into the bosom of the Church, being kindled with great warmth, they put forth their desire now to gather in these, and now those. For this very agitation of thought is, as it were, a kind of wandering; and they pass over as if to different places, with change of will, whilst they run here and there with ravenous mind, in numberless ways, and into different parts, for uniting souls together.

31. This wandering the young ones of the ravens, that is the sons of the Gentiles, learned from the teacher of the Gentiles himself. For in proportion to the strong love with

JOB 38, which he burns, does he pass with rapid wandering from
^{41.}
 ALLEG. place to place; he wishes to pass from one place to another,
 because the love itself which fills him, urges him on. For
 Rom. 1, when placed far away from the Romans, he writes, *I make*
 9—11. *mention of you always in my prayers, making request, if by*
any means now at length I might have a prosperous journey
by the will of God to come to you: for I long to see you.
 2 Cor. When kept at Ephesus, he writes to the Corinthians, *Behold*
 12, 14. *this third time I am ready to come to you.* Again, when
 tarrying at Ephesus, he speaks to the Galatians, saying,
 Gal. 4, *I desire to be with you now, and to change my voice.* When
 20. he was shut up also at Rome in the close keeping of the
 prison, because he is not permitted to go himself to the
 Phil. 2, Philippians, he promises to send a disciple, saying, *I trust*
 19. *in the Lord Jesus to send Timotheus shortly unto you, that*
I also may be of good heart, having known your state.
 When bound also in chains, and detained at Ephesus, he
 writes to the Colossians, *For though I be absent in body,*
 Col. 2, *yet am I with you in the Spirit.* Behold how he wanders,
 5. as it were, in his holy longing; he is detained here in body,
 he is led thither in the Spirit; and exhibits the affection
 of fatherly love to those who are present, makes it known
 to those who are absent; bestows his labours on those who
 are before him, expresses his wishes for those who only hear¹
 him; efficaciously present to those with whom he was, and
 yet not absent from those with whom he was not. But we
 gain a better notion of his wandering, if we consider still
 further his words to the Corinthians; for he says, *I will*
 1 Cor. *come to you, when I shall have passed through Macedonia;*
 16, 5. 6. *for I shall pass through Macedonia; but I shall perhaps*
remain with you, or even winter. Let us consider, I pray
 you, what is this wandering. For behold in one place he
 remains for a while. in another he says that he will go, and
 in another he promises that he will turn aside. Why is it that
 he so anxiously distributes himself through so many places,
 except that he is bound around all with one love? For love,
 which is wont to unite things that are divided, compels the
 one heart of Paul to be divided amongst many things. And
 yet he gathers it together the more closely in God, the more
 widely he scatters it forth in holy longings. Paul therefore

¹so near-
 ly all
 copies.
 Ben.
 prefers
 'the ab-
 sent.'
 1 Cor.

wishes to say all things at once in his preaching, to behold all men at once through his love; because he both wishes, BOOK
XXX. by remaining in the flesh, to live for all, and, by passing out of the flesh, to profit all by the sacrifice of faith. Let therefore the young ones of the ravens wander, that is, let the sons of the Gentiles imitate their master, let them shake off the torpor of their mind, and when they find not the gain of souls, that is, their food, let them not rest; let them stretch themselves forth to advancement after advancement; and, toiling for the benefit of many, let them wander, as it were, and hunger for their own refreshment. But because, in running to and fro by the works of preaching, they cease not to feed the Gentile world with the refreshment of faith, let it be rightly said, *Who prepareth for the raven his food, when his young ones cry to God, wandering because they have no meat.*

32. But by the name of ‘raven,’ the people of the Jews, black with the demerit of unbelief, can also be designated. For its young ones are said to cry to God, that food might be prepared for this very raven by the Lord; doubtless, because the holy Apostles, begotten of the flesh of the people of Israel, while they were pouring forth prayers to the Lord for their nation, fed with spiritual wisdom their parent people, as the young ravens feed him from whom they are sprung in the flesh. While therefore his young ones cry out, food is provided for the raven; because, while the Apostles entreat, the people, which was before unbelieving, is led to the knowledge of the faith: and from the preaching of its sons is fed, as it were, by the voice of its young ones. But we ought in this verse carefully to notice that point, that food is said to be prepared for this raven, first when his young ones are crying, and afterwards when they are wandering. For food is prepared for the raven, at the cry of his young ones, while at the preaching of the Apostles, Judæa, on hearing the word of God, was filled with spiritual wisdom, at one time in three, and at another in five thousand persons. But when, through the multitude of the reprobate, it was exercising its cruelty against the preachers, and was destroying, as it were, the life of the young ravens, they were dispersed also into every quarter of the world. Whence also

JOB 38, they say to these their fathers in the flesh, who were opposing
 41. their spiritual preaching, *We ought to speak the word of*
 ALLEG. God to you first, but since ye reject it, and judge yourselves
 Acts 13, unworthy of eternal life, lo! we turn to the Gentiles;
 46. knowing full surely that after the Gentiles believed, Judæa
 also would come to the faith. Whence also it is written,
 Rom. *Until the fulness of the Gentiles should come in, and so all*
 11, 25. *Israel should be saved.* Because therefore the holy Apostles
 26. especially endeavoured, first to preach to those who heard
 them, and afterwards to set before those that resisted the
 example of the converted Gentiles; the hungry young
 ones sought its food for this raven, first by crying, and
 afterwards by wandering. For the raven finds food from
 the quarter where the young ones wander; for whilst the
 Jewish people beholds the Gentiles converted to God by
 the labour of preachers, it blushes sometime at the last,
 at the folly of its own unbelief, and then understands the
 sentences of Holy Scripture, when it perceives that they were
 known to the Gentiles before they were known to itself.
 And the wandering of its young ones having been fulfilled,
 it opens the mouth of its heart to take in the holy word;
 because when the courses of the Apostles through the world
 have been completed, it at last spiritually understands those
 things, from which it had long abstained through the
 bondage of unbelief. But because the virtue of Divine
 Power alone effects all these things, it is rightly said, *Who*
prepareth for the raven his food, when his young ones cry
to God, wandering because they have no meat. Thou
 understandest, Except Myself, Who both bear with the
 unbelieving people, when its sons entreat, and feed it by
 their preaching, and support it, to be converted at length in
 the end, when they wander to other places.

MOR. 33. There is something further, which can be understood
 of this raven in a moral sense. For when its young are
 hatched, it declines, as is said, to give them food to
 the full, before they become dark in their plumage, and
 allows them to suffer from want of food, until its own
 resemblance appears in them, through the blackness of their
 wings. But they wander hither and thither in the nest, and
 seek for the support of food with open mouth. But when

they have begun to get black, it seeks the more eagerly for food to be given them, the longer it has deferred feeding them. Every learned preacher, who cries with a loud voice, whilst he carries the memory of his own sins and the knowledge of his own infirmity, as a kind of black shade of colour, is doubtless a raven. To whom disciples indeed are born in the faith, but perhaps they still do not know how to consider their own infirmity: perchance they turn away their memory from their past sins, and thus display not that blackness of humility which ought to be assumed against the pride of this world. But they open their mouth, as it were, to receive food, when they seek to be instructed in sublime secrets. But their own teacher supplies them the more scantily with the food of sublime instruction, the more he perceives that they bewail inadequately their past sins. He waits for them in truth, and warns them, first to become black, from the brightness of this life, by the lamentations of penitence, and then to receive afterwards the suitable nourishment of most subtle preaching. The raven beholds in the young ones their gaping mouths, but he first looks for their bodies to be covered with the blackness of wings. So too a discreet teacher imparts not inward mysteries to the understanding of those, whom he considers to have not yet in any way cast themselves off from this world. The less black then his disciples are, as it were, outwardly, through devotion to the present life, the less are they filled with the food of the word within: and the less they strip themselves of bodily glory, the more are they bereft of spiritual refreshment.

34. But if in the confession of their past life, they put forth the groans of their lamentation, as darkening plumage, the teacher immediately flies in contemplation, to bring down food from on high, as a raven thinking of the refreshment of its young ones; and brings back to them in his mouth the food they are gaping for: whilst with that wisdom which he has begun¹, he supplies by his teaching the food of life to his^{1 al. 'gotten.'} hungry disciples. And he refreshes them the more eagerly from above, the more truly he perceives that, by the lamentation of penitence, they are turning black from the brightness of the world.

JOB 39, 35. But whilst the young are clothing themselves in the dark hue of their wings, they also give promise of flying; because the more disciples think meanly of themselves, the more they despise and afflict themselves, the more do they hold out the hope of advancing to higher things. Whence also the teacher takes care to feed those more speedily, whom by certain marks he now foresees to be capable of assisting others. For hence Paul admonishes Timothy to nurture, as it were, with greater anxiety the newly fledged young, while he says; *And the things that thou hast heard of me by many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* And while this discretion in teaching is carefully preserved by a preacher, a more abundant power of preaching is given him from above. For whilst he knows through love how to sympathize with his afflicted disciples, whilst through discretion he understands the fit season for teaching, he enjoys the greater gifts of his understanding, not only for himself, but for those also, to whom he devotes the efforts of his labour. Whence it is here also fitly said; *Who prepareth for the raven his food, when his young ones cry to God, wandering because they have no meat.* For when the young ones cry to be filled, food is prepared for the raven; because while good hearers hunger after the word of God, greater gifts of understanding are given to their teachers for their refreshment. It follows;

Chap. xxxix. ver. 1. *Knowest thou the time when the wild goats (ibices) bring forth in the rocks, or hast thou observed the hinds when they calve?*

x. 36. The southern part of the world calls birds, which inhabit the streams of the Nile, ‘ibices.’ But the eastern and western quarters term small quadrupeds, ‘ibices,’ whose custom also it is to bring forth in the rocks, because they know not how to dwell except in the rocks. And if they ever fall down, even from the lofty tops of the mountains, they catch themselves without hurt on their own horns. For in falling they strike their head, and while they present the tips of its horns, the whole body is exempt from the injury of the fall. But it is the custom with hinds to destroy the serpents which they have found, and to mangle their limbs with their bites. But it is said that, if ever they cross

rivers, they rest the weight of their heads on the backs of those in front, and that, succeeding in turn to each other, they do not feel at all the labour of the weight. Why is it then that blessed Job is questioned concerning the bringing forth of the wild goats, and the hinds, except that by wild goats, and hinds, is signified the character of spiritual masters? For they in truth bring forth as wild goats in the rocks; because by the teaching of the fathers, who are called rocks for their solidity, they bring forth souls to conversion. They, like wild goats, feel not the losses of any fall, when they are caught on their own horns; because whatever temporal ruin befalls them, they support themselves on the testaments of Holy Scripture, and are saved, as it were, by being caught on their horns. For of these testaments it is said, *Horns are in His hands*. They fly therefore to the consolation of Scripture, when they are struck with the loss of any temporal fall. Did not Paul, when sinking through the adversities of this world, catch himself, like the wild goats, on his horns; when he was saying, *Whatsoever things were written were written for our learning, that we through patience and comfort of the Scriptures might have hope*. They are also called hinds, as is said by Jeremiah of teachers carelessly deserting the children who were born to them; *The hind calved in the field, and forsook it*. They, like hinds, live on destroyed sins, as on dead serpents; and from this very destruction of their sins are they more eagerly ardent for the fountain of life. Whence the Psalmist says, *As the hart longeth for the fountains of water, so longeth my soul after Thee, O God*. They also, while they pass over the gliding moments of this temporal state, as if they were streams, place their burdens each on the other, being compassionate from love; because they keep with careful observation that which is written; *Bear ye one another's burdens, and so ye will fulfil the law of Christ*. But because after the coming of the Lord, spiritual teachers were scattered through the world, who were able by their preaching to travail with souls in conversion; and because this very season of the Lord's Incarnation was not known, before the voices of the Prophets, though His coming Incarnation was foreknown to all the Elect, blessed Job is well questioned concerning

BOOK
XXX.

Hab. 3,
4.

Rom.
15, 4.

Jer. 14,
5.

Ps. 42, 1.

Gal. 6,
2.

JOB 39, the time when the wild goats and hinds bring forth, and it is
 1. said to him; *Knowest thou the time when the wild goats bring forth in the rocks, or hast thou observed the hinds when they calve?* As if it were said to him; Thou believest thyself to have acted in some sublime manner, because thou foreseest not, as yet, that time, when spiritual masters, sent into the world, beget children by the doctrine of the ancient fathers, and by their labours gather together for Me the gain of souls. For wert thou to behold their fruit, like the offspring of wild goats and hinds, thou wouldest think very humbly of thine own virtue. For the great things which we do, we regard as the very least, when we balance them with nobler examples. But they then increase in their merits with God, when through our humility they become less to ourselves.

37. But teachers can be understood by the designation of 'hinds,' but hearers by the term 'wild goats,' which are very small animals. But the wild goats bring forth in the rocks, because they are made fruitful in order to the performance of good works, by the examples of preceding fathers, in order that, if they hear perchance sublime precepts, and, conscious of their own infirmity, doubt their ability to fulfil them, they may look to the doings of their elders, and from considering their boldness, bring forth the offspring of good works. For to speak of a few instances among many, that the studious reader may learn much in few words, when such an one is hard pressed with insulting words, and is unable to maintain the virtue of patience, let him recal to his memory the conduct of David, who, when Semei was assailing him with so many insults, and the armed chieftains were striving to avenge him, says, *What have I to do with you, ye sons of Saruia? Let him curse; for the Lord hath ordered him to curse David; and who is there who dareth to say, wherefore hath he done so.* And a little after, *Let him alone, that he may curse according to the command of the Lord, if perchance the Lord may look on my affliction, and requite me good for this cursing to-day.* In which words he plainly shews, that, when flying from his son rebelling against him, in consequence of the sins committed with Bethsabec, he recalled to his mind the evil which he had

2 Sam.
16, 10.

ibid.
11, 12.

committed, and patiently submitted to what he heard, and that he believed insulting words to be not so much reproaches, as means of assistance, by which he considered that he could be purified, and have pity shewn to him. For we then bear patiently reproaches heaped on us, when we recur in the secrecy of our mind to what we have done wrong. For it will seem a light thing that we are assailed undeservedly, when we perceive in our conduct that what we deserve is much worse. And thus it comes to pass that the insults deserve our thanks rather than our anger, by whose occurrence we trust that a greater punishment can be avoided in God's judgment.

38. Behold, while another person is advancing in worldly prosperity, he feels himself assaulted with the provocations of lust, as the joy of his heart panders to his wishes; but he recalls to his memory the conduct of Joseph, and maintains himself in the stronghold of chastity. For he, when he saw that he was persuaded by his mistress to forfeit his chastity, says; *Behold my master, having given all things to me, knoweth not what he hath in his house, nor is there any thing which is not in my power, or which he hath not delivered to me, except thee, who art his wife; how then can I do this wickedness, and sin against my lord?* By which words there is shewn one who suddenly brought to mind the good things he had obtained, and overcame the evil which was assailing him; and who, by bringing to mind the favour he had received, crushed the power of imminent sin. For when slippery pleasure assails us in prosperity, this very prosperity must be opposed to the sting of temptation; in order that we may be the more ashamed at committing sin, the more we call to mind that we have as a free gift received good things from God, and that we may convert the gift of outward blessings which has been conferred, into arms of virtues; that the goods we have received may be before our eyes, and that we may overcome those things that allure us. For because pleasure itself arises from prosperity, it must be struck down by a consideration of the same prosperity, in order that our enemy may perish by that same from which he takes his rise. For we must use consideration, lest we should turn into sin the gift we have received, and

JOB 39, lest the whirlpool of wickedness should swallow us up,
 1. through the favour of life. For we kindle inextinguishably against us the wrath of the Heavenly Judge, if, even from His very bounty we fight against His goodness.

39. Another, seeking after the sweetness of inward knowledge, and unable to attain its secrets, looks at the life of Daniel as a pattern, and attains the desired eminence of wisdom. For he in truth who is afterwards called, by the voice of the angel, in consequence of his eagerness after
 Dan 10, inward knowledge, *a man of desires*, is said to have first
 11. tamed within him the desires of the flesh in the king's court,
 ib. 1, 8. so that he touched none of the delectable meats, but preferred a harder and rougher fare to that which was sumptuous and more delicate, in order that he might attain to the delight of inward nourishment, while taking from himself the pleasures of outward food, and that he might enjoy more eagerly the taste of wisdom within, the more firmly he had outwardly restrained his fleshly taste, for the sake of this same wisdom. For if we cut off a pleasure from the flesh, we presently find a spiritual delight. For if outward wandering is shut out, an inward retreat is laid open to the earnestness of the mind. For the more the mind is unable, on account of its discipline, to spread itself beyond itself, the more is it able to extend and advance above itself: because even a tree is compelled to grow in height, which is prevented from spreading out into branches: and when we obstruct the streams of a fountain, we provoke the streams to rise to a higher level. Whilst then thoughtful persons look at the life of Saints as a model, the wild goats drop their young on the rocks. Hence it is that Paul was exhorting his hearers to bring forth as wild goats in the rocks, when, after having enumerated the virtues of their ancestors,
 Heb. 12, he was saying; *Having so great a cloud of witnesses placed*
 1. *over us, laying aside every weight, and the sin which surrounds us, let us run with patience to the contest set before*
 ib. 13. 7. *us.* And again; *Whose faith imitate, considering the end of their conversation.*

40. But when we conceive in our heart the Divine precepts, we do not bring them forth at once, as if already compacted solidly by thought. Whence also blessed Job is

questioned not as to the bringing forth of the wild goats, but as to the time of their bringing forth. For if in truth we hardly comprehend this time in ourselves, we are much more ignorant of it in the mind of another. For the seeds of heavenly fear having been first conceived in the womb of the heart, are consolidated by studious meditation in order to remain; after that, when, having been kept firm by strict attention of thought, they proceed to reasonable discretion, they are formed, as it were, into distinct limbs; next, having been conformed by a habit of perseverance, they come, as it were, to the solidity of bones, but lastly, when strengthened by perfect authority, they proceed, as it were, to the birth. But no one observes these growths of the Divine seeds in another's heart, save Him Who creates it. For though we know, from the evidence of certain facts, that a person has conceived the might of heavenly desire, yet, when it comes forth to the birth, we cannot tell.

41. But the seeds which have been conceived in the mind frequently cannot arrive at perfection; because they precede, in their coming forth, the proper time of their birth. And because they come before the eyes of men not yet fully fashioned in thought, they die as if born out of due time. For the tongue of man frequently extinguishes virtues which are still tender, when it praises them as though already strong. For they perish the more rapidly, the more unseasonably they come forth to the knowledge of applause. But sometimes, when our imperfect and feeble thought is brought too soon before men, it is dissipated by the assault of opponents, and when it endeavours to appear to exist before the time, it causes itself not to be. But because holy men take care that all their good thoughts gain strength in secret, and first form within the womb of their mind the offspring which is about to be produced, blessed Job is rightly questioned concerning the season for bringing forth; because, namely, it is not known to any one, excepting to the Creator, what is the fitting season in each case. But He, when He looks to the secret recesses of the heart, discovers at what time our good deeds are properly brought forth to the knowledge of men. It is therefore well said; *Knowest thou the time when the wild goats bring forth in the rocks?* As if He

BOOK
XXX.

JOB 39, openly said, As I, Who therefore cause the progeny of the
 2. Elect to live, because I bring them forth at the time fore-
 known. But when the birth of the hearers has been com-
 pleted, it is well subjoined; *Or hast thou observed the hinds
 when they calve?* For to observe the hinds when they
 calve, is to examine with careful consideration those labours
 of fathers, who beget spiritual children.

42. For it should be carefully noticed, that this language
 is so strictly attended to, that it is said, *Hast thou observed?*
 Because it is in truth the habit of very few to consider what
 labour there is in the preachings of the fathers, with what
 great pains, and efforts, as it were, they bring forth souls in
 faith and conversation; with what careful circumspection
 they watch themselves, that they may be resolute in their
 commands, sympathizing in infirmities, fearful in threats,
 gentle in exhortations, humble in displaying their authority,
 overbearing in their contempt for temporal goods, unbending
 in the endurance of adversity, and yet weak, when they
 ascribe not to themselves their own strength; how great is
 their pain for those that fall, how great their fear for those
 who stand, with what ardour they seek to gain some things,
 with what anxiety they preserve others which they have
 gained. Because, therefore, it is the habit of very few to
 consider these things, it is well said to him,

Or hast thou observed the hinds when they calve?

43. But it is no objection, that God, when speaking of
 teachers, describes them under the type, not of stags, but of
 hinds. Because, doubtless, they are true teachers, who,
 while they are fathers through the vigour of their discipline,
 know how to be mothers through their bowels of compassion.
 Who endure the labours of holy conception, and bear within
 the womb of love children to be brought forth to God. For
 in the production of offspring mothers endure the greater
 labour, who bear for a long period of months the growing
 conception within their womb, and who deposit it, not
 without great pain, when it comes forth from the womb.
 Whence it is here also subjoined with fit consideration;

Ver. 2. *Hast thou numbered the months of their con-
 ception?*

xi. 44. For when holy men think of the improvement of their

hearers, they bear already a conception, as it were, in their womb. But when they put off some things which ought to be said, and seek a season fit for their exhortations, they are detained, as it were, by a weary length of months, from that birth which they wish to take place. And frequently when they are unwilling to express some of their sentiments to their hearers unseasonably; by this very slowness in declaring their opinion they are strengthened with greater wisdom, whether for giving this advice, or for reproving these faults. And while the life of their children is considered, but the tongue utters not the thoughts of the mind before the time, the offspring which has been already conceived grows, as it were, within the womb; in order that the sentiment of their heart may then come forth to the knowledge of the hearers, when being usefully uttered it can live, as if at the fit season for its birth. But since men are ignorant when, or how, these things take place in the mind of teachers, but God, in order to the glory of retribution, considers not only the effects, but also the seasons of thoughts, it is rightly said to blessed Job, *Hast thou numbered the months of their conception?* Thou understandest, As I, Who count in holy preachers not only the fruits of their outward doings, but their long-continued meditations themselves; Who reserve them also for retribution.

45. By months, because they are an aggregate of days, multiplied virtues can be likewise understood. In months also the moon is new born; and there is no hindrance, if the new creating of regeneration is understood by months. Of which the Apostle Paul says, *In Christ Jesus neither* Gal. 6, *circumcision availeth any thing, nor uncircumcision, but* 15. *a new creature.* When holy men, therefore, prepare themselves for preaching, they first renew themselves within with virtues, in order to accord in their living with that which they teach in words. They first consider their own internal state, and cleanse themselves from all the filth of sin; taking special care to shine forth against anger with the light of patience, against the lust of the flesh to glitter with cleanness even of the heart, against torpor, to be bright with zeal, against the confused motions of precipitation to

JOB 39,
3. glow with serene gravity, against pride to shine with true humility, against fear to be brilliant with the rays of authority. Because therefore they first accumulate such attention on themselves, months of virtues pass, as it were, in the conception of holy preaching. And the Lord alone numbers these months, because no one but He Who has given these virtues, values them in their hearts. And because the produce of fruit follows according to the measure of their virtues, it is rightly subjoined;

And hast thou known the time when they bring forth?

- xii. 46. Thou understandest, As I, Who, when I number months in the thought of virtues, know when they are able to bring forth that which they wish to perform; because, doubtless, whilst I behold the secrets of the heart, I judge from the weight of thought within, the future result of the work without. It follows;

Ver. 3. They bow themselves for the birth, and bring forth, and utter roarings.

- xiii. 47. For they roar in truth, whilst by bending themselves down, they bring forth the souls of their hearers in the conversation of light; because they cannot release us from eternal punishments, except by tears and pain. For holy preachers sow in tears now, that they may afterwards reap a crop of joys. They are now like hinds in the pangs of bringing forth, that they may afterwards be fruitful in spiritual offspring. For, to speak of one out of many, I see Paul, like a hind, uttering roarings of great pain in his pangs of birth. For he says, *My little children, of whom I travail in birth again, till Christ be formed in you, I desire to be with you now, and to change my voice, since I am perplexed for you.* Lo, he wishes to change his voice in his child-birth, that the voice of preaching may be turned into the roaring of pain. He wishes to change his voice, because those whom he had already brought forth by preaching, he was again bringing forth with groans in forming them anew. What a roaring did this travailing hind utter, when he was compelled to exclaim to these same persons, returning after him, saying, *O senseless Galatians! who hath bewitched you? and are ye so foolish, that when ye have begun in the Spirit, ye are now made perfect by the*

Gal. 4,
19. 20.

Gal. 3,
1.
ib. 3.

flesh? Or certainly; *Ye did run well; who hindered you that ye should not obey the truth?* What a roaring was there in the birth-pains of this hind, which brought forth with so many difficulties her young so long conceived, and which knew they had returned, when at length brought forth, to the womb of wickedness? Let us consider what pain, what labour she suffered, who after she had had strength to bring forth what she had conceived, was, again, obliged to resuscitate them when dead.

48. But it must be particularly observed, that these hinds bow down to bring forth; doubtless, because they would not have strength to bring forth, if they were standing erect. For unless holy preachers were to come down from that boundlessness of inward contemplation which they embrace, by bending, as it were, to our infirmity, in the humblest preaching, they would surely never beget sons in the faith. For they could not benefit us, if they continued in the uprightness of their own height. But let us see the hind bending herself to bring forth. It says, *I could not speak unto you as unto spiritual, but as unto carnal; as unto babes in Christ, I have given you milk and not meat.* And presently it mentions the causes of this bending, *For hitherto ye were not able, neither yet now are ye able.* But this hind, which has been bent on our account, let us, I pray you, behold erect. It says; *We speak wisdom among them that are perfect.* And again, *Whether we be beside ourselves, it is to God.* But when it is beside itself to God, we do not at all understand its transport. It therefore bows down to us, in order to gain us. Whence it fitly subjoins in that place, *Whether we be sober, it is for your cause.* For if holy men were to choose to preach to us those things which they hear, when they are intoxicated with heavenly contemplation, and did not rather temper their knowledge with some moderation and sobriety, who could receive those streams of the heavenly fount, in the still contracted channel of his understanding? But these bended hinds are called elsewhere 'heavens,' of which it is said, *Bow thy heavens, O Lord, and come down.* For when the heavens are bowed down, the Lord descends, because, when holy preachers bend themselves in their preaching, they pour the knowledge of

BOOK
XXX.
Gal. 5,

7.

1 Cor. 3,
1. 2.

ibid.

ibid.

1 Cor. 2,
6.

2 Cor. 5,
13.

ibid

Ps. 144,

5.

JOB 39, the Godhead into our hearts. For the Lord would not at
 4. all descend to us, if His preachers were to remain inflexible
 in the rigour of contemplation. The heavens are therefore
 bowed down, for the Lord to descend, the hinds are bent,
 for us to be born in the new light of faith. These bended
 hinds are in the Song of Songs called the breasts of the
 Sol. Bride, as it is written, *Thy breasts are better than wine.*
 Song 1, For they are the breasts, which, fixed on the casket of the
 2. bosom, feed us with milk; because they themselves cling-
 ing to the secrets of loftiest contemplation nourish us with
 subtle preaching. In order therefore to bring us back from
 eternal groaning and pain, the hinds are now bent down,
 and utter roarings as they bring forth. But because those
 very persons who are born by the holy preaching of fathers,
 sometimes precede their teachers in suffering, so that while
 these are still remaining in this life, they themselves are
 already consummated by martyrdom, it fitly follows;

Ver. 4. *Their young ones are weaned, and go to their
 pasture; they go forth, and return not unto them.*

xiv. 49. Holy Scripture terms 'pasture' that food of eternal
 verdure, where our refreshment will no longer waste away
 with any dryness of failing. Of which pasture it is said by
 Ps. 23, 1. the Psalmist, *The Lord ruleth me, and I shall want nothing;
 He hath placed me there in a place of pasture.* And again,
 Ps. 95, 7. *But we are His people, and the sheep of His pasture.*
 And of these pastures, doubtless, the Truth says, by Itself;
 John 10, *By Me, if any one hath entered in, he shall be saved, and*
 9. *shall go in and out, and shall find pasture.* They go there-
 fore to the pasture; because, on going forth from their
 bodies, they find those refreshments of eternal verdure.
 They go forth, and return not unto them; because, when
 they have been caught up in that contemplation of joys,
 they no longer need to hear the words of teachers. Having
 gone forth, therefore, they do not return to them; because,
 escaping the difficulties of this life, they require no longer
 to receive from teachers the preaching of life. For then
 Jer. 31, that is fulfilled which is written, *Each man shall no longer*
 34. *teach his neighbour, and each his brother, saying, Know the*
Lord; for all shall know Me, from the least of them even
unto the greatest, saith the Lord. Then is fulfilled that

which the Truth says in the Gospel, *I shall declare to you plainly of My Father.* For the Son in truth plainly declares of the Father; because, as we have said before, in that He is the Word, He enlightens us by the nature of the Godhead. For men seek not then for the words of teachers, which are streamlets, as it were, from the tongue of man, when they are themselves already derived from the fount of Truth Itself.

After much then had been said, under the figurative bending down of hinds, concerning the virtue of teachers, His words are now directed to the conduct of those, who seek for the secresy of retired conversation; to whom, since they obtain their very rest of cessation by the Divine aid, and not by their own strength, it is said by the Lord;

Ver. 5. *Who hath sent out the wild ass free, and who hath loosed his bands?*

50. Understand, Except Myself. For the wild ass, who dwells in solitude, signifies, not inaptly, the life of those who dwell far removed from the crowds of people. And it is fitly also called free, because great is the drudgery of secular pursuits, with which the mind is grievously wearied, though it toil therein of its own accord. And to be freed from the condition of this slavery is no longer to desire any thing in this world. For prosperity while sought for, and adversities also while dreaded, oppress, as it were, with a kind of servile yoke. But if any one has but once freed the neck of his mind from the dominion of temporal desires, he enjoys already a kind of liberty even in this life, whilst he is affected by no longing for happiness, and is constrained by no dread of adversity. The Lord beheld this heavy yoke of slavery set hard on the necks of worldly men, when He was saying, *Come unto Me, all ye that labour and are heavy laden, and I will refresh you. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for My yoke is sweet, and My burden light.* For it is, as we have said, a rough yoke, and weight of heavy bondage, to be subject to temporal concerns, to court the things of earth, to retain things which are gliding away, to wish to stand in things which stand not, to seek after passing objects, but yet to be unwilling to pass away with what are passing. For while all things, contrary to

BOOK
XXX.
John 16,
25.

xv.

Mat. 11,
28—30.

JOB 39,
6. — our wish, fly away, those things which had previously distressed the mind from its longing to acquire them, oppress it afterwards with the fear of loss. He therefore is set free, who, having trampled down earthly desires, is exonerated, in security of mind, from seeking after temporal things. *And who hath loosed his bands? Thou understandest, Except Myself.*

51. But the bands of each one are loosed, when by Divine help the inward bonds of carnal desires are burst asunder. For when a holy intention calls to conversion, but the infirmity of the flesh still calls back from this intention, the soul is fettered and impeded, as it were, by certain bonds. For we often see many desiring indeed a life of holy conversation, but fearing at one time the onset of present mishaps, and at another future adversities, so as to be unable to attain it. And while they look forward, as if with caution, to evils which are uncertain, they are incautiously retained in the bands of their own sins. For they place many things before their eyes, on the occurrence of which in their course of life, they are afraid that they can not stand firm. Of whom Solomon well says; *The way of the slothful is as an hedge of thorns.* For when they seek the way of God, the suspicions of their fears stand in their way, and wound them, as the thorns of hedges which oppose them. But since this obstacle is not wont to oppose the Elect, he there proceeds to add, *The way of the righteous is without an obstacle.* For whatever adversity may have fallen in their way of life, the righteous stumble not against it. Because with the bound of eternal hope, and of eternal contemplation, they leap over the obstacles of temporal adversity. The Lord therefore looses the bands of the wild ass, when He tears off from the mind of each of His Elect the bonds of weak thoughts, and kindly rends asunder every thing which was binding his enchanted mind. It follows;

Ver. 6. *To whom I have given a house in the solitude, and his tabernacles in the land of saltiness.*

xvi. 52. Ought we in this place to understand the solitude of the body, or the solitude of the heart? But what avails the solitude of the body, if the solitude of the heart be wanting? For he who lives bodily removed from the world, but yet

plunges into the tumults of human conversation with the thoughts of worldly desires, is not in solitude. But if any one be bodily oppressed with crowds of people, and yet suffers from no tumults of worldly cares in his heart, he is not in a city. To those therefore of good conversation solitude of mind is first granted, in order that they may keep down within the rising din of worldly desires, that they may restrain by the grace of heavenly love the cares of the heart which bubble up from its lowest depths, and drive away from the eyes of the mind with the hand of gravity, all the motions of trifling thoughts which importunately present themselves, as flies which are flitting around them: and may seek for themselves some secret spot with the Lord within, there to speak with Him silently by their inward longings, when the noise is still from without.

53. Of this secret place of the heart it is said elsewhere; *There became silence in heaven for about half an hour.* For Rev. 8, the Church of the Elect is called 'heaven,' which, as it rises to eternal and sublime truths by the elevation of contemplation, abates the tumults of thoughts which are springing up from below, and makes a kind of silence within itself for God. And since this silence of contemplation cannot be perfect in this life, it is said to have been made for half an hour. For whilst the tumultuous noises of thoughts force themselves into the mind against its will, they violently draw the eye of the mind, even when steadily fixed on things above, to view again those of earth. Whence it is written; *The corruptible body presseth down the soul, and the earthly habitation weigheth down the sense that museth on many things.* This silence is therefore well described as having been made not for a whole, but for 'a half hour:' because contemplation is never perfected here, however ardently it be begun. Which is also suitably described by the Prophet Ezekiel, who witnesses that he saw in the hand of a man, for the measure of the city built on the mountain, a reed of six cubits and a span. For the Church is in truth situated on the mountain of the Elect, because it is not founded on the lowest desires. But what is pointed out by the cubit, except work, and what by the number six but the perfection of the work, because the Lord also is said on the sixth day to have

BOOK
XXX.

Wisdom
9, 15.

Ez. 40,
5.

JOB 39, completed all His works? What therefore does the span
 6. beyond the six cubits suggest, but the power of contemplation, which shews to us already the beginning of the eternal and seventh rest? For because the contemplation of eternal things is not here perfected, the measure of the seventh cubit is not completed. Because therefore the Church of the Elect completes all things which require to be done, the city presents itself as placed in six cubits on the mountain. But because it here beholds as yet only the beginnings of contemplation, of the seventh cubit it reaches only the span.

54. But it ought to be known that we do not at all reach the height of contemplation, if we cease not from the oppression of outward care. We do not at all look into ourselves, so as to know that there is within us one rational part that rules, another animal part which is ruled, unless we are made dead to all outward disturbance by returning to the secrecy of this silence. Which silence of ours Adam
 Gen. 2, also when sleeping rightly typified, out of whose side the
 21. 22. woman presently came. Because, whoever is hurried forward to the understanding of things within, closes his eyes to visible objects: and he then distinguishes in himself those qualities which ought either to rule manfully, or those which, as being weak, can submit: that there is one part of him which has power to rule as a man, another to be ruled, as a woman. In this silence of the heart, then, while we are awake inwardly by contemplation, we are sleeping, as it were, outwardly. Because then men who are separated, that is who are freed from carnal desires, inhabit this silence of the heart, the Lord gave to this wild ass a house in the solitude, that he might not be oppressed with a crowd of temporal desires.

55. It follows, *And his tabernacles in the land of saltness.* Saltness is wont to kindle thirst. And because holy men, as long as they dwell in the tabernacles of this life, are inflamed by the daily warmth of their desire to seek their heavenly country, they are said to have their tabernacles in the land of saltness. For they are in truth incessantly inflamed, in order to thirst, they thirst to be satisfied, as it
 Matt. 5, is written, *Blessed are they who hunger and thirst after*
 6. *righteousness, for they shall be filled.* It follows;

Ver. 7. *He scorneth the multitude of the city.*

BOOK
XXX.
xvii.

56. To scorn the multitude of the city, is to avoid the evil employments of human conversation, so as no longer to take pleasure in imitating the abandoned manners of earthly men, who, through the abundance of iniquity, are many. For they desire to enter, with the few, the narrow gate, and seek not, with the many, to enter the broad roads which lead to destruction. For they carefully behold by Whom, and for what, they are created; and from a right consideration of the image they have received, they disdain to follow the vulgar herd. Whence it is said by the voice of the Bridegroom to the Bride, in the Song of Songs, *If thou knowest not thyself, O beautiful among women, go forth, and go thy way after the footsteps of the flocks, and feed thy kids.* Sol. Song, 1, 8. For she who is beautiful among women knows herself, when every Elect soul, though placed amongst sinners, remembers that it was fashioned after the image and similitude of its Creator, and goes on, in accordance with the similitude it has perceived. But if it knows not itself, it goes forth; because, being expelled from the secret recess of its own heart, it is dissipated by outward objects of desire. But when it has gone forth, it goeth after the footsteps of the flocks, because namely, forsaking its own inward thoughts, it is led to the broad way, and follows the examples of the peoples. And it no longer feeds lambs, but kids, because it strives to nourish, not the harmless thoughts of the mind, but the evil motions of the flesh. Because then every Elect and continent person scorns to go after the footsteps of the herds, let it be rightly said, *He scorneth the multitude of the city.* Where it is also fitly subjoined;

He heareth not the cry of the exactor.

57. What other exactor can be understood, but the devil, xviii. who once offered to man in paradise the coin of evil persuasion, and seeks to exact from him daily the guilt of this debt? The word of this exactor is the beginning of evil persuasion. The cry of this exactor is temptation, no longer gentle, but violent. This exactor cries out, when he tempts mightily. Not to hear then the voice of the exactor, is not at all to consent to the violent emotions of temptations. For a man would hear, if he were to do the things which

JOB 39, he suggests. But when he scorns to do perversely, it is
 7. rightly said, *He heareth not the cry of the exactor.*

58. But some persons in this place wish the belly to be understood by the exactor. For it exacts from us a kind of debt; because it requires even by nature the daily fruit of human labour to be spent on it. Whilst abstinent men, then, who in this place are typified by the word 'wild ass,' repress by force the desires of the appetite, they condemn, as it were, the words of the clamouring exactor. But since many contests of virtues against innumerable vices befall the continent man, why, in speaking of the cry of the exactor being despised, is it said of the belly alone, that he restrains its impulse and assault, except that no one gains the palm of the spiritual contest, unless he has first conquered the incentives of the flesh, by afflicting the concupiscence of the belly? For we cannot stand up to the conflict of the spiritual contest, unless the enemy who is posted within, that is to say, the appetite of gluttony, is first conquered; because if we overthrow not those evils which are nearer to us, we doubtless proceed in vain to attack those which are further off. For war is in vain waged in the plain against outward foes, if a treacherous citizen is retained within the very walls of the city. The mind also of the combatant is itself kept back, by the grievous disgrace of confusion, from engaging in the spiritual contest, when, feeble in its battle with the flesh, it is wounded and overcome by the swords of gluttony. For when it sees itself defeated by trifles, it is ashamed to engage in greater dangers.

59. But some, ignorant of the order of the contest, neglect to tame their appetite, and proceed at once to spiritual battles. And though they sometimes display many acts of great bravery, yet from the sin of gluttony ruling over them, they lose, by the allurements of the flesh, all that they have done boldly; and, while the belly is not restrained, all their virtues are overwhelmed at once by the lust of the flesh.

2 Kings 25, 8. Whence it is written also of the victory of Nabuchodonosor,
 Jer. 52, *The chief of the cooks destroyed the walls of Jerusalem.* For
 12. Oxf. what does Scripture signify and express by the walls of
 Mss. om. Jerusalem, but the virtues of a soul which is tending to tho
 'de.'

vision of peace? Or who is understood by the chief of the cooks, but the belly, which is served with most diligent care Book XXX. by cooks? The chief of the cooks then destroys the walls of Jerusalem, because the belly, when it is not restrained, destroys the virtues of the soul. Hence is it that Paul was withdrawing the strength of the chief of the cooks, who was contending against the walls of Jerusalem, when he was saying, *I chastise my body, and bring it into subjection, lest perchance having preached to others, I myself become a cast-away.* 1 Cor. 9, 27. Hence he also premised, saying, *I so run, not as uncertainly, so fight I, not as if beating the air.* Because when we restrain the flesh, we beat with these blows of our abstinence not the air, but unclean spirits; and when we subject that which is within us, we inflict blows¹ on adversaries set without. ib. 26. 1 pugnoses Hence is it that when the king of Babylon orders the furnace to be kindled, he commands a heap of bitumen, tow, pitch, and firebrands to be furnished. But yet he consumes not in this fire the abstinent youths; Dan. 4, 27. because, though the ancient enemy presents to our view innumerable desires of dainties, to increase the fire of lust, yet the grace of the Holy Spirit breathes into holy minds, in order that they may remain uninjured by the heats of carnal concupiscence: so that though the flame may burn so far as to tempt the heart, yet the temptation may not blaze forth as far as to consent.

60. It should also be known, that the vice of gluttony tempts us in five ways. For it sometimes anticipates the seasons of want: but sometimes does not anticipate them, but seeks for daintier food. Sometimes it looks for those things, which must be taken, to be prepared more carefully; but sometimes it agrees with both the quality of, and the season for, its food, but exceeds, in the quantity of what is to be taken, the measure of moderate refreshment. But sometimes that which it longs for is even of a baser kind, and yet it sins more fatally through the heat of unbounded desire. For Jonathan deserved in truth the sentence of death from the mouth of his father, because in taking honey 1 Sam. 14, 44. he anticipated the time which had been fixed for eating. And the people which had been brought out of Egypt, died in the desert, because it despised the manna, and sought for

JOB 39, ^{7.} fleshly food, which it counted more delicate. And the first fault of the sons of Eli arose from this, that the servant, at their desire, would not receive cooked meat for the priest, after the ancient custom, but sought for raw flesh, for him to serve up with greater daintiness. And when it is said to 1 Sam. 2, 15. Jerusalem, *This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance,* it is plainly shewn that she forfeited her salvation, because, with the sin of pride, she exceeded the measure of moderate refreshment. And Ez. 16, 49. Esau lost the glory of the birth-right, because he desired mean food, namely, lentils, with great eagerness of longing; and when he preferred this, even to selling his birth-right, he shewed with what eagerness he was panting after it. For it is not the food, but the desire that is in fault. Whence also we frequently take some delicate fare without blame, and take a taste of meaner food, not without guilt of conscience. For this Esau, whom we have spoken of, lost in truth his birth-right, through lentils, and Elias preserved the virtue of his body by eating flesh in the desert. Whence also the ancient enemy, because he knows that it is not food, but the desire of food, that is the cause of damnation, both subjected the first man to himself, not with flesh, but an apple; and tempted the second Man not with flesh, but with bread. Hence it is that the fault of Adam is commonly committed, even when mean and worthless food is taken. For it is not Adam alone who has received the prohibiting command to abstain from the forbidden fruit. For when God points out certain aliments as injurious to our health, He, by a kind of sentence, forbids us to use them. And while we desire and taste noxious food, what else do we do in truth but eat of what is forbidden?

61. Those things must therefore be taken, which the necessity of nature requires, and not those which gluttony suggests. But it is a great effort of discretion to give this exactor something, and yet to refuse him something: both to restrain gluttony by not giving, and by giving to support nature. And this discretion is perhaps suggested, when it is said; *He heareth not the cry of the exactor.* For the word of this exactor is the necessary demand of nature. But his cry is the appetite of gluttony going beyond the measure of

necessity. This wild ass then hears the word of this exactor, and hears not his cry; because a discreet and abstinent man both supplies his belly so far as to temper his need, and restrains it from pleasure. BOOK XXX.

62. But it should be known that pleasure so veils itself under necessity, that a perfect man can scarce discern it. For whilst necessity asks for a debt to be paid, pleasure secretly demands a longing to be fulfilled; it hurries the appetite onward the more fearlessly, the more it conceals itself under the creditable profession of relieving a necessity. But frequently pleasure secretly attached follows behind in the very course of eating; though sometimes impudently free it endeavours even to go first. But it is easy to discover when pleasure anticipates its necessity, though very difficult to discern when it secretly connects itself with that very eating which is necessary. For because it follows the natural appetite which goes first, it seems, as it were, to advance slowly behind. For at that time, when the demand of necessity is paid, because pleasure is, through eating, blended with necessity, it is not known what necessity demands itself, and what (as has been said) pleasure secretly demands. But we frequently both distinguish them, and yet, from knowing that they are mutually connected together, take pleasure, when hurried beyond proper bounds, in being wittingly deceived: and whilst the mind flatters itself on the necessity, it is deceived by pleasure. For it is written; *Make not provision for the flesh in the desires thereof.* Rom. 13, That therefore which is forbidden to be done in desire, is 14. yielded in necessity.

63. But often, whilst we incautiously condescend to necessity, we are enslaved to desires. And sometimes, while we endeavour to oppose our desires too immoderately, we increase the miseries of necessity. For it is necessary for a man so to maintain the citadel of continence, as to destroy, not the flesh, but the vices of the flesh. For frequently, when the flesh is restrained more than is just, it is weakened even for the exercise of good works, so as to be unequal to prayer also or preaching, whilst it hastens to put out entirely the incentives of vices within itself. For this very man, whom we bear outwardly, we have as the assistant of our inward

JOB 39,
8. intention, and both the motions of wantonness are within it, and there also abound in it the appliances of good works. But often, whilst we attack an enemy therein, we kill a citizen also whom we love ; and often while we spare, as it were, a fellow-citizen, we nurture an enemy for battle. For our vices become proud upon the same food, on which our virtues are nourished and live. And when a virtue is nourished, the strength of our vices is frequently increased. But when unbounded abstinence weakens the power of vices, our virtue also faints and pants. Whence it is necessary for our inward man to preside, as a kind of impartial arbiter between itself, and him whom it bears without : in order that its outward man may both be always able to serve at its appointed ministry, and never proudly oppose it with unshackled neck ; nor be moved if it whispers any suggestion, provided it always tramples it down with the heel of authority stamped upon it. And thus, whilst we allow our vices, when checked, to struggle against us, and yet prohibit their engaging with us on equal terms, it comes to pass that neither our vices prevail against our virtue, nor does our virtue again settle down to rest with entire extinction of our vices. In which way alone¹ our pride is utterly extinguished, because though it may serve for victory, yet a continual fight is reserved for us, to keep down the pride of our thoughts. And hence, because every abstinent person both complies with the demands of necessity, and yet opposes violent pleasure, it is well said in this place also by the voice of the Lord, *He heareth not the cry of the exactor*. But since a discreet person raises himself the more to the understanding of higher things, the more he chastises in himself the incentives of the flesh, after his scorning the cry of the exactor, it is rightly subjoined ;

Ver. 8. *He looks round on the mountains of his pasture.*

xix. 64. The mountains of his pasture are the lofty contemplations of inward refreshment. For the more holy men abase themselves outwardly with contempt, the more abundantly are they supported within with the contemplation of revelations. Whence it is written ; *He hath disposed the ascents in his heart in the valley of tears* ; because those, whom the valley of humility outwardly imprisons in tears,

¹ or
' pride
alone'

the ascent of contemplation elevates within. The mountains of pasture are also the lofty powers of angels: which therefore refresh us here by ministering and assisting, because they are fattened there with the inward dew of contemplation. And because, by the bounty of God, they protect us in every contest, they are well said to be beheld around. For we behold them present on all sides around us, by whose defence we are protected against our adversaries on every side. The mountains of pasture can be taken, still further, for the lofty sentences of Holy Scripture, of which it is said by the Psalmist; *The high hills for the stags*, ^{Ps. 104, 18.} because those who know already how to make the leaps of contemplation, ascend the lofty summits of the Divine sentences, as the tops of mountains. And because the feeble cannot reach in truth to these tops, it is there rightly subjoined, *The rock is a refuge for the urchins*, because, namely, their understanding does not sublimely exercise the feeble, but faith alone in Christ humbly keeps them in. It follows;

He searcheth after every green thing.

65. For parched in truth are all things, which, fashioned for a time, are dried up from the sweetness of the present life by the coming end, as if by the summer sun. But those are called green, which fade not away by any shortness of existence. For this wild ass then to seek every green thing, is for each holy man, despising transitory things, to long for those which are to endure for ever.

But all these things which have been said of the wild ass, can be understood in another way also. Which we explain, having repeated the former verse, in order to leave to the judgment of the reader what he believes is to be preferred. After, then, the dispensation of preachers has been described under the figure of hinds, to shew by Whom this same virtue of preaching is given, the mention of our Lord's Incarnation is immediately subjoined, so that it is said,

Ver. 5. *Who hath sent out the wild ass free?*

66. Nor let any consider it unbecoming that the Incarnate Lord can be typified by such an animal; whilst it is admitted by all that He is spoken of, in Holy Scripture, as, in a certain sense, both a worm and a beetle. As it is written; *But I* ^{Ps. 22, 6.}

JOB 39, *am a worm, and no man.* And as it is said by the Prophet
 5. in the Septuagint, *A beetle cried out from the wood.* Since
 Hab. 2, then He is typified by the mention of such vile and abject
 11. things, what is said offensively of Him, of Whom it is
 LXX. admitted that nothing is said appropriately? For He is
 called a lamb, but it is for His innocence. He is called a
 lion, but it is for His might. He is also sometimes compared
 to a serpent, but it is for His death, or for His wisdom. And
 He can therefore be spoken of figuratively by all these,
 because none of all these can be essentially believed of Him.
 For were He to be really one of these essentially, He could
 no longer be termed another. For were He properly called
 a lamb, He could no longer be called a lion. If He were
 properly called a lion, He would not be signified by a
 serpent. But we say all these things of Him in figure,
 with the greater latitude, the further removed they are from
 His essence. The wild ass can therefore designate the
 Incarnate Lord. For the wild ass is an animal of the fields.
 And because the Incarnate Lord profited the Gentiles more
 than the Jews, when, assuming a living body¹, He went, as
 1 corpus animale. it were, not into the house, but rather into the field. Of
 Ps. 50, which field of the Gentiles it is said by the Psalmist; *The*
 11. *beauty of the field is with Me.* The Incarnate Lord there-
 fore, Who in the form of God is equal to the Father, is in
 the form of a servant less than the Father, in which He is
 also less than Himself. Let it be said therefore by the
 Father of the Son in the form of a servant; *Who hath sent*
out the wild ass free, and who hath loosed his bands? For
 every one who sins is the servant of sin. And because the
 Incarnate Lord was made partaker of our nature, not of our
 sin, He is said to have been sent forth free, because He is
 not held under the dominion of sin. Of Whom it is written
 Ps. 88, 5. elsewhere; *Free among the dead.* He is said to have been
 sent forth free, because taking our nature, He is not at all
 held by the yoke of iniquity. And though the stain of our
 guilt touched Him not, yet the suffering of our mortality
 bound Him. Whence also after He is said to have been
 sent forth free, it is rightly added of Him;

And who hath loosed His bands?

infirmities of His Passion were changed into the glory of ^{BOOK} His Resurrection. For the Lord had those infirmities of our XXX. mortal state, which we endure as the desert of our iniquity, as a kind of bands with which He wished of His own accord to be bound, even to death, and which He loosed marvelously by His Resurrection. For to be hungry, to thirst, to be weary, to be bound, to be scourged, and to be crucified, was the bond of our mortality. But when on the completion of His death the veil of the temple was rent, the rocks were cleft, the tombs were opened, the barriers of hell were laid bare, what else is shewn by so many arguments of such mighty power, but that those bands of our infirmity were loosened, that He, Who had come to take on Him the form of a servant, might return in freedom to heaven even with His members? Of which bonds of His the Apostle Peter witnesses, saying, *Whom God hath raised up, having loosed the pains of hell,* ^{Acts 2,} *because it was not possible for Him to be holden of it.* ^{24.} And because after His Death and Resurrection He deigned to call the Gentiles to the grace of faith, after His bands are said to have been loosened, it is fitly subjoined;

Ver. 6. *To Whom I have given a house in the solitude, and His tabernacle in the land of saltness.*

68. For in the Gentile world, in which there was no xxiii. Patriarch, no Prophet, there was hardly a man to exercise his reason to gain a knowledge of God. Of this solitude it is said by Isaiah; *The desert and the pathless land shall rejoice,* ^{Is. 35, 1.} *and the solitude shall exult and blossom as the lily.* And again it is said of the Church; *He will make her desert as* ^{Is. 51, 3.} *delights, and her solitude as the garden of the Lord.* But this same solitude, which, before it knew the true wisdom of God, had brought forth saltness, is mentioned again as a land of saltness; because it produced no verdure of good understanding, and savoured only of what was wrong. He receives therefore his house in the solitude, and His tabernacle in the land of saltness, because God when Incarnate for men, forsook Judæa, and possessed the hearts of the Gentiles. Whence it is said to Him by the voice of the Father, through the Prophet; *Ask of Me, and I will give thee the heathen* ^{Ps. 2, 8.} *for Thine inheritance, and the ends of the earth for Thy possession.* Who, as He is God, gives all things with the

JOB 39, Father, as He is Man, receives of the Father among all things,
7.
John 5, as it is written; *He hath given Him authority to execute*
27. *judgment also, because He is the Son of man.* And it is
John 13, written again; *Knowing that the Father had given all things*
3. *into His hands.* Or as He Himself says; *All that the*
John 6, *Father giveth Me shall come to Me.* But if it is now asked
37. what is the difference between a house and a tabernacle; a house is for a dwelling place, a tabernacle for a journey. He possessed therefore on His coming the hearts of the Gentiles as if they were tabernacles, but, strengthening them by righteousness, He made them His house by inhabiting. And because He scorned to imitate the conduct of those to whom He had come, it is rightly subjoined;

Ver. 7. He scorneth the multitude of the city.

xxiv. 69. That is, He despises the customs of human conversation. For having been made a Man amongst men, He refused to observe the practice of men. For He was therefore made a Man amongst us, not only to redeem us by the shedding of His blood, but also to change us by setting an example. He found therefore one thing in our conversation at His coming, and taught us another by His life. For all the progeny of the haughty race of Adam were striving to seek after the prosperity of the present life, to avoid its adversities, to escape disgrace, to follow glory. The Incarnate Lord came amongst them courting adversity, scorning prosperity, embracing insults, flying from glory. For when the Jews had wished to make Him their king, He shrunk from being a king. But when they were endeavouring to kill Him, He came of His own accord to the scaffold of the cross. He therefore avoided that which all seek after, He sought after that which all avoid; He caused all to marvel that both He Himself rose again when dead, and by His death raised others from death. For there are in truth two lives of a man who exists in the body, one before death, the other after the resurrection; one of which all practically knew, but knew not the other; and mankind were directing their thoughts to that only which they knew. The Lord came in the flesh, and while He took on Himself the one, He pointed out the other. While He took on Himself that which was known to us, He pointed out to us that which

was unknown to us. For by His dying He practised that life which we possess, by rising again He disclosed that life for which we are to seek, instructing us by His example, that this life which we pass before our death, is not to be loved on its own account, but to be tolerated on account of the other. Because then, by practising a new conversation amongst men, He followed not the customs of Babylon, it is well written of Him, *He scorneth the multitude of the city.*

70. Or certainly, because He forsook the many who were wandering along the broad way, and chose the few who were walking through narrow paths. For to 'scorn the multitude of the city,' is to reject from a share in His Kingdom that portion of mankind which enters the broad way, which also through the abundance of iniquity is many. It follows;

He heareth not the cry of the exactor.

71. As was said before, what exactor can be understood in this place, but the devil? who by his wicked persuasion held out the hope of immortality, but by deceiving exacted the tribute of death; who by his persuasion introduced sin, by his cruelty exacts punishment. The word of this exactor is his crafty persuasion of man before death, but his 'cry' is his violent seizure of him after death. For those whom he secretly intercepts before death, he violently hurries to share with him his punishment after death. But because the Lord when drawing near to death feared not the violent assaults of this exactor, (as He Himself says, *For the prince of this world cometh and hath nothing in Me,*) it is well said, *He heareth not the cry of the exactor.* For the exactor of mankind came to Him, because he saw Him to be a man. But Him Whom He believed to be a man despised for His weakness, he felt, by his power, to be above man.

72. Laban doubtless represented this exactor, when coming with wrath, he demanded his idols which were with Jacob. For Laban is interpreted 'whitening.' But the devil is appropriately understood by whitening, who though dark through his deserts, transforms himself into an angel of light. Him did Jacob serve, that is, the Jewish people, on the part of the reprobate, from whose flesh the

BOOK
XXX.

xxv.

John 14,
30.

Gen. 31,
30.

2 Cor.
11, 14.

JOB 39, Lord Incarnate came. But by Laban can this world also be
 7. represented, which follows Jacob with fury, because it endeavours to oppress by persecution all the Elect, who are members of our Redeemer. Jacob carried off the daughter of this person, that is, either of the world or of the devil, when Christ united to Himself the Church from the Gentile world. Whom he takes away also from the house of her father, because He says to her by the Prophet; *Forget thine own people, and thy father's house.* But what is designated
 Ps. 45, 10. by idols but avarice? Whence it is said by Paul; *And covetousness, which is idolatry.* Laban therefore on coming
 Col. 3, 5. found not the idols upon Jacob, because when the devil
 Gen. 31, 33. displayed the treasures of the world, he found not in our Redeemer the traces of earthly concupiscence. But those
 ib. 34. idols which Jacob had not, Rachel covered by sitting. For by Rachel, which also means 'a sheep,' is typified the Church. But to sit, is to seek after the humility of penitence, as it is
 Ps. 127, 2. written; *Arise, after ye have sat down.* Rachel therefore covered the idols by sitting, because Holy Church, by following Christ, covered, with penitence, the vices of earthly concupiscence. Of this covering of vices it is said by the
 Ps. 32, 1. Psalmist; *Blessed are they whose iniquities are forgiven, and whose sins are covered.* That Rachel then signified us, who press down idols by sitting, if we condemn the sins of covetousness by penitence. But this covetousness is not wont to befall those, who run like men in the way of the
 Ps. 31, 24. Lord, to whom it is said; *Do manfully, and let your heart be strengthened;* but those especially who walking, as it were, with effeminate step, are relaxed by the blandishments of the world. Whence also in that place these are the
 Gen. 31, 35. words of this same Rachel, *According to the custom of women it now is happening to me.* Laban therefore finds not the idols upon Jacob, because the crafty exactor found nothing to blame in our Redeemer. Of which exactor it is said to our Redeemer by the Prophet, when He was delivering the Gentile world from his dominion; *For thou hast overcome the yoke of his burden, and the rod of his shoulder, and the sceptre of his oppressor, as in the day of Madian.* For the Lord in rescuing the Gentile world, overcame the yoke of its burden, when He delivered it, by His coming,

from that bondage to the tyranny of the devil. He overcame the rod of its shoulder, when He kept his blow, which was oppressing it heavily in consequence of wickedness, from redeemed mankind. He overcame the sceptre of its oppressor, when He swept away from the heart of the faithful, that kingdom of the same devil, who had been wont to exact the due tribute of punishments for the fatal perpetration of sins.

73. But let us hear how these things were done. It is immediately subjoined, *As in the day of Midian*. I think it will not be amiss if we consider at greater length this war of the Midianites, which was intentionally introduced by the Prophet in comparison with the coming of the Lord. For in the book of Judges Gedeon is described as having fought against the Midianites. When he was bringing forth the multitude of the army to war, he was ordered by a Divine admonition, to remove from the conflict of battle all whom on coming to the water he beheld drinking the water with bended knees. And the result was, that only three hundred men remained, who had drunk the water in their hands, standing. With these he proceeds to the battle, and he equipped them not with arms, but with trumpets, lamps, and pitchers. For, as is there written, they placed the lighted lamps in the pitchers, and held their trumpets in their right hand, but their pitchers in their left, and on coming close to their enemies, they sounded with the trumpets, they brake the pitchers, the lamps appeared: and their enemies alarmed on one hand with the sound of the trumpets, and on the other by the glittering of the lamps, were turned to flight. Why then is it that such a battle is brought forward by the Prophet, and why is victory in that battle compared to the coming of our Redeemer? Did the Prophet intend to point out to us that that victorious battle under the command of Gedeon was a type of the coming of our Redeemer? Such deeds were doubtless there wrought, which, the more they exceed the usual mode of fighting, are the less removed from the mystery of prophecy. For who ever went forth to battle with pitchers and lamps? Who, when going against arms, ever abandoned his arms? These things would have been truly absurd to us, had they not been terrible to the

JOB 39, enemies. But we have learned by the evidence of the
 7. victory itself, not to regard these things which were done as
 of little account. Gedeon, therefore, coming to the battle,
 signifies to us the coming of our Redeemer, of Whom it is
 Ps. 24, written; *Lift up, O princes, your gates, and be ye lift up,*
 7. 8. *ye everlasting doors, and the King of Glory shall come in.*
Who is this King of Glory? The Lord strong and mighty.
The Lord mighty in battle. He prophesied of our Redeemer,
 not only by his doings, but also by his name. For Gedeon
 is interpreted 'going about in the womb.' For our Lord
 embraces all things by the power of His majesty, and yet
 He came, through the grace of the dispensation assuming
 man's nature in the womb of the Virgin. Who then is He
 Who goes about in the womb, except Almighty God, redeem-
 ing us by His own dispensation, embracing all things by
 His Godhead, and taking man's nature in the womb? In
 which womb He was both Incarnate, and not confined;
 because He was both within the womb by the substance of
 His infirmity, and beyond the world by the power of His
 majesty. But Madian is interpreted 'from judgment.' For
 that His enemies were to be repulsed and destroyed, was
 not from the imperfection of their conqueror, but from the
 judgment of Him, Who judgeth rightly. And for this reason
 they are called 'from judgment:' because, being aliens from
 the grace of the Redeemer, they bear, even in their designa-
 tion, the desert of just condemnation.

74. Against these Gedeon proceeds to battle with three
 hundred men. The plenitude of perfection is usually under-
 stood by the number 'hundred.' What then is designated
 by the number hundred taken thrice, except the perfect
 knowledge of the Trinity? For with those our Lord destroys
 the adversaries of the faith, with those comes down to the
 contests of preaching, who can understand Divine truths,
 who know how to think accurately of the Trinity, Which is
 God. But we must observe, that this number three hundred

is comprised in the letter Tau¹, which bears a resemblance
 of the cross. For if there were added over the transverse
 line, the projecting part of the cross, it would no longer be a
 resemblance of the cross, but the cross itself. Because then
 that number of three hundred is comprised in the letter Tau,

¹ T or τ,
 not n.

and by the letter Tau, as we have said, a resemblance of the cross is set forth, by those three hundred followers of Gedeon, ^{Book XXX.} those persons are not inappropriately designated, to whom it is said, *If any man will come after Me, let him deny* ^{Luke 9, 23.} *himself, and take up his cross, and follow Me.* And these take up the cross more truly, as they follow the Lord, the more severely they both tame themselves, and are tortured with the compassion of charity towards their neighbours. Whence it is said also by the prophet Ezekiel, *Mark Tau* ^{Ez. 9, 4.} *upon the foreheads of the men that groan and lament.* Or certainly, by these three hundred who are comprised in the letter Tau, it is expressed that the sword of the enemy is overcome by the wood of the cross. And they are brought to the river, to drink the waters; and whoever drank the waters with bended knees, were removed from the struggle of war. For by the waters is designated the doctrine of wisdom, but by the unbended knee righteous conduct. They therefore who are reported to have bent their knees, while drinking the water, retired from the strife of battles, having been forbidden; because Christ proceeds to battle against the enemies of the faith, with those who when they drink the streams of doctrine, distort not the uprightness of their actions. For all are said at that time to have drunk the water, but not all to have stood with unbended knee. And they who bent their knees, while they were drinking the waters, were rejected, because, as the Apostle witnesses, *For not the hearers of the law are just before God, but the* ^{Rom. 2, 13.} *doers of the law will be justified.* For since dissoluteness of conduct is, as we have said, signified by this very bending of the knees, it is rightly again said by Paul, *Lift* ^{Heb. 12,} *up the hands that hang down, and the feeble knees, and* ^{12.} *make straight steps with your feet.* They therefore proceed, under Christ as their leader, to battle, who exhibit in their conduct that which they profess with their mouths, who drink spiritually the streams of doctrine, and yet are not carnally distorted by wicked works; because, as it is written, *Praise is not seemly in the mouth of a sinner.* ^{Eccles. 15, 9.}

75. They go forth therefore to battle with trumpets, with lamps, and with pitchers. This, as we have said, was an unusual order of battle. They sounded with the trumpets,

JOB 39, and the pitchers were held in their left hands. But lamps
7. were placed within the pitchers; but, when the pitchers were broken, the lamps appeared, and by their flashing light the affrighted enemies are put to flight. By the trumpets is designated therefore the loud voice of preachers, by the lamps the brightness of their miracles, by the pitchers the frailness of their bodies. For our Leader led forth with Him, to the contest of preaching, such as by making light of their bodily safety, would overthrow their enemies by dying, and would overcome their swords, not by arms, not by words, but by patience. For our Martyrs came armed under their Leader to battle, but armed with trumpets, with pitchers, with lamps. And they sounded with their trumpets, when preaching; they broke their pitchers, when exposing their bodies to dissolution by the swords of the enemy in their suffering; they shone forth with lamps, when after the dissolution of their bodies they flashed forth with miracles. And their enemies were presently put to flight, because, when they beheld the bodies of dead Martyrs glittering with miracles, they were overpowered by the light of truth, and believed that which they had impugned. They sounded therefore with the trumpets, that the pitchers might be broken; the pitchers were broken, that the lamps might appear; the lamps appeared, that the enemies might be put to flight. That is, the Martyrs preached, till their bodies were dissolved in death; their bodies were dissolved in death, that they might shine forth with miracles; they shone forth with miracles, that they might overthrow their enemies with divine light; so that they might no longer stand up and resist God, but submit to, and be afraid of, Him.

76. And it must be observed, that the enemies stood firm before the pitchers, but fled before the lamps; doubtless because the persecutors of Holy Church resisted the preachers of the faith while yet in the body, but were put to flight by the miracles which were manifested after the dissolution of their bodies, because, terrified by fear, they ceased from persecuting the faithful. They were afraid, in truth, at the lamps of miracles which appeared, when the pitchers of their bodies had been broken, at the preaching of the trumpets.

77. We must also notice that which is there written; that they held the trumpets in their right hand, but the pitchers in their left. For we are said to have on the right hand, whatever we consider a great thing; but on the left, that which we regard as nothing. It is therefore well written in that place, that they held the trumpets in their right hand, but the pitchers in their left; because the Martyrs of Christ consider the grace of preaching as a great thing, but the benefit of their bodies as of the least moment. But whoever thinks more of the benefit of the body, than of the grace of preaching, holds the trumpet in his left hand, but the pitcher in his right. For if the grace of preaching is attended to in the first place, and in the next place the benefit of the body, it is certain that the trumpets are held in the right hand, and the pitchers in the left. Hence the Lord says in the Gospel, *Neither do they light a candle, and put it under a bushel, but on a candlestick.* For by a bushel is understood temporal advantage, but by a candle the light of preaching. To place therefore a light under a bushel, is, for the sake of temporal advantage, to conceal the grace of preaching, which none of the Elect surely does. And it is well there added, *But upon a candlestick.* For by a candlestick is designated the position of the body, on which a candle is placed above, when the duty of preaching is preferred to the body. It is therefore well said by the Prophet, *Thou hast overcome the sceptre of his oppressor, as in the day of Madian.* But since we have made a long digression for the sake of expounding the testimony of the Prophet, let us return to the regular order of our work. After, therefore, it was said, *He heareth not the cry of the exactor;* because, namely, our Lord when manifested in the flesh despised the snares of the great enemy, He rightly subjoins what He did further in behalf of His Elect, saying;

Ver. 8. *He looketh around on the mountains of His pasture.*

78. Mountains we understand to be all the lofty ones of this world, who were swollen in their hearts with earthly loftiness. But since the Lord engrains¹ even such, when converted, into the body of His Church, and, turning them from their former pride, transforms them into His own mem-

Book
XXX.

Matt. 5,
15.

Is. 9, 4.

¹ invis-
cerat.

JOH 39, bers, these are mountains of His pasture; doubtless, because
 8. He is satisfied with the conversion of the wandering, and
 JOHN 4, the humility of the proud. As He Himself says, *My meat*
 34. *is to do the will of Him that sent Me.* And as He com-
 manded the Apostles, when sent forth to preach, saying,
 JOHN 6, *Labour not for the meat which perisheth, but for that*
 27. *which endureth unto eternal life.* Of these mountains it is
 Ps.95,4. said by the Prophet, *The Lord will not reject His people,*
 LXX. *for in His hand are all the ends of the earth, and the*
heights of the hills He beholdeth. For the heights of the
 mountains are surely the loftinesses of the proud. Which the
 Lord is said to behold, that is, to change from their iniquity
 for the better. For the Lord converts the person whom He
 LUKE 22, looks on. Whence it is written, *The Lord turned, and*
 61. 62. *looked upon Peter; and Peter remembered the word of the*
Lord, how He had said, Before the cock crow thou shalt
deny Me thrice; and he went out, and wept bitterly. And
 as Solomon says, *A King that sitteth on the throne of judg-*
 PROV. 20, 8. *ment, scattereth away all evil with His look.* Of this
 looking at the mountains it is said again by the Prophet,
 Ps.97,5. *The mountains melted like wax from the face of the Lord;*
 because, after the hardness of their perversity, they were
 melted by the Divine fear, and subsided from their former
 rigid swelling.

79. But we must observe, that He does not say, 'beholdeth,'
 but *looketh round on the mountains of His pasture.* For
 the Lord was in truth Incarnate in Judæa, which was placed
 in the midst of the nations. And He therefore looked round
 on the mountains, because He gathered together, from the
 whole body of the Gentiles, the proud of this world situated
 every where around. He feeds therefore in these mountains;
 because He is satiated with the good works of the converted,
 as if with green herbs. Hence is it that it is said to Him
 by the voice of the Bride in the Song of Songs, *Shew me*
 Sol. Song, 1, *where Thou feedest, where Thou liest at noon.* For the
 7. Lord is fed, when He is delighted with our good deeds.
 But He lies down at noon, when, after the heart of the
 reprobate burning with carnal desires, He finds the cool
 refreshment of holy thought in the breasts of His Elect.
 For Matthew had been a kind of mountain, when he was

swelling with the profits of the custom house; of whom it is also written, that after he believed, he invited our Lord into his house, and made a great feast. This mountain therefore produced for this wild ass the herbs of green pasture, because he fed Him outwardly with a feast, and inwardly with banquets of virtues. And this is set forth still more fully, when it is subjoined;

He searcheth after every green thing.

80. For He deserts the parched places, and searches for every green thing. For parched are those hearts of men, which, planted in the perishing hope of this world, have no assurance of eternity. But those flourish, which cling to that inheritance of which the Apostle Peter says; *To an inheritance incorruptible, undefiled, and that fadeth not away.* For they are more truly green, the more they plant the root of thought in the portion of an inheritance that fadeth not away. Let every one therefore, who dreads being parched within, fly from the barren desires of this world without. Let every one who longs to be sought for by the Lord, seek for his eternal home, and become verdant in the inward plantation of his heart.

81. Let this twofold exposition of the wild ass be sufficient. But it must be left to the judgment of the reader, which he thinks best to select. But if he chance to scorn the meaning of either exposition, I will willingly myself follow my reader, as a pupil his master, if he thinks more accurately and truly. Because whatever I find he knows better than myself, I believe it to be vouchsafed as a special gift to myself. For all we, who endeavour, full of faith, to utter something concerning God, are organs of truth: and it is in the power of this same Truth, whether It utters Its voice through me to another, or through another to me. For dwelling in the midst of us it deals alike with all, even though they live not alike, and often touches one person to hear plainly what It has spoken by another, but often touches another, to utter something clearly to be heard by others.

82. Power of speech is often given to a teacher, for the sake of his hearer, and skill in speaking is often taken away from a teacher, on account of the guilt of his hearer. Let

JOB 39, not the teacher then be puffed up with pride in these cases
 8. in which he preaches copiously, lest his tongue be perchance filled, not for his own, but for his hearers' sake; and let not a hearer be angry, in cases in which a teacher speaks barrenly, lest the tongue of the teacher perchance be dumb, not for his own, but his hearers' rejection. For power of speech is given even to bad teachers for the sake of a good hearer, just as words of preaching were able to abound to the Pharisees, though it was written of them, *All therefore whatsoever they have said to you, observe and do: but do not after their works.* But skill in speaking is taken away even from good teachers, for the rejection of their hearers. As is Ez.3,26. said to Ezekiel against Israel; *I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb, and shalt not be as a man reproving, for it is a provoking house.*

82. But the word of preaching is sometimes granted on account of both, sometimes withdrawn on account of both. For it is given on account of both, as is said by the voice of Acts 18, God to Paul amongst the Corinthians; *Be not afraid, but*
 9. *ibid. 10. speak.* And a little after, *For I have much people in this city.* But it is withdrawn on account of both, as Eli the priest both knew the wicked conduct of his children, and exercised not the fitting language of reproof, when these the guilt of their sin, and him the punishment of his silence, was plainly about to mulct with the suffering of death. When we know not therefore, amongst these cases, either for whom the fervour of speech is given, or on whose account it is withdrawn, the one safe remedy is, neither to pride ourselves on those gifts which we have received beyond others, nor yet to make jest of another for having received less: but to walk gravely and steadily, with the firm-fixed foot of humility. Because we are in this life the more truly learned, the more we know that our learning cannot be supplied to us from ourselves. Why should therefore any one be proud of his learning, who knows not either when it is given to any one by a secret sentence, or when it is withdrawn? For though fear seems to be always far removed from security; yet there is nothing safer for us than ever to feel fear, under the prevalence of hope, lest our mind should from want of caution plunge itself into sin through desperation, or fall headlong

through boasting of its gifts. For the more humbly a man BOOK
trembles for himself, together with hope, before the eyes of XXX.
the strict and merciful Judge, the more firmly does he stand
in Him.

BOOK XXXI.

The ninth, with the remaining verses of the thirty-ninth chapter, is explained, the last three only being omitted; and the efficacy of Divine Grace, in the preaching of the Gospel, and in the conversion of sinners, is especially demonstrated.

- i. 1. THE devil, through envy, inflicted the wound of pride on healthful man in Paradise; in order that he, who had not received death when created, might deserve it when elated. But since it is competent for Divine power, not only to make good things out of nothing, but also to refashion them from the evils which the devil had committed; the humility of God appeared amongst men, as a remedy against this wound inflicted by the proud devil, that they who had fallen through imitation of their haughty enemy, might rise by the example of their humbled Creator. Against, therefore, the haughty devil, God appeared amongst men, having been made a humble Man. The mighty of this world, that is, the members of the haughty devil, believed Him to be as despicable, as they saw Him to be lowly. For the more the wound of their heart swelled up, the more it despised the soothing remedy. Our medicine therefore being spurned by the wound of the proud, came to the wound of the humble. For, *God hath chosen the weak things of the world to confound the things which are mighty.* And a work was wrought upon the poor, for the wealthy proud ones afterwards to wonder at. For while they behold in them new virtues, they were afterwards astounded at the miracles of those, whose life they before despised. And thence, returning immediately with fear to their own hearts, they dreaded that sanctity in miracles, which they had scorned in precepts. Mighty things were therefore confounded by the weak; be-

cause while the life of the humble rises to veneration, the pride of the haughty has fallen. Because therefore blessed Job is a type of Holy Church, and Almighty God foresaw that, in the early times of the rising Church, the mighty of this world would refuse, with the stubborn neck of their heart, to undertake its light burden, let Him say ;

Ver. 9. *Will the rhinoceros be willing to serve thee?*

2. For the rhinoceros is quite of an untamed nature, so that, if it is ever taken, it cannot in any way be kept. For, as is said, it dies immediately from being unable to bear it. But its name when interpreted means in the Latin tongue, 'a horn on the nostril.' And what else is designated by the nostril, but folly; what by the horn, but pride? For that folly is usually understood by the nostril, we have learned on the evidence of Solomon, who says ; *As a ring of gold in a swine's nostrils, so is a beautiful and foolish woman.* For he saw heretical doctrine shining with brilliancy of eloquence, and yet not agreeing with the proper understanding of wisdom, and he says, *A ring of gold in a swine's nostrils ;* that is, a beautiful and involved expression in the understanding of a foolish mind: from which gold depends, through its eloquence, but yet, through the weight of earthly intention, like a swine, it looks not upwards. And he proceeded to explain it, saying, *A beautiful and foolish woman:* that is, heretical teaching; beautiful in words, foolish in meaning. But, that pride is frequently understood by a horn, we have learned on the evidence of the Prophet, who says ; *I said to the wicked, deal not wickedly, and to the sinners, lift not up your horn.* What is, therefore, designated by this rhinoceros, but the mighty of this world, or the supreme powers themselves of the kingdoms therein, who, elated by the pride of foolish boasting, whilst they are puffed up by false honour without, are made inwardly destitute by real miseries? To whom it is well said ; *Why boastest thou, O dust and ashes?* But at the very beginning of the rising Church, when the might of the wealthy was raising itself against her, and was panting for her death, with the unboundedness of so great cruelty, when, anxious from so many tortures, and pressed by so many persecutions, she was giving way; who could then believe that she would

BOOK
XXXI.

ii.

PROV.
11, 22.

PS. 75, 4.

ECCLES.
10, 9.

JOB 39, subdue those stiff and stubborn necks of the haughty, and
 9. would bind them, with the gentle bands of faith, when tamed by the yoke of holy fear? For she was tossed about, for a long while, in her beginnings, by the horn of this rhinoceros, and was struck by it, as though to be utterly destroyed. But by the dispensation of Divine grace, she both gained life and strength by death, and this rhinoceros, wearied with striking, bowed down his horn. And that which was impossible to men, was not difficult to God, who crushed the stubborn powers of this world, not by words, but by miracles. For behold we observe daily the rhinoceroses becoming slaves, when we see the mighty of this world, who had before, with foolish pride, relied on their own strength, now subject to God. The Lord was speaking, as it were, of a certain untamed rhinoceros, when He was saying; *A rich man will hardly enter into the kingdom of heaven.* And when it was
 Mat. 19, 23. replied to Him; *And who will be able to be saved?* He immediately added; *With men this is impossible, but with God all things are possible.* As if He were saying; This rhinoceros cannot be tamed by human strength, but yet it can be subdued by Divine miracles. Whence it is here also fitly said to blessed Job, as representing Holy Church; *Will the rhinoceros be willing to serve thee?* Thou understandest, As Myself, Who bore for a long while with his resisting the preaching of men, but yet suddenly overpowered him with miracles, when thus I willed it. As if He said more plainly; Are they who are proud with foolish haughtiness, subjected to thy preaching, without My assistance? Consider therefore by Whom thou prevailest, and in every thing wherein thou prevailest bow down thy feeling of pride. Or certainly, what wondrous works are wrought at last by the Apostles, who subject the world to God, and bend the pride of the mighty of this world, when subdued to His power, is brought before the notice of blessed Job, to bring down his confidence, in order that blessed Job may think the less highly of himself, the more he beholds such stubborn souls gathered together to God by others. Let Him say then; *Will the rhinoceros be willing to serve thee?* Thou understandest, As it will serve Me, by means of those, whom I shall have sent. It follows;

ib. 25. 26.

Or will it abide by thy crib?

3. By 'crib' in this place, Holy Scripture itself is, not
unfitly, understood; in which holy animals are fed with the
food of the word. Of whom it is said by the Prophet;
Thine animals will dwell therein. Hence also our Lord, Ps. 68,
when born, was found by shepherds in a manger, because 10.
His Incarnation is learned in that Scripture of the Prophets,
which refreshes us. This rhinoceros therefore, that is to
say, every haughty person, in the beginning of the rising
Church, when it heard the sayings of the Patriarchs, the
mysteries of the Prophets, and the secrets of the Gospel,
made jest of them; because it scorned the more to be
confined and fed in the manger of the Preachers, the more
it gave itself up to its own pleasures, and occupied the wide
plain of its own desperation. It is this wide plain of the
proud that Paul well speaks of, when saying, *Who despair-* Eph. 4,
ing, have given themselves over to lasciviousness, to work all 19.
uncleanness with greediness. For every one gives himself
wider range in present evil, the more he despairs of attaining
eternal blessings after this life. But Almighty God bore for
a long time with this rhinoceros, wandering through the
plain of sinful pleasure, and yet, when He willed, suddenly
fastened it to His own manger, that being safely confined it
might receive the food of life, lest it should entirely lose its
life through fatal liberty? For behold we now see that the
mighty men of this world, and its chief rulers, willingly hear
the preachings of the Lord, that they constantly read them,
and every where depart not from His manger; because
they transgress not, in their conduct, the precepts of the
Lord, which they know either by reading or by hearing, but
contentedly submit to stand confined, as it were, near the
food of the word, that by feeding and abiding there, they
may become fat. But, when we behold this wrought by
God's agency, what else do we behold but this rhinoceros
abiding at the manger? But since this rhinoceros, after it
has received the food of preaching, ought to display the fruit
of good works, it is rightly subjoined;

Ver. 10. *With thou bind the rhinoceros with thy band to
plough?*

4. The bands of the Church, are the precepts of disci- iv.

JOB 39,
10. pline. But to plough, is to cleave with the ploughshare of the tongue the soil of the human breast by earnestness of preaching. This rhinoceros therefore, which was before proud and stubborn, is now bound and fastened by the bands of faith; and he is led from the manger to plough, because he endeavours to make known to others also that very preaching, with which he has himself been refreshed. For we know with what cruelty this rhinoceros, that is to say, this earthly prince, raged against the Lord; and now we know with what humility he prostrates him beneath Him, by the power of the Lord. This rhinoceros was not only bound, but bound to plough: because, in truth, when bound by the bands of discipline, he not only keeps himself from wicked works, but also exercises himself in preaching the holy faith. For behold, as was before said, when we see the rulers and chiefs themselves of human concerns fearing God in their actions, what else do we see them than bound with bands? But when, by the enacting of laws, they cease not to preach that faith which they recently assaulted with persecution, what else do they, but toil at the labours of the plough?

5. We are permitted to see this rhinoceros, that is, this prince of the earth, bound with the bands of faith; how he both wears his horn, by the power of the world, and bears the yoke of faith, by the love of God. This rhinoceros were greatly to be feared, unless he were bound. For he has in truth a horn, but yet he is bound. The lowly have therefore something to love in his bands, the proud have something to fear in his horn. For, as fast bound with thongs, he preserves the gentleness of meekness; but, as supported by the horn of earthly glory, he exercises the dominion of power. But frequently, when he is hurried on by the provocation of anger to strike, he is recalled by heavenly fear. And he rouses himself to fury, by his power being provoked; but because he calls to mind the eternal Judge, he bends himself down with fastened horn. I remember, that I myself have frequently seen, that when this rhinoceros was rousing himself to strike a heavy blow, and was threatening, as it were, with elevated horn, death, banishment, and condemnation to the smaller animals, who were suffering under unbounded dread, he extinguished all the blaze of fury

within, on the sign of the cross being suddenly imprinted on his brow, that he was converted and laid aside his threats, BOOK
XXXI. and, as bound, acknowledged that he could not proceed to his resolutions. And not only does he subdue all wrath within himself, but he hastens to implant also every thing which is right, in the feelings of his subjects; in order to shew himself, by the example of his own humility, that all should reverence Holy Church from their inmost thoughts. Let it be said therefore to blessed Job; *Wilt thou bind the rhinoceros with thy band to plough?* As if He plainly said; Dost thou direct the mighty ones of this world, trusting in their foolish pride, to the labour of preaching, and restrain them under the bonds of discipline? Thou understandest, As Myself, who did that, when I willed; Who made My very persecutors, whom I first endured as enemies, to be afterwards themselves the defenders of sound faith. It follows;

Or will he break the clods of the valleys after thee?

6. The overlying clods of cultivated land are wont to press down the seeds which have been thrown in, and to stifle them when springing up. By which clods are signified in this place those, who through their own hardness, and deadly life, neither receive themselves the seeds of the word, nor yet allow others to bring forth fruits of the seeds they have received. For every holy preacher, on coming into the world, had, by preaching the Gospel to the poor, ploughed, as it were, the soft lands of the valleys. But the Church, unable to break down the hardness of some of the haughty, was bearing them when oppressed, as clods thrown upon her labours. For many of perverse mind, relying on this very unbelief of earthly princes, were oppressing the rising Church with the weight of evil living, when they were destroying, for a long while, those whom they could, at one time by their damnable examples, at another by threats, at another by blandishments, lest the cultivated soil of the heart of their hearers should attain to the fruit of spiritual seed. But when Almighty God subdued this rhinoceros with his bands, He broke at once by his aid the hardness of the clods. For He presently subjugated the princes of the earth to His faith, and crushed the hard hearts of perse-

v.

JOB 39,
11. cutors, that the broken clods might, as it were, no longer oppress with their hardness, but might crumble and bud forth on receiving the seeds of the word. Whence He now rightly says; *Or will he break the clods of the valleys after thee?* As if He were saying, As after Me, Who, after I enter the mind of any lofty power, not only render it subject to Me, but also train it to crush the enemies of the faith, that the mighty of this world, being bound with the bands of My fear, may not only continue believers in Me, but may also from zeal for Me crush the hardness of another's heart.

7. But this, which we have said of unbelievers, we observe also in many who are reckoned by the name of faith. For many, placed in the midst of lowly brethren, hold the faith in word only, but while they abandon not the swelling of pride, while they oppress those, whom they can, by the infliction of violence, while they themselves receive not at all the seeds of the word, while others are bearing fruit, but turn the ear of their heart from the voice of the adviser, what else are they, but hardened clods lying in the cultivated valleys? Who are the more wicked, inasmuch as they neither bring forth themselves the fruit of humility, and, what is worse, oppress the lowly who are producing it. To break down the hardness of these, Holy Church, because she suffices not with her own strength, sometimes seeks the assistance of this rhinoceros, that is, of an earthly prince, for him to break down the overlying clods, which the humility of the Churches, like the level of the valleys, is bearing. These clods, therefore, the rhinoceros presses and crushes with his foot, because the religion of the prince crumbles, by its power, the hardness of the wicked and powerful, which the humility of the Church is unable to withstand. And since it is the effect of Divine power alone, that the loftinesses of earthly sovereignty are bowed down, to advance the kingdom of heaven, it is now rightly said, *Or will he break the clods of the valleys after thee?* But that Job may think humbly of his virtues, and, under the name of the rhinoceros, still discern sublime truths concerning the powers of this world, it follows;

Ver. 11. *Will thou have confidence in his great strength, and wilt thou leave to him thy labours?*

8. The Lord asserts that He has confidence in the strength of the rhinoceros; because He inclined the powers, ^{BOOK XXXI.}
^{vi.} which He had conferred for a temporal purpose on an earthly prince, to minister to His reverence, in order that by the power he had received, through which he had, heretofore, been puffed up against God, he might now bestow on God religious obedience. For the more powerful he is toward the world, the more does he prevail for the Creator of the world. For because he is himself dreaded by his subjects, he persuades them the more readily, the more he points out with his power, Who is truly to be feared. Let it be said then; *Wilt thou have confidence in his great strength?* As if it were said, As I, Who see, that the powers of earthly princes are about to submit to My worship. For I regard those things which thou art now doing, as of so much the less consequence, the more I now foresee, that I shall bend down to Myself even the greater powers of this world. But it is well subjoined; *And wilt thou leave to him thy labours?* For the Lord left His labours to this rhinoceros, because He entrusted to an earthly prince, on his conversion, that Church which He purchased by His own death, because, namely, He committed to his hand the great anxiety of preserving the peace of the faith. It follows;

Ver. 12. *Wilt thou trust him, to bring back thy seed to thee, and to gather thy floor?*

9. What else is meant by 'seed,' but the word of preaching? ^{vii.} As the Truth says in the Gospel, *A sower went forth* ^{Mat. 13,}
^{3.} *to sow*; and as the Prophet says; *Blessed are ye who sow* ^{Is. 32,}
^{20.} *upon all waters*. What else but the Church, ought to be understood by the threshing floor? Of which it is said by the voice of the Forerunner; *And He will thoroughly purge* ^{Matt. 3,}
^{12.} *His floor*. Who therefore could believe, in the beginning of the rising Church, when that unconquered sovereignty of the world was raging with so many threats and tortures against her, that this rhinoceros would bring back seed to God, that is, repay by his works the word of preaching which he had received? Which of the infirm could then believe, that he would gather His floor? For behold, he is now promulgating laws for the Church, who was before raging against it with various torments. Behold, whatever

JOB 39, nations he has been able to seize, he brings by persuasion to the
 12. grace of faith; and points out eternal life to those, to whom, when captured, he secures their present life. Why is this? Because he is now, in truth, gathering the floor, which before he used to winnow, by scattering it with his proud horn. Let blessed Job therefore hear what the princes of the Gentiles do, and not exalt himself in himself with the glory of his own so great virtue. Let the powerful prince hear also, with what devotion the mightier princes of this world become the servants of God, and let not him who has a pattern in others, pervert his virtue, in consequence of its singularity, into the sin of pride. For though God beheld no one like him at that time, yet He foresaw many, by whom to repress his boasting.

10. Because, therefore, earthly princes prostrate themselves before God with great humility, wicked men, who were before ranked in unbelief against the Church, and were raging with open hostility, now turn to other arguments of fraud. For since they see that those reverence religion, they themselves adopt a respect for religion, and under a despicable garb oppress the conduct of the good, by their wicked habits. For they are in truth lovers of the world, and make a show of that in themselves which man can admire, and unite themselves, not in heart, but in garb, to those who truly despise themselves. For since, though loving present glory, they cannot attain to it, they follow it, as if despising it. But they would manifest what they think against the good, if they were to find a fitting opportunity for their wickedness. But even these devices of the wicked tend to the purification of the Elect. For Holy Church cannot pass through the season of her pilgrimage, without the labour of temptation, and though she has no open enemies without, yet she endures false brethren within. For she is ever in array against sin, and, even in the season of peace, has her own contest. And she is perhaps more grievously afflicted, when she is assaulted, not by the blows of strangers, but by the manners of her own children. Whether therefore at that, or this time, she is always engaged in a struggle. For, both in the persecution of princes she is afraid that the good should lose, what they really are, and in

the conversion of princes she bears with the wicked pretending to be good, which they are not. Whence Almighty BOOK XXXI.
God, because He stated that this rhinoceros had been bound with thongs, immediately subjoined the hypocrisy of the wicked, saying;

Ver. 13. *The wing of the ostrich is like the wings of the heron, and of the hawk.*

11. Who can be ignorant how much the heron and the viii.
hawk surpass all other birds in the swiftness of their flight? But an ostrich has the likeness of their wing, but not the celerity of their flight. For it cannot in truth rise from the ground, and raises its wings, in appearance as if to fly, but yet never raises itself from the earth in flying. Thus, doubtless, are all hypocrites, who, while they simulate the conduct of the good, possess a resemblance of a holy appearance, but have no reality of holy conduct. They have, in truth, wings for flight, in appearance, but in their doing they creep along the ground, because they spread their wings, by the semblance of sanctity, but, overwhelmed by the weight of secular cares, they are not at all raised from the earth. For the Lord in reprobating the appearance of the Pharisees, reproves, as it were, the wing of the ostrich, which did one thing in action, and made a show of another in its colour; saying, *Woe unto you, Scribes and Pharisees, hypocrites; for* Mat. 23,
ye are like unto whited sepulchres, which indeed appear 27. 28.
beautiful to men outwardly, but are within full of dead men's bones; even so do ye also outwardly appear righteous unto men, but within ye are full of covetousness and iniquity. As if He were saying: The beautiful show of your wings seems to raise you up, but the weight of your conduct weighs you down to the lowest depths. Of this weight it is said by the Prophet, *Ye sons of men, how long will ye be heavy in heart?* Ps. 4, 3. The Lord promises that He will convert the hypocrisy of this ostrich, when He says by the Prophet; *The beasts of* Is. 43,
the field shall honour Me, the dragons and the ostriches. 20. For what is expressed by the word 'dragons,' but minds openly wicked, which ever creep along the earth in most grovelling thoughts? But what is designated by the word 'ostriches,' but those, who pretend that they are good, who retain a life of sanctity in appearance, as a wing for flight, but use

JOB 39, it not in act? The Lord, therefore, says that He is glorified
 13. by the dragon, or by the ostrich, because He frequently converts both the openly wicked, and the pretendedly good, to obey Him from their inmost thought. Or certainly, the beasts of the field, that is the dragons and ostriches, glorify the Lord, when that Gentile people, which had before been a member of the devil in this world, exalts the faith which is in Him. And this He both upbraids with the name of 'dragon,' on account of its wickedness, and brands with the term 'ostriches,' on account of its hypocrisy. For the Gentile world received, as it were, wings, but was unable to fly; which both possessed the nature of reason, but knew not the operation of reason.

12. We have still something to examine more attentively, respecting the hawk and heron, in considering this ostrich. For the bodies of the hawk and the heron are small, but they are supported with thicker wings; and they therefore fly along with swiftness; because there is little in them which weighs them down, and much which supports them. But the ostrich, on the other hand, is endowed with scantier wings, and is weighed down with a huge body, so that though it desires to fly, yet the very fewness of the feathers supports not in the air the mass of so huge a body. The character of the Elect is, therefore, well signified by the heron and the hawk; for as long as they exist in this life, they cannot be without some infection of sin, however small. But since there is little in them which weighs them down, they have abundant virtue of good doing which exalts them on high. But the hypocrite, on the contrary, though he does many things to raise him up, yet perpetrates many things to weigh him down. For it is not, that the hypocrite does no good things, but he commits many wickednesses, with which to weigh them down. Its few feathers, therefore, raise not up the body of the ostrich, because a multitude of evil doings weighs down the little virtue of the hypocrite. This very wing of the ostrich has also a resemblance in colour to the wings of the heron and the hawk, but has no resemblance to their power. For the wings of these are close and firmer, and in flying can press down the air by the power of their solidity. But the loosely-formed wings of the ostrich, on

the contrary, are unable to take flight, because they are overpassed by the very air, which they ought to keep down. Book
XXXI.
What else then do we observe in these, except that the virtues of the Elect fly forth solid, so as to beat down the winds of human applause? But however right the conduct of the hypocrites may appear, it is not able to fly, because, namely, the breath of human praise passes through the wing of unstable virtue.

13. But behold, when we observe the garb of the good and the evil to be one and the same, when we see the very same appearance of profession in the Elect and the reprobate, whence is our understanding able to discern in its comprehension the Elect from the reprobate, the true from the false? But we learn this the sooner, if we stamp upon our memory the words of our Teacher which have been intimated to us, Who says; *By their fruits ye shall know them.* For Matt. 7,
20. we must not consider what they display in appearance, but what they maintain in conduct. Whence after having mentioned in this place the appearance of this ostrich, He immediately subjoins its doings, saying;

Ver. 14. *Which leaveth her eggs in the earth.*

14. For what is expressed by 'eggs,' but the still tender ix.
offspring, which must be long cherished, in order to be brought to a living bird? For eggs are, in truth, insensible in themselves, but yet when warmed are changed into living birds. And so, doubtless, it is certain, that young hearers and children remain cold and insensible, unless they are warmed by the earnest exhortation of their teacher. That they may not, therefore, when abandoned, become torpid in their own insensibility, they must be cherished by the frequent instruction of their teacher, till they have strength, both to live in understanding, and to fly in contemplation. But because hypocrites, though they are ever working perversity, yet cease not to speak right things, but bring forth children in faith and conversation by speaking rightly, though they cannot nourish them by good living, it is rightly said of this ostrich, *Who leaveth her eggs in the earth.* For the hypocrite neglects the care of his children, because he gives himself up, with his inmost love, to outward objects, and the more he is elated by them, the less is he

JOB 39, 14. 14. pained at the loss of his children. To have left eggs, therefore, in the earth, is not to raise above earthly actions the children which have been born by conversion, by interposing the nest of exhortation. To have left the eggs in the earth, is to furnish to his children no example of heavenly life. For, since hypocrites glow not with the bowels of charity, they never grieve at the torpor of the offspring which has been born to them; that is at the coldness of their eggs; and the more willingly they engage in worldly pursuits, the more carelessly do they permit those, whom they beget, to pursue earthly courses. But, because the care of heaven deserts not the forsaken children of hypocrites, for it warms some even of such, foreknown in secret election, by the regard of grace bestowed, it is rightly subjoined;

Wilt thou perchance warm them in the dust?

x. 15. As if He said, As I, Who warm them in the dust; because, namely, I kindle with the fire of My love the souls of the young, even when placed in the midst of sinners. What is understood by ‘dust,’ but the sinner? Whence also that enemy is satiated with the perdition of this sinner, of whom it is said by the Prophet, *For the serpent, dust is his bread.* What is pointed at by dust but the very instability of the wicked? Of which David says, *Not so the ungodly, not so, but as dust which the wind sweepeth away from the face of the earth.* The Lord therefore warms the eggs, which have been left in the dust; because He kindles, with the fire of His love, the souls of His little ones, bereft of the anxious care of their preachers, even when dwelling in the midst of sinners. Hence is it, that we behold many, both living in the midst of multitudes, and yet not adopting the conduct of the sluggish people. Hence is it, that we behold many both not flying the crowds of the wicked, and yet glowing with heavenly ardour. Hence is it, that we behold many, if I may so speak, glowing in the midst of cold. For whence do some, living amidst the sluggishness of earthly men, burn with desires of heavenly hope; whence are they kindled, even amidst frozen hearts, except that Almighty God knows how to warm the forsaken eggs even in the dust, and, having dispelled the insensibility of their former coldness, so to animate them with the feeling of

spiritual life, that they no longer lie torpid on the earth; but changed into living birds, raise themselves by contemplation, that is, by their flight, to heavenly objects? But we must observe, that in these words not only is the wicked conduct of hypocrites reprobated, but the pride of even good teachers, if any has crept in, is also kept down. For when the Lord says of Himself, that He Himself warms the forsaken eggs in the dust; He certainly plainly indicates, that He Himself works inwardly by the words of a teacher, Who, even without the words of any man, warms whom He will, in the cold of the dust. As if He openly said to teachers; That ye may know that I am He, Who work by you when speaking, behold, when I will, I speak even without you to the hearts of men. When the thoughts then of teachers have been humbled, His discourse proceeds to describe a hypocrite, and, with what folly he is stupified, is pointed out still more fully by the doings of the ostrich. For it follows;

Ver. 15. *She forgetteth that the foot may crush them, or that the beast of the field may break them.*

16. What is understood by 'foot,' but the passing over of active work? What is signified by the 'field,' but this world? Of which the Lord says in the Gospel, *But the field is the world.* What is expressed by the 'beast,' but the ancient enemy, who, lying in wait for the spoils of this world, is daily satiated with the death of men? Of which it is said by the Prophet, the Lord promising; *No evil beast shall pass through it.* The ostrich, therefore, deserting her eggs, forgets that the foot may crush them; because, namely, hypocrites abandon those whom they beget as their children in conversation¹, and care not at all, lest the examples of evil doings should lead them astray, when deprived of either the earnestness of exhortation, or of the care of discipline. For did they love the eggs, which they produce, they would doubtless be afraid, lest any one should crush them by pointing out evil doings. This foot Paul was fearing for his weak disciples, as for eggs which he had laid, when he said, *Many walk, of whom I told you often, but now I tell you even weeping, that they are enemies of the cross of Christ.* And again, *Beware of dogs; beware of evil workers.*

BOOK
XX XI.

xi.

Mat. 13,
38.

Is. 35,
9.

al. 'in
conver-
sion.'

see next
page.

Phil. 3,
18.

ib. 2.

JOB 39, 16. And again, *We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.* This foot John was dreading for Caius; for when he had mentioned before many wickednesses of Diotrephes, he added, *Dearly beloved, imitate not that which is evil, but that which is good.* This the leader of the Synagogue himself was fearing for his feeble flock, saying, *When thou hast entered the land, which the Lord thy God shall give thee, take heed that thou wish not to imitate the abominations of those nations.* She forgets also, that the beast of the field may break them, because the hypocrite doubtless cares not at all, if the devil raging in this world carries off his children who are brought forth in good conversation. But this beast of the field Paul was fearing for the eggs, which he had laid, saying, *I fear, lest, as the serpent beguiled Eve through his subtilty, so your senses should be corrupted from the love that is in Christ Jesus.* This beast of the field Peter was fearing for his disciples, saying, *Your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour; whom resist, stedfast in the faith.* Faithful teachers therefore have over their disciples the bowels of fear, from the virtue of charity. But hypocrites fear the less for those committed to them, the more they discover not what they ought to fear for themselves. And because they live with hardened hearts, they acknowledge not even the sons whom they beget, with any affection of the love which is due to them. Whence it is added still further under the figure of the ostrich;

Ver. 16. *She is hardened against her young ones, as though they were not hers.*

xii. 17. For he whom the grace of charity bedews not, looks upon his neighbour as a stranger, even though he has himself begotten him to God. As doubtless are all hypocrites, whose minds in truth, while ever aiming at outward objects, become insensible within: and while they are ever seeking their own, in every thing they do, they are not softened by any compassion of charity, for the feelings of their neighbour. O what bowels of tenderness was Paul bearing, when he was panting for his children, with so great

a warmth of love, saying, *We live, if ye stand fast in the Lord.* And, *God is my witness, how I wish for you all in the bowels of Christ Jesus.* To the Romans also he says, *God is my witness, Whom I serve in my spirit, in the Gospel of His Son, that without ceasing I make mention of you always in my prayers, making request, if by any means, now at length, I may have a prosperous journey by the will of God to come to you; for I long to see you.* He says also to Timothy, *I thank my God, Whom I serve from my forefathers in pure conscience, that without ceasing I have remembrance of thee in my prayers, night and day desiring to see thee.* He says also, pointing out his love to the Thessalonians, *But we, brethren, being taken away from you for a short time, in presence, not in heart, hastened the more abundantly to see your face with great desire.* Who when pressed by hard persecutions, and yet anxious for the safety of his children, added, *We sent Timotheus our brother, and minister of God in the Gospel of Christ, to establish you, and to exhort you concerning your faith, that no man should be moved by these afflictions. For ye yourselves know that we were appointed thereunto.* He says also to the Ephesians, *I desire that ye faint not in my tribulations for you, which is your glory.* Behold, when in the midst of tribulations, he exhorts others, and in that which he himself endures, he strengthens others. For he had not, like the ostrich, forgotten his children, but was greatly afraid, that his disciples, observing so many reproaches of persecutions in their preacher, would in him despise the faith, against which innumerable insults of sufferings were prevailing. And therefore he felt less pain at his torments, but was more afraid for his children, from the temptation of his torments. He was lightly regarding the wounds of his body in himself, whilst he was fearing for his children the wounds of the heart. He was himself patiently enduring the wounds of torments, but, by consoling his children, he was healing the wounds of their hearts. Let us consider, therefore, of what charity he was, to have feared for others, in the midst of his own sorrows. Let us consider of what charity he was, to seek for the welfare of his children, amidst his own losses, and to guard, even from his

BOOK

XXXI.

1 Thess.

3, 8.

Rom. 1,

9—11.

2 Tim.

1, 3. 4.

1 Thess.

2, 17.

1 Thess.

3, 2. 3.

Eph. 3,

13.

JOB 39,
16. own abject condition, firmness of mind in those who were near him.

18. But hypocrites know not these bowels of charity. Because the more their mind is let loose on outward subjects by worldly concupiscence, the more is it hardened within, by its want of affection. And it is frozen by benumbing torpor within, because it is softened by fatal love without; and is unable to consider itself, because it strives not to think of itself. But a mind cannot think on itself, which is not entirely at home in itself. But it is unable to be entirely at home in itself, because by as many lusts as it is hurried away, by so many objects is it distracted from itself; and scattered, it lies below, though with collected strength it might rise, if it willed, to the greatest heights.

19. Whence the mind of the just, because it is restrained, by the guardianship of discipline, from the shifting desire of all visible objects, is compacted in itself and inwardly entire; and it fitly beholds how it should conduct itself towards God, or its neighbour, because it leaves nothing of its own without, and the more it is withdrawn and restrained from outward objects, the more is it increased and kindled within; and the more it burns, the more brightly does it shine for the detection of vices. For hence it is, that while holy men gather themselves within themselves, they detect even the secret faults of others, with a wonderful and penetrating keenness of sight. Whence it is well said by the Ez. 8, 3. prophet Ezekiel, *The likeness of a hand was put forth, and took me by a lock of my head, and the Spirit lifted me up between the earth and the heaven, and brought me, in the vision of God, into Jerusalem, by the inner door, that looked towards the north, where was placed the idol of jealousy to provoke jealousy.* For what is a lock of the head, but the thoughts of the mind gathered together, so as not to be scattered and dispersed, but to remain bound by discipline? A hand is therefore put forth from above, and the Prophet is lifted up by the lock of his head; because when our mind collects itself by watchfulness, a heavenly power raises us upward from things below. He therefore well says, that he was lifted up between earth and heaven; because every holy man, when living in mortal flesh, does not as yet indeed

fully arrive at heavenly objects, but yet at once abandons those that are below. But he is brought in the vision of God into Jerusalem, because in truth every one who is making progress through the zeal of charity, beholds what the Church ought to be. It is also well added, *By the inner door, that looked towards the north*: doubtless, because, while holy men look through the approach of inward contemplation, they detect more evil than good going on within the Church. And they turn their eyes in the quarter of the north, that is, to the left of the sun, because they warm themselves with the stimulants of charity against the frosts of sins. Where it is also rightly subjoined; *Because there was there placed the idol of jealousy to provoke jealousy*. For when they behold rapine and wickedness perpetrated within Holy Church, by some, who are faithful only in appearance, what else do they see, but an idol in Jerusalem? And it is called the idol of jealousy, because by this the jealousy of heaven is provoked against us: and it smites offenders the more severely, the more affectionately the Redeemer loves us.

20. Hypocrites, therefore, because they collect not the thoughts of their mind, are not held by a lock of their head. And when do they, who are ignorant of their own faults, detect the faults of those committed to them? These are therefore dead to heavenly things, for which they ought to burn; and burn anxiously for earthly objects, to which they would laudably have been dead. For thou mayest often behold them, having put aside the care of their children, prepare themselves for dangers of immense labour, cross seas, approach tribunals, assail princes, burst into palaces, frequent the wrangling assemblies of the people, and defend with laborious watchfulness their earthly patrimony. And if it is perchance said to them, Why do ye, who have left the world, act thus? they immediately reply, that they fear God, and that therefore they labour with such zeal in defending their patrimony. Whence it is well added still further concerning the foolish labour of this ostrich;

Ver. 16. *She hath laboured in vain; no fear compelling her.*

21. For, *There they trembled with fear, where no fear was.* xiii.

JOB 39, For behold it is commanded by the voice of God; *If any*
 16. *one hath taken thy coat, and wished to contend with thee in*
 Matt. *judgment, give up to him thy cloak also.* And again; *If*
 5, 40. *any one hath taken away that which is thine own, ask it not*
 Luke 6, *again.* The Apostle Paul also, when he was wishing his
 disciples to despise outward things, in order to be able to
 1 Cor. retain those that are within, admonishes them, saying; *Now*
 6, 7. *there is utterly a fault in you, because ye have trials among*
yourselves. Why do ye not rather take wrong, why do ye
not rather suffer fraud? And yet a hypocrite, having
 assumed the garb of holy conversation, abandons the charge
 of his children, and seeks to defend, even by wrangling, all
 his temporal goods. He is not afraid to ruin their hearts by
 his example, and is afraid of losing his earthly patrimony as
 if by negligence. His disciple falls into error, and yet the
 heart of the hypocrite is wounded with no sorrow. He
 beholds those committed to him plunging into the gulph of
 iniquity, and passes by these things, as though he had not
 heard them. But if he has felt any temporal loss slightly
 inflicted on him, how does he suddenly burst forth, from his
 inmost soul, into the anger of revenge. His patience is soon
 broken down; the grief of his heart is soon let loose in
 words. For while he bears with equanimity the loss of souls,
 but hastens, even with agitation of spirit, to repel the loss of
 temporal goods, he truly indicates to all, by this evidence of
 his emotion of mind, what he loves. For great earnestness
 of defence is there exercised, where the power of love is also
 mightier. For the more he loves earthly things, the more
 vehemently is he afraid of being deprived of them. For we
 learn not with what feeling we possess any thing in this
 world, except when we lose it. For, whatever is possessed
 without love, is lost without pain. But those things, which
 we ardently love, when possessed, we sigh for heavily when
 taken away. But who can know not that the Lord created
 earthly things for our use, but the souls of men for His own?
 A person is, therefore, convicted of loving himself more than
 God, who protects those things which are peculiarly his own,
 to the neglect of what are His. For hypocrites fear not
 to lose those things which belong to God, that is, the souls of
 men, and, as if about to render an account to a strict Judge,

are afraid of losing those which are their own, things namely BOOK XXXI. which are passing away together with the world. As if they would find Him favourably disposed, for Whom they preserve senseless and undesirable objects, having lost those which are desirable, that is, which are rational. We wish to possess something in this world, and behold the Truth exclaims, *Unless a man hath renounced all that he hath, he cannot be* Luke 14, 33. *My disciple.*

22. How then ought a perfect Christian to defend by disputing those earthly goods, which he is not ordered to possess? When we lose therefore our own possessions, we are lightened of a great burden in this journey of life, if we perfectly follow God. But when the necessity of this same journey imposes on us the care of possessions, some persons are only to be submitted to, while they seize them from us, but others are to be prevented, without violation of charity, not however merely from anxiety lest they should take away from us our goods, but lest they should ruin themselves by seizing what are not their own. For we ought more to fear for the plunderers themselves, than to be eager in defending irrational possessions. For these we lose, at our death, even though not stolen from us; but we are one with the others, both now in the rank of creation, and, if they strive to amend, after their reception of the gift. But who can be ignorant that we ought to love the goods, which we use, less, and that, which we are ourselves, more. If therefore we speak to plunderers, even for their own benefit, we now no longer merely claim for ourselves those things which are temporal, but, for them also, those that are eternal.

23. But we must in this matter carefully watch, that covetousness steal not on us, through fear of necessity; and that a prohibition, kindled by zeal, when strained by immoderate force, may not break out into the disgracefulness of hateful contention. And whilst peace with our neighbour is torn from our hearts, for the sake of an earthly good, it appears plainly, that our property is loved better than our neighbour. For if we have no bowels of charity even towards our neighbour who plundered us, we persecute ourselves worse, than the spoiler does himself, and ravage ourselves more fatally, than the other could do; because by

JOB 40,
16. abandoning, of our own accord, the blessing of love, we lose for ourselves that which is within, though we lost, through him, those only which are without. But a hypocrite knows not this form of charity; for, preferring earthly to heavenly possessions, he inflames himself with furious hatred, in his inmost heart, against him who spoils his temporal possessions.

24. But it ought to be known, that there are some, whom mother Church tolerates, nursing them in the bosom of charity, and whom she would carry on even to the advanced growth of spiritual age, who sometimes both wear the garb of sanctity, and yet cannot attain to the merit of perfection. For they rise not to spiritual gifts, and therefore they assist those who are connected with them, in the preservation of earthly goods, and sometimes transgress in anger in this defence. But we must not believe that these persons fall into the numbers of hypocrites, for it is one thing to sin from infirmity, and another from wickedness. There is therefore this difference between these persons and hypocrites, that these, conscious of their own infirmity, prefer being reprov'd by all for their faults, to being praised for pretended sanctity. But those are both sure that they are doing wrong, and yet in the judgments of men are puffed up with the name of sanctity. These fear not to displease wicked men, even by a virtuous action, provided only they are approved by the judgments of heaven; but those never consider what they are doing, but how by every action they can please men. These, according to the measure of their understanding, contend for the causes of God, even in things of the world; but those subserve the design of the world, even in the causes of God; because in the very midst of the holy deeds they make a shew of doing, they seek not the conversion of men, but the breath of applause.

25. When therefore we behold any persons of no mean conversation defending worldly interests passionately or immoderately, we ought to reprove this fault of theirs charitably, and yet not to despair of them, while reprov'ing them. Because there frequently exist in one and the same person certain censurable points which are apparent, and great qualities which lie concealed. But in ourselves our great

qualities often come forth openly, and those which are reprehensible are sometimes concealed. Hence, therefore, our pride of mind must be brought low, because, both their weaknesses are public, and ours are secret: and again, their strong points are concealed, and ours are divulged and made public. Those therefore, whom we blame for their open weakness, it remains for us to venerate from our opinion of their hidden strength, and if our own mind is elated at their open weakness, let it keep itself down in humility, from considering its own secret infirmities. For some persons frequently obey many precepts, and pass over a few; and we pass over many, when we keep but a few. Whence it is frequently the case that, when we see others neglect a command, which we know we observe ourselves, our mind immediately exalts itself with pride, forgetting how many commands it passes over, when there are very few which it observes. It is therefore necessary for us in cases where we reprove others, to bring down the pride of our anxious thought. For if our mind sees that it is more exalted than others, being led, as it were, to headlong heights of singularity, it falls the more fatally. But why the hypocrite abandons heavenly lucre, and labours for that of earth, He still subjoins, under the description of the ostrich, saying:

Ver. 17. God hath deprived her of wisdom, neither hath He given her understanding.

26. Although to deprive is one thing, and not to give is xiv. another, yet His first expression ‘deprived,’ He repeated by subjoining, ‘hath not given.’ As if He were saying, My expression ‘deprived’ means not that He has unjustly taken away wisdom, but that He has justly not given it. Whence the Lord is described as having hardened the heart of Pharaoh, not because He Himself inflicted hardness, but because, according as his deserts demanded, He softened it not by any sensibility of heaven-infused fear. But now, because the hypocrite pretends that he is holy, and conceals himself under the semblance of good works, he is kept down by the peace of Holy Church, and is therefore, before our eyes, arrayed with the appearance of religion. But if any temptation of his faith springs up, the rabid mind of the

JOB 39, wolf strips itself of its garb of sheep's skin; and shews by
 18. — persecution, how greatly it rages against the holy. Whence
 it is also rightly subjoined;

Ver. 18. *When the time shall be, she raiseth her wings on high, she scorneth the horseman and his rider.*

xv. 27. For what do we understand by the wings of this ostrich, except the thoughts of the hypocrite, kept close at this time as if folded together? But when the time shall come, he raises them on high; because when an opportunity is found, he makes them manifest by his pride. To raise the wings on high, is to disclose his thoughts with unbridled haughtiness. But now, because he pretends that he is holy, because he confines what he thinks to himself, he folds, as it were, his wings on his body, by humility. But it must be observed, that He says not, *The horse and his rider*, but, *The horseman and his rider*. For the horse is the body which belongs to each holy soul, which it knows in truth both how to restrain from unlawful pursuits by the bit of continence, and again to let loose by the impulse of charity, in the exercise of good works. By the name, therefore, of 'horseman' is expressed the soul of a holy man, which keeps the body, its beast of burden¹, under good control. Whence also the Apostle John, in the Apocalypse, having beheld the Lord, says; *And the armies which are in heaven, were following Him on white horses*. For he rightly calls an army, the multitude of the Saints, which had toiled in this war of martyrdom. And they are said, for this reason, to sit on white horses, because their bodies doubtless were brilliant with both the light of righteousness, and the whiteness of chastity. The hypocrite therefore scorns the horseman, because, when he has burst forth in open iniquity, he despises the sanctity of the Elect; and in his pride calls those fools, whom he used to imitate with cunning art, when kept down by the peace of the faith. But who else is the rider of this horseman, but Almighty God, Who both, foreseeing, created those things which were not, and possessing, rules over those which are? For he surely mounts the horseman, because He possesses the soul of every holy man, who possesses his own members aright. For this hypocrite then

¹ jumentum corporis.
 Rev. 19, 14.

to scorn the horseman, is for him to despise the saints; but to scorn the rider of the horseman, is for him to leap forward even to do wrong to the Creator. BOOK XXXI.

28. For since in every lapse, men always begin with the smallest faults, and as defects secretly grow up, attain to more grievous sins, the iniquity of this hypocrite is rightly distinguished by a statement of his losses, so that he is said first, to set himself forth as the good thing, which he is not; that he afterwards openly scorns the good; and lastly, that he leaps forth even to do wrong to his Creator. For a soul never lies in the spot where it has fallen; because having once fallen of its own accord, it is carried on to greater sins by the weight of its own iniquity, so that, as it sinks into the deep, it is ever overwhelmed still deeper. Let the hypocrite then go, and seek for his own praises, let him afterwards oppress the life of his neighbours, and exercise himself at last in deriding his Creator: in order that, as he ever cherishes prouder thoughts, he may overwhelm himself thereby in more awful punishments. O how many such does Holy Church now tolerate, whom open temptation makes manifest, when the time has suddenly arrived. But because they do not now put forth their wills against her, they meanwhile press close, as it were, the folded wings of their thoughts. For since this life is passed in common by the good and the evil, the Church is now visibly made up of a number of each of these. But it is distinguished in God's invisible judgment, and, at its end, is separated from the society of the wicked. But at present the good cannot exist therein without the wicked, nor the wicked without the good. For at this time the two parts are necessarily united and fitted to each other, in order that both the wicked may be changed by the examples of the good, and the good be purified by the temptations of the wicked. And therefore, the Lord, after having introduced under the image of the ostrich many remarks on the rejection of the hypocrites, immediately turns to speak of the lot of the Elect, in order that they who had heard in those what to fly from and endure, might hear in these what to imitate and love. It follows;

JOB 39, Ver. 19. *Wilt thou give the horse strength, or wilt thou*
 19. *surround his neck with neighing?*
 MYST.

29. But perhaps before we discuss this strength and neighing of the horse, some persons are desirous of having both the strength of the rhinoceros, and the folly of this ostrich explained in another way, putting aside their moral meaning. For the word of God is manna, and gives, in truth, that taste in the mouth of the eater, which the wish of him who partakes it rightly desires. The word of God is the earth, which produces fruit more abundantly, the more the labour of the enquirer demands. The meaning, therefore, of Holy Scripture should be sifted with manifold enquiry, for even the earth, which is often turned by the plough, is fitted to produce a more abundant crop. We therefore briefly touch upon our other view of the rhinoceros and ostrich, because we are hastening onward to unravel those questions which are more complicated. This rhinoceros, which is called also the 'monoceros' in Greek copies, is said to be of such great strength, as not to be taken by any skill of hunters. But, as those persons assert, who have striven with laborious investigation in describing the natures of animals, a virgin is placed before it, who opens to it her bosom as it approaches, in which, having put aside all its ferocity, it lays down its head, and is thus suddenly found as it were unarmed, by those by whom it is sought to be taken. It is also described as being of box colour, and whenever it engages with elephants, it is said to strike with that single horn, which it bears on its nostrils, the belly of its opponents, in order to easily overthrow its assailants, when it wounds their softer parts. By this rhinoceros, or certainly monoceros, that is, the unicorn, can therefore be understood that people, who when it adopted, not good works, but merely pride among all men, at its reception of the Law, carried, as it were, a singular horn among other beasts. Whence the Lord, foretelling His Passion by the voice of the Prophet, says; *Save Me from the lion's mouth, and My humility from the horns of the unicorns.* For as many unicorns, or certainly rhinoceroses, existed in that nation, as many as were those who with singular and foolish

pride confided in the works of the Law, in opposition to the preaching of the truth. It is said therefore to blessed Job, BOOK XXXI.
MYST.
as a type of the Church;

Ver. 9. *Will the rhinoceros be willing to serve thee?*

30. As if it were said more plainly; Dost thou bend under xvi.
the rule of thy preaching that people whom thou beholdest boasting, with its foolish pride, in the death of the faithful? Thou understandest, As Myself, Who both behold it raised against Me with its single horn, and yet subdue it to Myself, at once, whenever I will. But we set forth this point the better, if we pass from generals to particulars. Let that Paul therefore be brought before our notice, out of this people, both first in his pride, and afterward as a striking witness in his humility; who when he unwittingly exalted himself against God, as if on his keeping the Law, carried a horn on his nostril. Whence also, when afterwards he was bowing down this horn of his nostril by humility, he says; *Who was before a blasphemer and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly.* 1 Tim. 1, 13.
He who trusted that he would please God by his cruelty, carried a horn on his nostrils, as he himself afterwards says, when condemning himself; *And profited in the Jews' religion, above many my equals in years, in mine own nation, being more exceedingly zealous of the traditions of my fathers.* Gal. 1, 14.
But every hunter feared the strength of this rhinoceros; because every preacher dreaded the cruelty of Saul. For it is written; *Saul yet breathing threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, men and women, he might bring them bound to Jerusalem.* Acts 9, 1, 2.
When a breath is drawn in by the nostril in order to be given back, it is called 'breathing,' and we often detect by its smell with our nostril that which we behold not with our eyes. This rhinoceros was therefore carrying a horn on his nostril, with which to strike; because, breathing threatenings and slaughter against the disciples of the Lord, after he had killed those who were present, he was seeking for those who were absent. But behold every hunter hides himself before him; that is, every man, who savours of what is reasonable, is put to

JOB 39, flight by his opinion of his terror. In order then that he
 9. may take this rhinoceros, let the virgin open her bosom,
 MYST. that is, let the Wisdom of God Itself, inviolate¹ in the flesh,
 1 al. 'en-veloped' of Itself, disclose to him Its mystery. For it is written,
 that, when he was journeying to Damascus, suddenly there
 shone round him, at mid-day, a light from heaven, and a
 Acts 9, voice was uttered, saying, *Saul, Saul, why persecutest thou*
 4. *Me?* And he, prostrate on the earth, answered, *Who art*
 ib. 5. *Thou, Lord?* And it is immediately said to him, *I am Jesus*
of Nazareth, Whom thou persecutest. The Virgin doubtless
 opened her bosom to the rhinoceros, when the Uncorrupted
 Wisdom of God disclosed to Saul the mystery of His
 Incarnation by speaking from heaven. And the rhinoceros
 lost its strength, because, prostrate on the ground, he lost
 all his swelling pride. And when, having lost the sight of
 his eyes, he is led to Ananias, it is now discovered with what
 bands of God this rhinoceros is bound: because, namely,
 he is bound at once with blindness, with preaching, and
 with Baptism. And he abode by the manger of God,
 because he scorned not to ruminate on the words of the
 Gal. 2, Gospel. For he says; *I went up to Jerusalem with Bar-*
 1. 2. *nabas, and took Titus with me also. But I went up by*
revelation, and communicated my Gospel with them. And he,
 Acts 9, who had first heard, when famished, *It is hard for thee to*
 5. *kick against the pricks,* having been afterwards tamed by
 the wonderful power of his rider, obtained strength from the
 food of the word, and lost the heel of pride.

31. But he is not only restrained from violence by the
 bands of God, but, what is more wonderful, is bound to
 plough ; so as not only not to attack men with the horn of
 cruelty, but, ministering also to their support, to draw the
 plough of preaching. For he himself speaks of those who
 1 Cor. are preaching the Gospel, as if they were ploughing: *For he*
 9, 10. *that ploweth should plow in hope, and he that thresheth, in*
hope of partaking the fruit. He therefore, who had just
 inflicted tortures on the faithful, and afterwards willingly
 endures scourges for the faith, who also, by writing his
 Epistles, preaches in lowliness and contempt the truth
 which before he fiercely assailed, is doubtless firmly fastened
 to the plough, and labours for the crop, who used to live in

the plain, fatally exempt from fear. Of whom it is rightly Book XXXI.
said ;

Ver. 10. *Or will he break the clods of the valleys after thee?* Myst.

32. The Lord had, in truth, already entered the minds of xvii. some, who believed Him to be truly the Redeemer of mankind. But yet, when they departed not from their former observance, when they kept to the harsh preaching of the letter, the illustrious preacher says to them; *If ye be circum-* Gal. 5, 2.
cised, Christ shall profit you nothing. What else then did he, who in the humble mind of the faithful crushed by refutation the harshness of the law, but break the clods in the valley after the Lord? in order, namely, that the grains of the seeds, which the furrow of the heart, cleft by the plough of faith, was receiving, might not perish by being kept down by the observance of the letter. Of whom it is still rightly subjoined,

Ver. 11. *Wilt thou have confidence in his great strength, and wilt thou leave to him thy labours?*

33. The Lord had confidence in the strength of this xviii. rhinoceros; because the more He endured him cruelly inflicting hardships upon Him, the more firmly He foresaw him enduring adversities for His sake. To whom also He left the labours, which He Himself had endured in the flesh; because He led him when converted even to the imitation of His own Passion. Whence also it is said by the same rhinoceros, *I fill up those things which are lacking* Col. 1,
of the sufferings of Christ in my flesh. Of whom it is further ^{24.}
added;

Ver. 12. *Wilt thou trust him to bring back thy seed to thee, and to gather thy floor?*

34. Let us consider what Saul was, when, from his very xix. youth, he was engaged in aiding those who stoned, when he was laying waste some places of the Church, and, having received letters, was seeking for others to lay waste, when no single death of the faithful sufficed him, but, after the destruction of some, he was ever panting for the death of others: and we know for certain, that none of the faithful, at that time, believed that God would bend to the yoke of His fear the might of such haughty pride. Whence

JOB 39, also Ananias, even after he had heard by the voice of the
 12. Lord that he had been converted, was afraid, saying, *Lord,*
 MYST. *I have heard by many of this man, what evil he hath done*
 Acts 9, *to Thy saints at Jerusalem.* And yet, suddenly changed
 13. from being an enemy, he is made a preacher: and in all
 quarters of the world announces the name of his Redeemer,
 endures punishments for the truth's sake, exults at suffering
 himself what he had inflicted; invites some by allurements,
 and recalls others by terrors, to the faith. To these he pro-
 mises the kingdom of the heavenly country, to those he
 threatens the fire of hell. The one he corrects by authority,
 the others he attracts by humility to the path of rectitude:
 and bends himself on every side to the hand of his ruler, and
 collects the threshing floor of God with as great skill, as he
 used before to winnow it with pride.

35. But not even is this at variance with Paul, that the
 rhinoceros is said to be of box colour, and is stated to strike
 with his horn the bellies of elephants. For, because he was
 wont to live under the rigour of the Law, the observance of
 every virtue grew up more strictly in him than in others.
 For what is expressed by box colour, but the paleness of
 abstinence? To which he himself witnesses, that he tena-
 ciously adheres, saying; *I chastise my body, and bring it*
 1 Cor. *into subjection, lest perchance, when I have preached to others,*
 9, 27. *I myself should become a castaway.* Who, when, being
 endowed with knowledge of the Divine Law, he reproves
 the greediness of others, strikes elephants in their belly
 with his horn. For he had in truth struck elephants in the
 belly, when he was saying; *Many walk, of whom I told you*
 Phil. 3, *often, but now I tell you even weeping, that they are enemies*
 18, 19. *of the cross of Christ, whose end is destruction, whose god is*
their belly, and whose glory is in their shame. And again,
 Rom. *They that are such serve not the Lord Christ, but their own*
 16, 18. *belly.* This rhinoceros, therefore, no longer strikes men,
 but beasts, with his horn; when Paul no longer assaults the
 humble who are to be destroyed with that might of his
 doctrine, but slays the proud worshippers of their belly. It
 remains for us, therefore, to believe that those things, which
 we know were written of Paul, were done in others also.
 For many in truth were converted from the pride of that

people, to the grace of humility; and whilst the Lord made their cruelty to submit to the yoke of His inspired fear, He doubtless subjected to Himself the might of the rhinoceros. But since we have heard what God's marvellous power has wrought with His Elect, let us now hear what His marvellous forbearance has endured in those whom He rejects.

Ver. 13. *The wing of the ostrich is like the wings of the heron and the hawk.*

36. What is signified by the name 'ostrich,' but the synagogue, which had indeed the wings of the law, but from grovelling in its heart in things below, never raised itself from the earth? But what is expressed by the 'heron' and the 'hawk,' but the ancient fathers, who had power even in their living to soar to those truths, which they were able to perceive by understanding? The wing, therefore, of the ostrich is like the wings of the heron and the hawk; because the voice of the synagogue maintained in its words the doctrine of the early teachers, but knew it not in its living. Whence also the Truth warns the people of this same synagogue against the Scribes and Pharisees, saying; *The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they have said to you, observe and do: but do not ye after their works.* We could say much of the habits of the heron, but since its wing only is brought to our memory, we are prevented speaking of its habits.

Ver. 14. *When she leaveth her eggs in the earth, wilt thou perchance warm them in the dust?*

37. In 'eggs' there is one thing which is seen, another which is hoped for: and hope cannot be seen, as Paul witnesses, who says, *What a man seeth, why doth he hope for?* What then is designated by the 'eggs' of the ostrich, but the Apostles born of the flesh of the synagogue? who whilst they present themselves as despised and lowly in the world, teach us to look for glory in heavenly places. For regarded by the haughty as abject, and as if of no account, they lay, like eggs on the ground; but the power of living, and of soaring to heavenly places, upborne by the wings of hope, lay hid within them. Which eggs the ostrich leaves in the earth; because the synagogue, scorning to listen to

JOB 39, those Apostles, whom it had begotten in the flesh, gave them
 15. 16.
 MYST. up to the Gentiles who were to be called. But the Lord with wonderful power warms these very same eggs in the dust; because He roused to life the progeny of the Apostles, in that Gentile world, which had hitherto been cast off; and they, whom the synagogue had despised as void of sense and life, now live and soar aloft, in the veneration of the Gentiles, by the authority of doctrine. The ostrich leaves her eggs in the dust; because the synagogue raised not from earthly desires those whom it begat by preaching. And because the ancient enemy finds those desires conceived in the heart, he doubtless hurries the minds assailed by them even into sins. Whence it is also subjoined;

Ver. 15. *She forgetteth that the foot may crush them, or that the beast of the field may break them.*

xxii. 38. The foot crushes, and the beast of the field breaks, the eggs at the time, when they are forsaken on the earth; because, namely, while the hearts of men seek to be ever thinking on earthly things, ever to be employed on things below, they throw themselves down for the beast of the field, that is, the devil, to trample on: so that, after they have been long degraded by the basest thoughts, they are at length crushed by the perpetration of even greater crimes. The synagogue, therefore, neglected to raise up from the earth by good living the eggs which it laid. But, though Almighty God found many of its children dead and chilled by earthly desires, yet he animated them with the warmth of His love. But that life, which the synagogue gave not its children, it grudged them afterwards, when it was striving to extinguish by persecution, those whom it remembered not to have by cherishing brought forth to good works. Whence it is also fitly added of this ostrich;

Ver. 16. *She is hardened against her young ones, as though they were not hers.*

39. It despises, as though they were not its own, those whom it discovers to be living otherwise than it has itself taught, and, as its cruelty becomes obdurate, it applies terrors, and exercises itself in torturing them, and, inflamed by the firebrands of envy, it labours that they should perish, for whom it laboured not that they should live. And,

when it persecutes the members of the Lord, it suspects that by this it is pleasing God. Whence also the Truth says to ^{BOOK XXXI.} the same eggs of the ostrich, *The hour cometh, that who-* ^{MYST. John 16,} *soever killeth you, thinketh that he doeth God service.* ^{2.}

Because, therefore, when the synagogue is led by cruelty to persecution, it thinks that it is acting thus by the impulse of divine fear, it is rightly subjoined ;

She hath laboured in vain, no fear compelling her.

40. For not fear, but cruelty, has compelled it to pant in the labour of persecution. But because vices, when tinged with the colour of virtues, are commonly the more abominable, the less they are known even to be vices ; the synagogue was more harsh in persecution, as it believed that it was becoming more religious by the deaths of the faithful. And therefore it could not at all discern what it was doing, because it shut out from itself the light of understanding, by putting pride in the way. Whence it is also well subjoined ;

Ver. 17. God hath deprived her of wisdom, neither hath He given her understanding.

41. For strict is the enquiry of secret retribution ; and because it knowingly lost its humility, it also lost, unwittingly, the understanding of the truth. But the wounds, which it inflicted on the faithful at the coming of the Redeemer, are much less than those with which it still aims to smite the Church, by the coming of Antichrist. For it is preparing itself for that time, in order to oppress the life of the faithful with accumulated strength. Whence it is also fitly subjoined ;

Ver. 18. When the time shall come, she raiseth her wings on high, she scorneth the horseman, and his rider.

42. The ostrich raiseth her wings on high, when the xxiii. synagogue opposes its Creator, not as before by dreading, but by now openly withstanding, Him. For being changed into the limbs of the devil, and believing the man of lies to be God, it exalts itself the higher against the faithful, the more it boasts also, that it is itself the body of God. And because it despises, not only the Manhood of the Lord, but also His very Godhead, it scorns, not merely the horseman, but the rider of the horseman also. For, without violating the unity

JOB 39, of the Person, it can be understood that the Word of God
 19.
 MYST. then mounted the rider, when he created for Himself a living Body within the womb of the Virgin. He then mounted the horseman, when, by creating Himself, He brought under the yoke of Divine worship a human soul, possessing power over its own flesh. For the Godhead

S. Aug. assumed the flesh, by the intervention of the soul, and by
 de Fid. this means He held together the whole horseman; because
 et Symb. §. 10. He joined together in Himself, not that only which was ruled, but that also which ruled. Judæa therefore, because, having been caught in the snare of seduction, by the coming of haughty Antichrist, it scoffs at our Redeemer, for having been lowly among men, scorns the horseman. But because it, in every thing, denies His Godhead, it scorns equally his rider also. But our Redeemer is, in one and the same person, both the horseman and the rider of the horseman; and, when He came into the world, He set forth mighty preachers against the world; and when, in the end of the world, He endures the craft of Antichrist, He supplies strength to those, who contend in His behalf: that so, when our ancient enemy is set free in that liberty of his which is speedily to be terminated, our faithful ones may receive so much greater strength, the more they have to fight against an adversary who has been let loose. Whence in this place, when the ostrich is described as raising her wings, and scorning the horseman and his rider, the mention of mighty preachers is immediately subjoined, and it is said;

Ver. 19. *Wilt thou give the horse strength, or wilt thou surround his neck with neighing?*

xxiv. 43. In Holy Scripture there is sometimes expressed under the term ‘horse,’ the slippery life of the wicked, sometimes temporal dignity, sometimes this present world itself, sometimes the preparation of right intention, sometimes a holy preacher.

For under the term ‘horse’ is signified the slippery life of Ps. 32, 9. the wicked, as it is written; *Be ye not as the horse and Jer. 5, 8. mule.* And as is said by another Prophet, *They were made wanton horses, and stallions, every one was neighing after his neighbour’s wife.*

By the name ‘horse’ is understood temporal dignity, as

Solomon witnesses, who says, *I have seen servants upon horses, and princes walking as servants upon the earth.* ^{Book XXXI. Eccles. 10, 7.} For every one who sins is the servant of sin, and servants are upon horses, when sinners are elated with the dignities of the present life. But princes walk as servants, when no honour exalts many who are full of the dignity of virtues, but when the greatest misfortune here presses them down, as though unworthy. Hence it is said again; *They have slumbered who mounted horses.* ^{Ps. 76, 6.} That is, in the death of the soul, they, who trusted in the honour of the present life, have closed the eyes of their mind to the light of truth.

Under the name of 'horse' is designated this present world, as is said by the voice of Jacob; *Let Dan be a serpent by the way, a horned snake in the path, that biteth the horses' hoofs, that his rider falleth backward.* ^{Gen. 49, 17.} In which testimony we set forth more plainly what 'horse' signifies, if we consider the circumstances somewhat more minutely. For some say, that Antichrist is coming out of the tribe of Dan, because in this place Dan is asserted to be a serpent, and a biting one. Whence also, when the people of Israel were choosing their position, in the partition of the camp, Dan most rightly first pitched his camp to the north; signifying him in truth, who had said in his heart; *I will sit upon the mount of the testament, in the sides of the north; I will ascend above the height of the clouds. I will be like the Most High.* ^{Is. 14, 13, 14.} Of whom also it is said by the Prophet; *The snorting of his horses was heard from Dan.* ^{Jer. 8, 16.} But he is called not only a serpent, but a horned serpent, (cerastes.) For *κέρατα* in Greek are called 'cornua' in Latin. And this serpent, by whom the coming of Antichrist is fitly set forth, is said to be horned: because, together with the bite of pestilent preaching, he is armed also against the life of the faithful with the horns of power. But who can be ignorant that a path is narrower than a way? Dan therefore becomes a serpent in the way, because he compels those, whom he flatters by seeming to spare them, to walk in the broad way of the present life: but he bites them in the way, because he destroys with the poison of his error those on whom he confers liberty. He becomes a horned serpent in the path, because those whom he finds to be faithful, and to be confining themselves

JOB 39, to the narrow paths of the heavenly precept, he not only
 19. assails with the wickedness of crafty persuasion, but also oppresses with the terror of his power. And, after the kindness of pretended sweetness, he employs the horns of his power in the torture of persecution. In which passage, the 'horse' signifies this world, which foams through its pride in the lapse of passing times. And, because Antichrist strives to seize the latter end of the world, this horned serpent is said to bite the horses' hoofs. For, to bite the horses' hoofs, is to reach the ends of the world by striking them; *That its rider falleth backward.* The rider of the horse, is every one who is exalted in worldly dignities; who is said to fall backwards, and not on his face; as Saul is said to have fallen. For, to fall on his face, is for each one to confess his own faults, in this life, and to bewail them with penitence. But to fall backward, where one cannot see, is to depart suddenly out of this life, and to know not to what punishments he is being led. And because Judæa, entangled with the snares of its own error, is looking for Antichrist, instead of Christ, Jacob, in the same passage, rightly turned round suddenly in the language of the Elect, Gen. 49, saying; *I will wait for Thy salvation, O Lord*; that is, I
 18. do not, as the infidels, believe in Antichrist, but I faithfully believe Him, Who is about to come for our redemption, even the true Christ.

By the name 'horse' is understood the preparation of right Prov. 21, intention, as it is written, *The horse is prepared against the*
 31. *day of battle, but the Lord giveth safety*; because the mind prepares itself indeed against temptation, but contends not healthfully, unless it be assisted from above.

By the name 'horse' is understood each holy preacher, Hab. 3, as the Prophet witnesses, who says; *Thou sentest Thine*
 15. *horses into the sea, disturbing many waters.* For the waters, in truth, lay quiet, because the minds of men were lulled to rest a long while, beneath the torpor of their sins. But the sea was disturbed by the horses of God; because, when holy preachers had been sent, every heart which was benumbed with fatal security, was alarmed by the shock of wholesome fear. In this place, therefore, a holy preacher is understood by the name 'horse,' when it is said to blessed Job;

Will thou give the horse strength, or wilt thou surround his neck with neighing? Book XXXI.

44. But what is meant by the Lord's saying, that He first gives strength to this horse, and afterwards surrounds his neck with neighing? For by neighing is set forth the voice of preaching. But every true preacher receives, first, strength, and afterwards neighing, because, when he has first extinguished sin in himself, he then attains to the voice of preaching, for the instruction of others. This horse hath strength, because he firmly endures adversity. He hath neighing, because by blaudishment he invites to heavenly things. The Lord declares, that He gives both strength and neighing to this horse, because unless both life and teaching meet together in His preacher, the virtue of perfection will never appear. For it avails not much, though he is supported by the doings of an exalted life, if he is yet unable to rouse others by his words to his own sentiments. Or, what avails it to kindle others by his speaking well, if he makes it plain that he has himself become slothful by living ill. Because therefore it is necessary for both these to meet together in a preacher, for his perfection, the Lord confers on His horse both the neighing of voice, with boldness of action, and boldness of action, with neighing of voice. And we must observe, why neighing, which is doubtless uttered inwardly through the throat, is said to be placed round the neck of the horse, that is, to be drawn in a circle outwardly. Because, namely, the voice of preaching emanates from within, but encircles from without. For as it rouses others to good living, it binds also the conduct of the preacher to good deeds, in order that his conduct may go not beyond his words, nor his life contradict his speech. The neighing then is placed round the neck of the horse, because the life of a preacher is restrained, even by his own words, from breaking forth into deeds of wickedness. Hence is it, that a collar is given as a reward to men who fight with all their power; in order that they may ever perform greater deeds, because they bear the tokens of valour; and may fear to incur the charge of weakness, while that, which they display on themselves, is already the reward of their bravery. Whence it is rightly said by Solomon to

JOB 39, every hearer, in praise of wisdom; *Thou shalt receive a*
 20. *crown of grace for thy head, and a collar of gold for thy*
 PROV. 1, *neck.* It follows,
 9.

Ver. 20. *Wilt thou rouse him as the locusts?*

xxv. 45. By the name 'locusts' is sometimes signified the Jewish people, sometimes the converted Gentiles, sometimes the tongue of flatterers, but sometimes, by comparison, the Resurrection of the Lord, or the life of preachers.

For, that locusts express the people of the Jews, the life
 Mark 1, of John points out to us; of whom it is written; *He did eat*
 6. *locusts and wild honey.* For John proclaims, even in the kind of his food, Him, Whom he foretells with the authority of prophecy. For in himself he designated the Lord, Whom he preceded. And He, doubtless, coming for our redemption, ate wild honey, because He took of the sweetness of the unfruitful Gentiles. But, because He partly converted the people of the Jews, in His own body, He took locusts for food. For the locusts, which give sudden leaps, but fall immediately to the ground, signify them. For they were leaping, when they were promising to fulfil the precepts of the Lord; but they were falling speedily to the ground, when, by their wicked works, they were denying they had heard them. Let us behold in them a kind of
 Ex. 19, leaping of locusts; *All the words, which the Lord hath*
 8. *said, will we both do and hear.* But let us see how they speedily fall to the ground; *Would we had died in Egypt,*
 Numb. 14, 2. *and not in this vast wilderness. Would we may perish, and that the Lord may not lead us into that land.* They were therefore locusts, because they used to leap in their words, but fall in their doings.

46. By the name of 'locusts' is the Gentile people also designated, as Solomon witnesses, who says; *The almond*
 Eccles. 12, 5. *tree shall flourish, the locust shall become fat, the caper tree shall be destroyed.* For the almond shews its blossom before all other trees. And what are designated by the flower of the almond, except the beginnings of Holy Church? which expanded the primitive flowers of virtues in her preachers, and, in order to bring forth the fruits of good works, preceded the saints which were to come, as shrubs which were to follow. And in this was the locust soon made fat; be-

cause the dry barrenness of the Gentile world was watered by the fatness of heavenly grace. The taper tree is destroyed; because when the Gentile world attained, on its call, the grace of faith, Judæa, remaining in its barrenness, lost the course of good living. Hence it is said again by the same Solomon; *The locust hath no king, and they go forth, all of them, by their bands.* Because, namely, the Gentile world was forsaken, while it continued estranged from the Divine government, but yet, afterwards marshalled in order, it proceeded to the battle of faith against opposing spirits.

47. By the word 'locust' is expressed the tongue of the flatterer; as the plagues of Egypt, displayed from heaven, attest; which were once inflicted in a bodily manner, as their deserts demanded; but signified spiritually, what evils smite day by day the minds of the wicked. For it is written; *A burning wind was bringing up the locusts, which went up over all the land of Egypt, and covered the whole face of the earth, laying waste all things. The herb of the land, therefore, was devoured, and whatever fruit was on the trees.* For Egypt was affected by these plagues, in order that being roused, and smarting thereby from an outward blow, it might consider, what losses of devastation it was enduring by inward neglect, and that, while it beheld things most trifling, but more highly esteemed, perishing without, it might feel, through looking at them, the heavier losses it had sustained within. But what do locusts, which injure the fruits of men more than any other smaller animals, portend by their signification, but the tongues of flatterers, which corrupt the mind of earthly men, if they ever observe them producing any good fruits, by praising them too immoderately? For the fruit of the Egyptians is the doings of the vain-glorious, which locusts destroy, when flattering tongues incline the heart of him who does them to seek for transitory praises. But the locusts eat up the grass, whenever any flatterers extol with applauses the words of speakers. They devour also the fruits of the trees, when by empty praises they weaken even the doings of some who now seem to be strong.

48. By the name 'locust' is designated by comparison

BOOK
XXXI.

Prov.
30, 27.

Ex. 10,
13—15.

JOB 59, the Resurrection of our Redeemer. Whence it is said also
 20.
 Ps. 109, by the Prophet in His voice; *I am cast out as the locust.*
 23. For He submitted to be held by His persecutors, even unto death, but He was cast forth as a locust, because He flew away from their hands by the leap of a sudden resurrection.

49. Which can be referred also to the body of preachers. For He was cast out in them as a locust, because, while Judæa was raging in its persecution, as they fly into different directions, they leaped, as it were, into their retreat. But because that preacher is raised to the height of perfection, who is made firm, not only by the active, but also by the contemplative life; this very perfection of preachers is rightly expressed by 'locusts,' which, as often as they endeavour to raise themselves into the air, first impel and raise themselves with their legs, and afterwards fly with their wings. Thus doubtless are holy men, who, when they aim at heavenly things, rely in the first place on the good works of active life, and afterwards raise themselves in flight to sublime truths by the spring of contemplation. They plant their legs firmly, and spread their wings, because they strengthen themselves by good doings, and are exalted to lofty things by their way of life. But, while dwelling in this life, they cannot remain long in divine contemplation, but, as if like locusts, they catch themselves on their feet from the leap they have given, when, after the sublimities of contemplation, they return to the necessary doings of active life; but yet are not content to remain in the same active life. But when they eagerly spring forth to contemplation, they again, as it were, seek the air in flight: and they pass their life, like locusts, soaring up and sinking down, while they ever unceasingly endeavour to behold the highest objects, and are thrown back on themselves by the weight of their corruptible nature.

50. There is a still further resemblance which locusts bear to holy preachers. For, in the morning hours, that is, at the time of moderate heat, they hardly raise themselves from the earth. But, when the heat has blazed forth, they soar aloft, the higher the more cheerfully they fly. But every holy preacher, when he beholds quiet periods of the faith, appears lowly and contemptible, and, like a locust, hardly rises, as

it were, from the earth. But if the heat of persecution should wax warm, clinging in his heart to heavenly things, ^{BOOK XXXI.} he soon shews how great is his sublimity: and he who seemed before to have quietly sunk to rest below, now flaps his wings, and is hurried aloft. Of that horse, therefore, that is, His preacher, the Lord says to blessed Job, *Will thou rouse him as the locusts?* Thou understandest, As I, Who by exciting raise him up to higher objects, as I suffer him to be tortured by a fiercer fire of persecution; in order that his virtue may be more strong and wakeful, when the cruelty of unbelievers dashes itself against him more furiously.

But when a holy preacher suffers many things without, when he is tortured by the dire assault of persecutions; who can discern what it is that he beholds within, who feels not his many losses without? For were there not wonderful encouragements to supply him with health within, those torments, which are applied outwardly, would doubtless reach to his heart. But his mind raises itself aloft on the citadel of hope, and therefore it fears not the weapons of the siege which has been laid to it. Whence also in this place, the Lord, in order to shew what sweet odours this horse inhales within, when suffering outwardly so many adversities, rightly adds,

The glory of his nostrils is terror.

51. In Holy Scripture by the word ‘nostrils,’ is understood sometimes folly, sometimes the instigation of the ancient enemy, but sometimes foreknowledge. For folly is sometimes designated by ‘nostrils,’ as we have already taught before, on the evidence of Solomon; who says; ^{xxvi.} *A ring of gold in a swine’s nostril is a beautiful and foolish woman.* By the name ‘nostrils’ are understood the exhaling snares and instigation of the ancient enemy; which the Lord witnesses concerning him in this very book, saying; *From his nostrils proceedeth smoke.* As if He said, ^{Job 41,} From his perverse instigation arises a mist of most wicked thought ^{20.} in the heart of men, by which the eyes of those who see are darkened. Foreknowledge is also designated by ‘nostrils,’ as is said by the Prophet; *Cease ye from man, whose breath* ^{Is. 2, 22.} *is in his nostrils; because he himself is counted lofty.* For we

JOB 39, often detect by the smell that, which we see not, so that some
 20. things, even when lying far off, become known to us by the fragrance of their nature. And, when we draw our breath through our nostrils, we frequently foreknow some things, even when not seen. The breath of our Redeemer is, therefore, said to be in His nostrils; in order, namely, that His knowledge might be pointed out to exist in foreknowledge; because whatever things He declared that He knew in the nature of His Manhood, He doubtless foreknew before all ages by His Godhead. And, whence He possessed the breath in His nostrils, He immediately subjoined by the Prophet, saying; *Because He Himself is counted lofty*. As if He were saying; He foresaw from above, what would come to pass below; because He came from heaven to earth. Holy men likewise, because they have believed what they heard from Him, foresee themselves also what things are to come; and, while they faithfully obey His precepts, wait for His coming with certain hope. Whence also in this place, by the nostrils of this horse are designated the foreknowledge and expectation of a holy preacher. For while he seeks for the last judgment to arrive, for the heavenly country to be manifested, and for the rewards to be paid to the righteous, he draws, as it were, through his nostrils a breath from what is to come.

52. But *the glory of his nostrils is terror*; because the unrighteous dreads the coming of the vision of the strict Judge, which the righteous earnestly expects. For he, considering his labour, looks for the reward of retribution, and, knowing the merit of his cause, seeks for the presence of his Judge; and most ardently desires Him to come in flame of fire, inflicting vengeance on the ungodly, and granting the godly, in recompense, the sight of His contemplation. But he, who calls to mind his unrighteousness, shudders at coming to judgment, and dreads the examination of his actions: because he knows, that, if they are inquired into, he is convicted. The glory, therefore, of his nostrils is terror; because the righteous glories on the same ground as the sinner is convicted. Let us behold the horse, how he already draws through his nostrils a breath from those things which as yet he sees not; let us behold with what glory he is

elated, when he is waiting for things that are yet to come. ^{BOOK XXXI.} Behold the illustrious preacher, in looking at his labours, ^{2Tim. 4,} exclaims; *I am now ready to be offered, and the time of my dissolution is at hand. I have fought a good fight; I have finished my course; I have kept the faith.* Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day. Where also he fitly subjoins; *But not to me only, but to those also who love His coming.* As if he said; But to all also, who are conscious to themselves of good works. For none love the coming of the Judge, except those who know that they have in their cause the merit of righteousness. Because, therefore, the righteous boasts for the same reason, that the unrighteous is alarmed, let it be rightly said; *The glory of his nostrils is terror.* But let us hear, how this holy preacher meanwhile acts when placed in this life, whilst he is waiting for the coming glory, whilst striving to come before the face of his Judge, and whilst he is still put off from the reward of his labour. It follows;

Ver. 21. *He diggeth up the earth with his hoof.*

53. By the 'hoof of the horse,' the strength of labour is ^{xxvii.} usually understood. What then is designated by the 'hoof,' except the perfection of virtues in a holy preacher? And with this hoof he, in truth, digs up the earth, when, by the example of his own works, he ejects worldly thoughts from the heart of his hearers. With his hoof he digs up the earth, because, when a good teacher shews by his conduct that the world is despised, he empties the minds of his hearers of secular cares. Let us see Paul, with what hoof of displayed virtue he digs the soil of the hearts of his hearers. For he himself says to his disciples; *Think on these things, which ye have received, and heard, and seen in me, do these things; and the God of peace shall be with you.* ^{Phil. 4, 8. 9.} And again; *Brethren, be ye imitators of me, as I also am of Christ.* ^{1 Cor. 11, 1.} He therefore, who corrects others by the example of his own conduct, doubtless digs up the earth with his hoof. We have another point, to treat still more minutely, concerning the digging of this hoof. For though holy men watch with the eye of their mind intent on heavenly things, though they spurn with the foot of hard contempt all things,

JOB 39, which flow by and sink beneath : yet from the corruption of
 21. the earthly flesh, to which they are still bound, they frequently endure in their heart a thick dust of thoughts. And when they persuade others without to seek for the things of heaven, they ever examine, with searching enquiry, themselves within, that they may not be polluted by any degrading thought long abiding in them. This horse, therefore, digs up the earth with his hoof, when every preacher examines with bold enquiry earthly thoughts within him. The horse digs up the earth with his hoof, when he, over whom the Lord now rules, considers the mass which is heaped on him from his former thoughts, and ceases not to empty himself of it by tears. Whence also Isaac is well described, Gen. 26, as having dug wells in a strange nation. By which example
 18. we learn, in truth, when dwelling in the sorrow of this pilgrimage, to penetrate the depths of our thoughts ; and that, until the water of true wisdom comes in answer to our efforts, the hand of our enquiry should not desist from clearing away the soil of the heart. Yet the aliens lying in ambush, fill up these wells, because doubtless, when unclean spirits behold us studiously digging into our heart, they pile upon us the accumulated thoughts of temptations. Our mind must accordingly be always emptied out, and unceasingly dug up, lest the soil of our thoughts, if left undisturbed, should be heaped upon us, even to a mound of evil deeds.

Ez. 8, 8. Hence it is said to Ezekiel ; *Son of man, dig in the wall* : that is, break through hardness of heart by frequent blows of
 Is. 2, 10. examination. Hence the Lord says to Isaiah ; *Enter thou into the rock, hide thyself in a ditch in the ground, from the face of the fear of the Lord, and from the glory of His Majesty.* For we enter the rock, in truth, when we penetrate the hardness of our heart ; and we are hid in a ditch in the ground from the face of the fear of our Lord, if, casting out worldly thoughts, we are concealed from the wrath of the strict Judge in the humility of our mind. For the more the earth is thrown out by digging, the lower is the surface always laid open beneath. Whence also, if we carefully cast out from ourselves earthly thoughts, the humbler spot do we find, in which to lie hid within ourselves.

54. For behold, because the day of divine judgment is

imminent, the very face of His fear is already visible; and it is the more necessary for every one to fear Him with greater dread, the more the glory of His Majesty is now approaching. What then must be done, or whither must we fly? For which way can any one be concealed from Him, Who is every where? But behold we are commanded to enter the rock, to be concealed in a ditch in the ground; in order, namely, that breaking through the hardness of our heart, we may escape the invisible anger, as we withdraw, in our heart within ourselves, from the love of visible objects: and that, when the soil of evil thought is cast out, our mind may be concealed within itself, the more safely, the lower it is. Hence the people of Israel were commanded by the Lord through Moses, to place a paddle in their belt, when they went out for the necessities of nature, and to cover in a ditch in the ground, whatever had been voided. For burdened as we are by the weight of a corruptible nature, certain superfluities of thought burst forth from the womb of our mind, like the heavy burden of the belly. But we ought to carry a paddle under our belt, in order, namely, that being always ready to reprehend ourselves, we may have about us the sharp sting of compunction, to pierce unceasingly the soil of our mind with the pain of penitence, and to conceal the fetidness which breaks forth from us. For the voidance of the belly is concealed by a paddle, in a ditch in the ground, when the superfluity of our mind, examined with minute conviction, is concealed, before the eyes of God, by the sting of its own compunction. Because, therefore, holy men cease not to blame, and to sentence whatever useless thoughts they entertain, let the Lord say of His horse; *He diggeth up the earth with his hoof*, that is, whatever earthly thought he beholds dwelling in his mind, he doubtless breaks, with the hard blows of superinduced penitence. But when they judge themselves within with strict minuteness, there is no longer any thing for them to fear without. For they are less alarmed at present evils, the more fully they provide themselves with future goods. Whence it is also added;

He exulteth boldly, he goeth on to meet the armed men.

55. He exults boldly; because he is not broken by xxviii.

JOB 39,
21. adversity, just as he is not elated by prosperity. For adversities cast not down him, whom no prosperities corrupt. This horse is, therefore, both bold and under the rein; he has the strength of boldness, so as not to be weighed down by adversity; he has the weight of a rider, so as not to be elevated by prosperity. For times pass on, but they are therefore unable to draw along the righteous man, because they cannot raise him up. They, doubtless, lead those along, whom they elevate: they cast down, in their wrath, those whom they exalt by their blandishments. But a man, who is thoroughly subject to God, knows how to remain fixed, among transient things, knows how to plant firmly the footsteps of his mind, amid the lapses of passing years, knows how to be neither elated at victories, nor to be afraid of opposition. But frequently, because he knows that he is more profitably exercised with the pains of his contrition, he is cheerful in adversity, and while he endures them with firmness, for the truth's sake, he rejoices that the merit of his virtue is increased. Hence it is that we read, that the Apostles then rejoiced, when it befel them to have endured scourges for Christ's sake, as it is written; *They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus.* Hence, when Paul had been oppressed by hard persecutions in Macedonia, in insinuating that he had been afflicted, he proves that he had also been filled with joy, by saying; *For when we had come into Macedonia, our flesh had no rest.* As if he were plainly saying; because my spirit had rest, when my flesh endured the punishments of persecutions, through the advancement of the soul. Against this horse, therefore, there are prepared swords, by the adversaries of Holy Church, from the agony of punishments; there are prepared arms, from the patronage of secular powers. For heretics are wont to protect themselves, with the defences of the powerful of the world, as if by a kind of arms: all unbelievers are wont to impugn the preaching of the faith, by rousing also the powers of the world. But the horse of God exults boldly, and fears not outward torments, because he seeks inward delight; he dreads not the wrath of the powers of the world, because, by the rapture of his mind, he tramples

Acts 5,
41.

2 Cor.
7, 5.

down the desire even of the present life itself. Hence it is said by Solomon; *Whatever shall befall the just, it will not make him sad.* Hence it is again written of him; *The righteous, confident as a lion, will be without fear.* The lion is therefore not afraid in the onset of beasts, because he knows well that he is stronger than them all. Whence the fearlessness of a righteous man is rightly compared to a lion, because when he beholds any rising against him, he returns to the confidence of his mind; and knows that he overcomes all his adversaries, because he loves Him alone, Whom he cannot in any way lose against his will. For whoever seeks after outward things, which are taken from him even against his will, subjects himself, of his own accord, to outward fear. But unbroken virtue is the contempt of earthly desire, because the mind is both placed on high, when it is raised above the meanest objects, by the judgment of its hopes, and is the less affected by all adversities, the more safely it is fortified by being placed on things above.

56. This horse, therefore, not only fears not those who come against him, but even goes forth to meet them. Whence it is here properly added; *He goeth on to meet the armed men.* For we frequently are left in peace, and unassailed, if we are not eager to oppose the wicked in behalf of righteousness. But, if the mind has ever glowed with the desire of eternal life, if it beholds already the true light within, if it kindles in itself the flame of holy fervor; we ought, as far as the place admits, as far as the cause requires, to expose ourselves in defence of righteousness, and to oppose the wicked, who are breaking forth into deeds of unrighteousness, even when we are not sought after by them. For when they assail in others the righteousness which we ourselves love, they wound us equally with their assault, even if they seem to reverence us. Because then a holy man opposes himself to the wicked and evil doers, even when he is not sought after, it is rightly said of the horse of God; *He goeth on to meet the armed men.*

57. Let us behold him urged on, by the spurs of his rider, against the armed enemies; what fervour had inflamed Paul, when the flame of zeal was hurrying him on at Ephesus to break through the crowds of the theatre. For it is written,

Book
XXXI.
Prov.
12, 21.
Prov.
28, 1.

JOB 39, *They were full of wrath, and cried out, saying, Great is*
 21. *Diana of the Ephesians, and the city was filled with con-*
 Acts 19, *fusion; and having caught Caius and Aristarchus, Paul's*
 28. 29. *companions, they rushed with one accord into the theatre.*

ib. 30. 31. *And it is immediately subjoined; And when Paul would have entered in unto the people, the disciples suffered him not. But some also of the chiefs of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. In which words we, doubtless, learn with what fury he would rush against the opposing array, unless the reins of love had restrained him, by means of his friends and disciples.*

58. But if we ought to go to meet our enemies, of our own accord to seek the contest, and always to abandon ourselves in the course of our zeal, why is it that this same illustrious preacher confesses of himself, saying, *At Damascus, the governor of the nation under Aretas the king was guarding the city of the Damascenes, in order that he might apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands?* Why is it, that this horse attacks at one time, of his own accord, the ranks of armed men, and at another retires, as if through fear, from the armed enemies; except this, that it is necessary for us to learn, from his cunning valour, both at one time resolutely to seek for battle with our adversaries, and at another prudently to avoid it? For it is necessary for us, during every thing we do, to consider that there is placed in the balance of our mind on one side the weight, and on the other the fruit of our labour, and that when the weight outweighs the benefit, any one may innocently decline the labour; provided he employs himself on other pursuits in which the weight of the labour is outweighed by the gain of the benefits. But when the amount of labour is either equalled, or outweighed, by the subsequent amount of benefits, the labour is not avoided without great blame. Whence the holy preacher, when he perceived that the minds of his persecutors at Damascus were grievously obstinate, was unwilling to engage with their opposition; because he saw that he himself, who, he knew, would be profitable to many, could fall, and that he could be of use to none or but few there. He, therefore,

2 Cor.
11, 32.
33.

sought for a retreat from the contest, and reserved himself ^{Book XXXI.} for other battles, to fight with greater success. For courage was not wanting to the opportunity, but an opportunity for his courage; and therefore the most courageous soldier sought, from the closeness of the siege, the field of battle. But, wherever he beheld many necks of his adversaries to be brought into subjection to his own King, he feared not to engage in battle even with death, as he himself, (when he was going to Jerusalem, and the disciples were hindering him, having foreknown his suffering by prophecy,) witnesses to himself, saying, *I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.* ^{Acts 21, 13.} *Neither* ^{ib. 20,} *count I my life dearer than myself.* He therefore who ^{24.} sought undauntedly, in this place, the ranks of the enemy, even when he foreknew his suffering, taught in the other that it was of dispensation, not of fear, that he fled.

59. On which subject we must consider that he, who boldly endures other greater labours for God's sake, laudably declines certain labours, through the judgment of dispensation. For feeble fear is often called, by men, cautious dispensation; and they declare that they have avoided the onset as if through prudence, when, flying disgracefully, they are wounded in their backs. Whence it is necessary in a cause of God, when a question of dispensation is discussed, for the fear of the heart to be weighed most accurately in the balance; lest fear should steal in through infirmity, and feign itself to be reason, through a semblance of dispensation; lest a fault should term itself prudence, and the mind should return no more to penitence, when it calls that which it does wrong, a virtue. It remains, therefore, for every one involved in doubts, when any adversity hangs over him, to contend first within himself against fear and precipitation; in order that he may neither withdraw himself through fear, nor yet precipitately oppose himself. For he is very precipitate, who always opposes himself to adversities; and he is very cowardly; who always hides himself.

60. But we learn these things the better in contests of the spirit, if we adopt our form of exercise from contests of the body. For he is not a wise leader, who always precipitately advances his army against the ranks of the enemy;

JOB 39,
22. 23. nor is he a bold leader, who always withdraws it, through caution, from the face of the enemy. For a general ought to know how, at one time carefully to withdraw his army from the assault of the enemy, and at another, to press him close by drawing his wings around him. And perfect preachers doubtless carefully exhibit this skill, when at one time, avoiding the rage of persecution, they know how to retire, wisely, but not weakly; and when at another, despising the assault of persecution, they know how to meet it boldly, but not precipitately. But, because a holy man, when he sees it fitting, exposes his breast to blows, and beats back, even when dying, the shafts that are coming against him, it is rightly said, *He goeth on to meet the armed men.* Of whom it is still further rightly subjoined;

Ver. 22. *He mocketh at fear, and yieldeth not to the sword.*

xxix. 61. Let us see how he mocks at fear, who, as he counts, tramples under foot the swords of the adversaries. For he Rom. 8,
35. says, *Who shall separate us from the love of Christ? shall tribulation, or distress, or famine, or persecution?* In fear, coming punishment is dreaded; but in the sword, pain is felt already from a present blow. Because therefore a holy man dreads not coming evils, he despises fear: but because he is not overcome even by a blow as it comes upon him, he yields not at all to the sword. Against this horse then there are as many swords of enemies as there are kinds of persecutions, all which he meets and overcomes, because from the love of life, he prepares himself for destruction. But since we have heard how so very sturdy a breast exposes itself to the shafts, let us now hear what is done by the adversaries. It follows;

Ver. 23. *Over him will rattle the quiver.*

xxx. 62. In Holy Scripture by the word 'quiver' is designated, sometimes the just and hidden counsel of God; but sometimes the clandestine machination of the wicked. By 'quiver' is expressed the just and hidden counsel of God, as this same blessed Job in a former part bears witness, saying, Job 30,
11. *Because He hath opened His quiver, and afflicted me.* That is, He has disclosed His hidden counsel, and has wounded me with an open blow. For as arrows lie hid in the quiver,

so do sentences lie hid in the secret counsel of God: and an ^{Poek} arrow is drawn, as it were, from the quiver, when God launches XXXI. forth an open sentence from His secret counsel. The machination of the wicked is also designated by the word 'quiver,' as is said by the Prophet, *They have made ready Ps.11,2. their arrows in the quiver, that they may shoot in darkness at the upright in heart.* For when the wicked conceal by secret machinations the schemes, which they plan against the good, they prepare, as it were, arrows in the quiver, and in this gloom of the present life, as if in darkness, they strike the upright in heart; because their malicious shafts can both be felt by their wound, and yet cannot be discovered as they are coming. Because therefore the horse of God is alarmed by no adversity, and the more he is opposed, the more ardently is he led against the armed enemies by the power of his intention; his persecutors, who perceive that they are defeated even when striking him, being confounded, have recourse to skill, prepare stratagems, and conceal, as it were, their wounds by launching them from a distance; whence it is now rightly said, *O'er him will rattle the quiver;* that they may strike him from a distance, by secret machination, whom they approach in vain with open onset. This quiver had rattled over the horse of God, when forty men who had conspired for his death, were seeking for Paul to be brought out of prison; that they might kill him, with the blows of their designs, as though secretly, by the craft of arrows, whom they could not at all overcome by the attack of public persecution. The quiver therefore rattled; because the cause of secret machination came to Paul.

63. Although if we attentively enquire, we find a still deeper meaning in the sound of the quiver. For adversaries frequently enter into designs against the good, rely on wicked inventions, betake themselves to devise schemes; but yet themselves engage, themselves send persons, who should disclose these same schemes to the good; in order that, while the preparation of punishment is secretly, as it were, made known to the credulous, it may be the more dreaded; and that wounds suspected may the more disturb the mind of the hearer, than if inflicted. For, while arrows are concealed, and rattle in the quiver, they threaten death even though

JOB 39, ^{23.} unseen. The quiver, therefore, rattles against the horse, when the hidden machination of the wicked against a holy preacher discloses, even more fraudulently, the design which it fraudulently conceals; in order that, by launching its threats beforehand, it may frighten, as if by the sound of the quiver, when the preacher of God fears not open insults, as weapons which strike him close at hand. But when he is not alarmed by these same threats, the cruelty of persecutors soon proceeds to open punishments. Whence, after it is said, *Over him will rattle the quiver*, it is immediately rightly added;

The spear will shake.

xxx. 64. The spear is shaken against the preacher of God, after the rattling of the quiver, when, after terrors have been displayed, open punishment is now brought forward, striking near at hand. But holy preachers, when they are undergoing punishments in defence of the faith, cease not, even in the midst of blows, to seize those, whom they are able, to the same faith. And when they patiently receive wounds, they skilfully return the arrows of preaching against the hearts of unbelievers. Whence it is sometimes the case, that the very persons who are raging in persecution, grieve not so much, because they do not soften the heart of the preacher, as because, by his words, they lose others also. Because then they do not overcome him by striking him, lest others who hear him should forsake them, they soon prepare, against the words of the speaker, the shield of reply. Whence when He was saying, *The spear will shake*, He rightly subjoins;

And the shield.

65. For, after the raging persecutor smites with punishment the body of the preacher, he protects the heart of his hearers with the words of his disputation, as if with a shield. The spear, then, is shaken, that the holy man may be smitten; but the shield is placed in the way, that he may not be heard. For the defenders of God have their own arrows in the battle, which they launch more speedily into the hearts of their hearers, as they draw them from the bow of the spirit, that is, from the inmost tension of the heart. For Paul had armed himself with these, in the contest of

faith, when saying, *I suffer, even to bonds, as an evil doer*; ^{BOOK XXXI.} *but the word of God is not bound.* As if he were saying; ^{I 2 Tim.} *am struck indeed with the spear of punishments, but yet I* ^{2, 9.} *cease not to launch forth the arrows of my words. I receive the wounds of cruelty, but I transfix the hearts of the unbelievers, by speaking the truth. Let it be said therefore; Over him will rattle the quiver, the spear will shake, and the shield.* For the quiver rattles against the horse of God, because the counsels of the wicked resound about him; because open punishment is sought for, the spear is shaken; but because he is opposed by disputation also, the shield is wielded before him. But is he at all restrained from his warmth by these means? For with the greater persecution a holy man is oppressed, the more eagerly is he urged on to preach the truth; and, while he submits patiently to his persecutors, he eagerly hastens to attract his hearers to himself. Whence it is still further rightly added concerning the horse of God,

Ver. 24. *Raging and snorting he swalloweth the earth, neither believeth he that the blast of the trumpet soundeth.*

66. For it was said to the first man when he sinned; ^{xxxii.} *Earth thou art, and to earth shalt thou go.* But the trumpets ^{Gen. 3,} *sound, when the powers of this world awfully prohibit holy* ^{19.} *men from preaching.* Because, therefore, a preacher, inflamed by the zeal of the Holy Spirit, ceases not, even when set in the midst of punishments, to attract any sinners whomsoever to himself, he doubtless in his rage swalloweth the earth, but because he fears not at all the threats of persecutors, he believeth not that the blast of the trumpet soundeth. For what else is the 'trumpet,' which announces the peril of the contest, but the voice of worldly powers, which prepares when contemned the contest of death for those who resist?

67. This trumpet had been sounded by the chief priests, when they commanded the Apostles, when scourged, not to speak of God; as it is written; *They commanded them, when* ^{Acts 5,} *they had been scourged, that they should not preach in the* ^{40.} *name of Jesus.* But let us see how the blast of the trumpet frightens not the horse of God. Peter says; *We ought to* ^{ib. 29.} *obey God, rather than men.* Who says also to others who

JOB 39, were persecuting him ; *For we cannot but speak the things*
 24. *which we have seen and heard.* The horse of God, therefore,
 Acts 4, fears not the blast of the trumpet, because the illustrious
 20. preacher, having despised the powers of the world, fears not the sounds of any threats.

68. Let us see how another horse of God swalloweth the earth, and how no dread of the trumpet reaches him. For it
 Acts 14, is written ; *There came down certain Jews from Antioch and*
 19—22. *Iconium, and, having persuaded the multitude, they stoned Paul, and drew him out of the city, supposing he had been dead. But, as the disciples stood about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned to Lystrum, and Iconium, and Antioch, confirming the souls of the disciples.* Let us consider, therefore, what threats could check this horse, when even death itself cannot keep him from his intention. Behold, he is overwhelmed with stones, and yet is not moved away from the word of the truth. He can be killed, he cannot be overcome. He is cast forth without the city as though he were dead. But he is found within the city another day an uninjured preacher. Oh ! what a noble weakness is there in this man ! how victorious his punishment ! how triumphant his endurance ! He is by repulse stimulated to action : he is roused by blows to preach salvation, he is refreshed by punishment to cast off the weariness of toil. What adversity then can overcome him, whom punishment refreshes. But this horse of God both despises the arrows of the quiver, because he contemns the counsels of wickedness ; he overcomes the brandished spear, because he strengthens his breast even against the wounds of open persecution ; he breaks through the opposed shield, because he subdues by reasoning the disputation of opponents ; he swalloweth the earth, because, by exhortation, he converts sinners into his own body : he believeth not that the blast of the trumpet soundeth, because he tramples down every voice of terrible prohibition. But that which is said of him, that he boldly perseveres in labours, is a smaller matter ; he, besides, (which is a greater thing,) exults in adversities. Whence it follows ;

Ver. 25. *When he heareth the trumpet, he saith, Vah.*

BOOK
XXXI.
XXXIII.

69. By which words this also is plainly shewn, that, in this place, nothing is said by the Lord of the irrational horse. For a brute animal cannot say, 'Vah;' but while it is said to say that, which it is quite unable to say, it is pointed out whom it designates. For 'Vah' is a word of exultation. The horse, therefore, says 'Vah,' on hearing the trumpet, because every bold preacher, when he thinks the contest of suffering approaching, exults in the exercise of virtue: and is not alarmed at the peril of the contest, because he rejoices in the triumph of victory. For the horse, therefore, to say, 'Vah,' is for a holy preacher to rejoice in his approaching suffering. But if a bold preacher seeks the glory of suffering, if he seeks with joy to undergo the peril of death for the Lord's sake; why is it that the Truth declared to Peter, that boldest preacher, who from his sturdy heart, adopted his virtue in his name; *When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not?* John 21, 18. How does he rejoice in his suffering, who being girt by another, will not go whither he is led? But if we consider how the mind is shaken by the approach of suffering, and the fear of death, and yet rejoices at the coming reward of the kingdom, we understand how it is willingly unwilling to undergo the peril of a glorious contest: because it both considers in death what to endure and fear, and it beholds in the fruit of death what to long and seek for.

70. Let us see how Paul loves what he shrinks from, how he shrinks from what he loves. For he says, *I have a desire to be dissolved, and to be with Christ.* Phil. 1, 23. And, *To me to live is Christ, and to die is gain.* ib. 21. And yet he says, *We that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* 2 Cor. 5, 4. Behold he both longs to die, and yet is afraid of being stripped of the flesh. Why is this? Because, though victory makes him joyful for ever, punishment nevertheless disturbs him for the present: and though the love of the subsequent gift prevails, yet the blow of sorrow grazes the mind, not without pain. For as a bold man, when he girds himself with arms, as the strife of battle

JOB 39,
25. is now approaching, both palpitates, and is in haste, trembles, and is wroth; seems, through his paleness, as if afraid, but is urged on vehemently by his anger; in like manner a holy man, when he sees himself drawing near to his suffering, is both agitated by the weakness of his nature, and strengthened by the firmness of his hope; both trembles at approaching death, and yet exults at living, through his death, a truer life. For he cannot pass over to the kingdom, except by the intervention of death; and is therefore doubtful, as it were, in his confidence, and confident, as it were, in his doubts; both fears with joy, and rejoices with fear; because he knows that he cannot arrive at the prize of rest, without passing with labour that which intervenes. Thus we, when we wish to repel diseases from our body, take with sorrow, indeed, the bitter cup of purgation; but rejoice as being certain of subsequent health. For since our body cannot otherwise attain to health, we are pleased even with that which is offensive in the draught. And when the mind beholds that life dwells in the bitterness, it rejoices when agitated with sorrow. Let it be said then, *when he heareth the trumpet, he saith, Vah*; because a bold preacher, on hearing tidings of the contest, though, as a man, he trembles at the violence of persecution, yet, through the certainty of hope, exults at the reward of the recompense. But he would not remain unmoved at this contest of suffering, if he did not anticipate this same suffering by meditating intently in thought upon it. For an evil, which is anticipated by wisdom, is, by reason, overcome by the mind which is struggling against it. Because a person is less overcome by adversity the more he is found prepared against it, by knowing it beforehand. For a heavy burden of fear is frequently made lighter by habit. Death itself, as it frequently startles when unexpected, so does it give us joy when anticipated by deliberation. Whence it is also rightly subjoined concerning this horse;

He smelleth the battle afar off.

71. As if it were said more plainly; He overcomes in every contest whatsoever, because before the contest he prepares his mind for the contest. For to ‘smell the battle afar off,’ is so to foresee in thought misfortunes when yet far

distant, that they may not, by being unexpected, be able to overcome him. Paul was admonishing his disciples to ^{Book XXXI.} smell this battle afar off, when he was saying, *Examine* ^{2 Cor. 13, 5.} *yourselves whether ye be in the faith, prove your own selves.* As if he were openly charging them, saying, Call to mind the contests of persecutions, and considering the inmost and secret thoughts of your hearts, discover, what ye are able to continue in the midst of sufferings. Holy men smell this battle from afar, when dwelling even in the peace of the Church Universal, they behold either contests with heretics, or the tortures of persecutions hanging over them from unbelievers. Who while they live uprightly, often receive evil for good, and bear contentedly the insults of detractions, in order that if an occasion of persecution should arise, their open enemies may find them the more resolute, the more the shafts of false brethren also within the Church overcome them not. For he, who falls from a state of patience before the wounds of tongues, witnesses for himself, that he stands not firm against the swords of open persecution. Because therefore a man of God, being exercised by present trials contends against future, and exercised by the smallest trials contends against greater; it is rightly said of the horse of God, that he smelleth the battle afar off. It follows;

The exhortation of the captains, and the howling of the army.

72. The captains of the adverse part are the authors of xxxiv. error, of whom it is said by the Psalmist, *Contention is* ^{Ps. 107,} *poured forth over their princes, and their vain things led* ^{40.} *them astray, and He caused them to wander in the pathless place, and not in the path.* Of whom the Truth says by Itself, *If the blind lead the blind, both fall into the ditch.* ^{Mat. 15, 14.} But an army follows these captains, that is to say the crowd of the wicked, which obeys their unjust commands. It must also be observed, that He says that the captains exhort, and that the army howls; because, namely, they who rule over unbelievers or heretics enforce, as if by reason, the wicked practices they order to be observed. But the crowd subject to them, because it follows their commands without judgment, whilst it clamours through the madness of confusion, is said to howl with bestial mind. For howling properly

JOB 39, belongs to wolves. And, because the bands of the reprobate
 15. are eager with rapacity alone, against the life and habits of the faithful, they shout as if with howling. The horse of God, therefore, smelleth afar off the exhortation of the captains, and the howling of the army, when each holy preacher considers long beforehand, either what the authors of errors are able to command against the Elect, or how fiercely the crowd which is subject to them can rage. Paul was smelling this exhortation of the captains, when saying, *By sweet words and fair speeches they seduce the hearts of the innocent.* He was smelling this howling of the army, Rom. 16, 18. when saying, *After my departure shall grievous wolves enter in among you.* Peter had smelled out the exhortation of Acts 20, 29. the captains, when he was warning the disciples against 2 Pet. 2, 3. certain persons, saying, *Through covetousness shall they with feigned words make merchandize of you.* He was smelling the howling of the army, when he was premising, saying, *And many will follow their lasciviousnesses, by whom the way of truth is evil spoken of.* ib. 2.

73. Because, therefore, we have related, what kind of person each holy preacher, and leader of the faith in the war of persecution, is able to display himself, let us now describe, under the figure of this horse, each single soldier of Christ: that he also, who considers that he has not yet arrived at the height of preaching, may yet know, that he is described by this voice of the Lord, if he has already begun to live aright; in order to infer from hence, how much he may be known to God, if he attain to greater things, if God omits not to speak of him significantly, even in his smallest deeds. Let us repeat, therefore, the particulars which have been mentioned of the horse, and make known how the soldier of God advances from his original conversation, how he increases, from the least to greater things, or by what steps he arrives from the lowest to the highest. Let it be said, then,

Ver. 15. *Wilt thou give the horse strength, or wilt thou surround his neck with neighing.*

xxxv. 74. Upon every soul, over which the Lord mercifully
 MOR. rules, He confers, above all things, the strength of faith: 1 Pet. 5, of which Peter says, *Your adversary the devil, as a roaring*
 8, 9,

lion, goeth about, seeking whom he may devour, whom resist, ^{Book XXXI.} strong in the faith. But neighing is joined to this strength, ^{MOR.} when that takes place which is written, *With the heart man* ^{Rom.10,} *believeth unto righteousness, but with the mouth confession* ^{10.} *is made unto salvation.* It follows ;

Ver. 20. *Wilt thou rouse him as the locusts ?*

75. Every one, who follows God, is, at his beginning, xxxvi. roused as a locust, because, though in some of his doings he clings to the earth, like the locusts, with bended knees, yet in some of them he raises himself up into the air with expanded wings. For the beginnings of conversions are a mixture of good and evil habits, whilst both the new life is carried on in intention, and the old life is still retained from habit. But we are so much the less injured by the evil being meanwhile mixed up with us, the more we daily contend against it without ceasing. Nor does the fault, whose evil habit our mind anxiously opposes, claim us any longer as its own. And therefore, worldly pursuits injure us less, when beginners ; because they are forbidden to remain any longer within us. Accordingly, because the Lord mercifully tolerates some weaknesses in us in the very beginning of our conversion, that He may lead us at length to heavenly things, by perfection, He rouses us at first as locusts ; because though He raises us aloft by the flight of virtue, He yet despairs not at our falling by worldly doing. It follows ;

The glory of his nostrils is terror.

76. Because a thing, which is not seen, is detected by its xxxvii. smell, by the word 'nostrils' are expressed, not improperly, the thoughts of our hope ; by which we already foresee in hope the coming judgment, though we as yet behold it not with our eyes. But every one, who begins to live righteously, on hearing that the righteous are, by the last judgment, summoned to the kingdom, is joyful ; but because he considers that some evils are still remaining within him, he dreads the approach of this very judgment, about which he is beginning to rejoice. For he beholds his life to be a mixture of good and evil, and confuses his thoughts, in a measure, with hope and fear. For when he hears what are the joys of the kingdom, happiness immediately elevates his mind ; and again when he considers what are the

JOB 39, torments of hell, fear immediately disturbs his mind. The
 21. 'glory of his nostrils' is therefore well called 'terror:'
 MOR. because being placed between hope and fear, whilst he beholds in his mind the future judgment, he dreads the very thing, from which he glories. His own glory is itself his terror; because, having commenced good deeds, he rejoices in hope at the judgment, and, not having yet put an end to his evil doings, he is not entirely free from anxiety. But he meanwhile anxiously turns back to his own mind, casting away the storms of so great strength, and, composing himself in the calmness of peace alone, endeavours with all his powers to be found free by the strict Judge. For he counts it slavish to dread the presence of the Lord; and, that he may not fear the sight of his Father, he does those things, by which He may recognise him as His son. He learns therefore, to love his Judge with full expectation, and, so to speak, through fear he casts away fear. But he considers, that fear arises in the heart, by reason of carnal conduct, and therefore, before all things, he chastens his flesh with firm discipline. Whence, after it has been said, *The glory of his nostrils is terror*; it is rightly subjoined;

Ver. 21. *He diggeth up the earth with his hoof.*

xxxviii. 77. For to dig the earth with the hoof, is to tame the flesh by strict abstinence. But the more the flesh is kept down, the more fearlessly does the mind rejoice, from the hope of heaven. And hence, when the earth has been dug out, it is fitly subjoined; *He exulteth boldly*. For since he firmly represses that which contends against him, he exults boldly at those things, which he longs for in everlasting peace; and his mind is the better disposed to seek for heavenly objects, the more strictly the body is restrained from unlawful pursuits. Whence it is rightly said by Solomon, *Diligently cultivate thy field, that thou mayest afterwards build thine house*. For he rightly builds the house of his mind, who first cleanses the field of his body from the thorns of vices; that the whole fabric of virtues may not be destroyed within, as the famine of good works increases, if the thorns of desires make head in the field of the flesh. But any one, who is engaged in the very height of the battle, discerns more skilfully the fraud of the enemies, the more strictly also he

Prov.
24, 27.

keeps under his own body, as though it were a confederate of the foe. Whence also after the bruising of the body, after the joy of the heart, it is rightly subjoined;

BOOK
XXXI.
MOR.

He goeth on to meet the armed men.

78. Armed enemies are unclean spirits, girded with countless frauds against us. For, when they cannot persuade us to what is wrong, they present it to our sight under the guise of virtues, and cover themselves, as it were, under certain arms, that they may not appear before us in their own naked wickedness. And we proceed to meet these armed men, when we foresee their stratagems afar off. To go forth, therefore, to meet the armed enemies, after the earth has been dug up, is, after the pride of the flesh has been tamed, to search out wonderfully the crafts of unclean spirits. To go forth to meet the armed enemies, after the earth has been dug up, is, after the wickedness of the flesh has been overcome, to engage in contest with spiritual vices. For he, who as yet contends but feebly with himself, vainly rouses against himself contests from without. For how does he, who subjugates himself to sins of the flesh, contend against those of the spirit? Or how does he seek to triumph from the labour of an outward contest, who still gives way in himself to the inward battle with lust?

79. Or certainly we go out to meet armed enemies, when, by zeal of exhortation, we prevent their stratagems even in the heart of another. For we go, as it were, from the place in which we were, to another place, to meet our enemies, when we put aside the care of ourselves in regular course, and keep off the approach of evil spirits from the mind of our neighbour. Whence it is frequently the case, that crafty enemies tempt the more terribly, concerning himself, the soldier of God, who is already victorious in the contest within, the more they see that he is mightily prevailing against them even in the heart of another; in order that, when they call him back to defend himself, they may the more freely attack the hearts of others, which were protected by his exhortation. And since they cannot overcome, they endeavour, at least, to employ him, so that, while the soldier of God is staggered about himself, not he himself, but he, whom he had been wont to defend, may perish. But his

JOB 39, mind, immovably fixed on God, despises the darts of temptations, and fears not the shafts of any terror. For, relying on the aid of grace from above, he so tends the wounds of his own infirmity, as not to neglect those of others. Whence it is also well subjoined concerning this horse ;

Ver. 22. *He mocketh at fear, and yieldeth not to the sword.*

xl. §0. He mocketh at fear, because he is not so far alarmed by fear of any temptation, as to keep silence. And he yieldeth not to the sword ; because though violent temptation assails him, it yet drives him not away from the care of his neighbour. Whence also Paul, teaching us an example of resolute conversation, both states what swords he endures from the enemy, and shews how he yields not to these same swords. For he had endured from the enemy the sword of carnal temptation, after every contest with the works of the

Rom. 7, flesh had been already overcome, who said ; *I see another law in my members, warring against the law of my mind, and leading me captive to the law of sin, which is in my members.* But to that sword, which he had overcome in himself, he yielded not in others also, when saying in truth,

Rom. 6, to those about him ; *Let not sin reign in your mortal body, to obey the desires thereof.* And again ; *Mortify your members, which are upon the earth, fornication, uncleanness, lust, evil concupiscence.* There smote him more heavily the sword of those temptations, of which he himself

2 Cor. 11, 23—25. says, *In more numerous labours, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, by night and by day I have been in the deep of the sea.* And other sufferings, which he was able to endure, and we are weary of enumerating. But how, from love to

ib. 28. his neighbour, he yields not to this sword, after stating many things, he himself subjoins ; *Besides those things that are without, that which cometh upon me daily, the care of all the Churches.* The horse of God is therefore smitten with the sword, and yet is not, by this blow, kept from his course, whilst the bold soldier in the spiritual contest both receives himself wounds from the enemy, and yet binds¹

¹ or
'smites.'
(strength)

others, for their salvation. But, against this so hard breast of the heavenly soldier, the ancient enemy seeks the more for sharper weapons, as he beholds himself more resolutely despised. Whence it also follows;

BOOK
XX XI.
MOR.

Ver. 23. *Over him will rattle the quiver, the spear will shake, and the shield.*

81. For since he sees that the zeal of a holy mind helps others also against him, he labours to wound it with multiplied temptation. Whence it frequently happens, that they who rule over others under them, endure severer struggles with temptations; in order, that when the leader himself is put to flight, after the manner of bodily contests, the associated unanimity of the resisting host may be dispersed without an effort. Therefore the crafty enemy, devising divers wounds of blows against the heavenly soldier, wounds him at one time by stratagem, by an arrow from the quiver, at another brandishes a spear before his face; because, namely, he both conceals some vices under the guise of virtues, and presents others to his sight openly as they are. For where he perceives the soldier of God to be weakened, he there requires not the veil of deceit. But where he observes that he firmly opposes him, he there doubtless contrives stratagems against his strength. For when he sees any one weak in an allurements of the flesh, he openly sets before his sight the appearance of a body capable of being desired. But if perchance he sees that he is mighty against avarice, he importunately suggests to his thoughts the want of those of his family; in order that, while the mind is directed, with seeming piety, to the care of providing for them, it may be secretly seduced and hurried into sin by seeking after wealth. The arrow then insidiously assails the horse of God, when the crafty enemy conceals for him a vice beneath a virtue. But the spear wounds in close combat, when open wickedness tempts him, even aware of it.

xli.

82. But the heavenly soldier is often opposed by the enemy in both ways, at one and the same time; in order that he may be destroyed by some one blow. For the crafty adversary endeavours to strike at the same time, both raging openly, and lurking in ambush; in order that while the

JOB 39,
23.
MOR.

arrow is dreaded from a secret spot, the spear may be less feared before his face; or that, while he withstands the spear before his face, the arrow may not be observed when coming from a secret place. For he often puts forward the temptation of lust, and suddenly desisting, more craftily suggests pride at chastity having been preserved. And there are some, who when they observe that many have fallen, from the stronghold of chastity, into the pit of pride, neglecting to watch over their life, are plunged into the filthiness of lust. But there are some, on the other hand, who, while they avoid the uncleanness of lust, plunge, through the height of chastity, into the gulph of pride. A fault therefore, which springs from a vice, is, as it were, a spear striking openly; and a fault which springs from a virtue, is, as it were, an arrow from the quiver wounding in secret. But the horse of God both overcomes the spear before his face, when he tramples down lust; and looks round at the arrow on the side, when, in the cleanness of chastity, he keeps himself from pride. Whence also it is well said by Solomon to one engaged in both contests; *The Lord shall be on thy side, and will keep thy foot, that thou be not taken.* For the foot stretches out to things in front. But he, who beholds those things which are on the side, sees not those things which are before him. And again, he, who from looking forward to guard his foot, beholds what are before, gives up keeping watch at his side. But whilst we perform any act of virtue before our face, we look forward, as it were, where our foot ought to be placed; but when a fault secretly rises up from this virtue, whilst we look forward, as it were, our side is laid open to the arrow. But frequently, when we are afraid of a rising fault, we decline the virtue, which ought to be put in act; and when the side is, as it were, looked round upon, we see not how the foot is to be placed in front. It is, therefore, well said, *The Lord shall be on thy side, and will keep thy foot that thou be not taken;* because the soldier of God, protected by the shield of Divine grace, both observes, by looking round, what dangers can come forth on the side, and, by advancing forwards, ceases not to place his footsteps before his face. And the crafty enemy who envies him, because he sees that

Prov. 3,
26.

he prevails not at all by quiver and spear, opposes to him his shield; in order that, if he pierces not the breast of his opponent by striking it, he may at least obstruct his onward course by some obstacles. For to his efforts he opposes certain difficulties; and when he is unable to overcome, he however resists him. But let us hear, what the horse of God does against the arguments of so many contests;

Ver. 24. *Raging and snorting, he swalloweth the earth, neither believeth he that the blast of the trumpet soundeth.*

83. The blast of the trumpet sounds against the horse, xlii. when any sin, placed nigh, fearfully assails the mind of an Elect one, in that which he does boldly. But raging and snorting he swalloweth the earth, because he rouses himself by his violent ardour; and consumes, by daily advancing, whatever earthly things he finds within him. And he believeth not that the blast of the trumpet soundeth; because he carefully avoids, by firm consideration, all evil which arises from the glory of his virtue. For he would believe that the blast of the trumpet soundeth, if he were, perchance, to be afraid of doing other things which are right, on account of something else which wickedly springs from them. Because, therefore, he is not afraid of acting boldly, even in the presence of temptations sounding against him; he does not, when in his rage, dread the blast of the trumpet. But often, when he sees that he is prosperous in virtues, lest that very prosperity of virtues should exalt him, he rejoices that he is assaulted with temptations. Whence it is also fitly subjoined;

Ver. 25. *When he heareth the trumpet, he saith, Vah.*

84. For their own good fortune has more fatally over- xliii. thrown many, and a long-continued peace has rendered many slothful; and the unexpected enemy has struck them the more heavily, the more he has found them careless, from being long used to quiet. Whence holy men, when they observe that they are advancing in great prosperity of virtues, rejoice that they are exercised also with temptations, by a kind of adjustment of heavenly dispensation; because they guard the more firmly the glory received in their virtues, the more humbly they acknowledge their own infirmity, from being assaulted with the shock of temptation. The horse,

JOB 39, therefore, says, ‘ Vah,’ when he has heard the trumpet, because, namely, the warrior of God, when he beholds the force of temptation pressing on him, considering the benefit of the heavenly dispensation, is more firmly confident, from his very adversity. And the assaults of this adversity therefore do not overcome him, because they never attack him unexpectedly. For he marks long beforehand, from each circumstance, of what vice the assault is coming on. Whence it also follows;

He smelleth the battle afar off.

xliv. 85. For, to ‘ smell the battle afar off,’ is to discern from preceding causes, what contests of vices succeed. For because, (as has been already frequently said,) a thing which is not seen, is discerned by its smell, to smell the battle afar off is to search out lurking wickedness, by the looking forward of our thoughts, as if by the breath of our nostrils. Of which power of scent the Lord rightly says in the praise of His Church, *Thy nose is as the tower, which is in Libanus.* We distinguish also by the nose between odours and foul smells. And what is designated by the nose, but the far-seeing discernment of the saints? But a watch-tower is placed on high, that the approaching enemy may be seen from far. The nose of the Church is therefore rightly said to be like the tower in Libanus; because while the far-seeing discernment of the saints, being placed on high, looks anxiously on all sides, it discovers a fault before it arrives; and as it watchfully marks it beforehand, so it boldly avoids

Sol.
Song 7,
4.

Hab. 2, it. Hence Habakkuk says, *I will stand upon my watch.*

1. Hence Jeremiah, admonishing the soul of each Elect one,

Jer. 31, says, *Set thee up a watch-tower, place thyself bitternesses.*

21. For, to set one’s self a watch-tower, is to foreknow by lofty considerations the approaching struggles of vices. And the soul of an Elect person places itself bitternesses, when firmly rooted even in the peace of virtues, it consents not to rest secure, on beholding evils in ambush.

86. But he takes thought, first, not to commit any evils, and secondly, not to do good things inconsiderately; and, after he has subdued wickednesses, he strives also to subject to himself his very virtues, lest they should be converted into the sin of pride, if they should get beyond the control of the

mind. For since, as has before been said, evils frequently spring from good deeds, through the vice of negligence; he observes with watchful zeal how arrogance rises from learning, cruelty from justice, carelessness from tenderness, anger from zeal, sloth from gentleness. And, when he performs these good deeds, he observes that these enemies are by these means able to rise against him. For when he is labouring diligently in acquiring learning, he anxiously prepares his mind for the struggle with arrogance. And when he desires to punish justly the faults of offenders, he most skilfully avoids the severity of punishment exceeding the measure of justice. When he endeavours to restrain himself by tenderness, he carefully provides not to be overcome by any relaxation of discipline. When he rouses himself by the stimulants of right zeal, he specially takes care, that the flame of anger may not kindle him more than is necessary. When he controls himself with great tranquillity of gentleness, he keeps careful watch, not to be chilled by torpor. Because, therefore, in the thought of the spiritual soldier every vice is detected before it can steal in secretly, it is rightly said of the horse of God; *He smelleth the battle afar off*. For he considers what a crowd of iniquities would rush on him, were he to allow ever so few sins to enter within him. Whence it also follows;

The exhortation of the captains, and the howling of the army.

87. For the tempting vices, which fight against us in invisible contest in behalf of the pride which reigns over them, some of them go first, like captains, others follow, after the manner of an army. For all faults do not occupy the heart with equal access. But while the greater and the few surprise a neglected mind, the smaller and the numberless pour themselves upon it in a whole body. For when pride, the queen of sins, has fully possessed a conquered heart, she surrenders it immediately to seven principal sins, as if to some of her generals, to lay it waste. And an army in truth follows these generals, because, doubtless, there spring up from them importunate hosts of sins. Which we set forth the better, if we specially bring forward in enumeration, as we are able, the leaders themselves and their army. For pride is

BOOK
XXXI.
MOR.

xliv.

JOB 39, the root of all evil, of which it is said, as Scripture bears witness; *Pride is the beginning of all sin*. But seven principal vices, as its first progeny, spring doubtless from this poisonous root, namely, vain glory, envy, anger, melancholy, avarice, gluttony, lust. For, because He grieved that we were held captive by these seven sins of pride, therefore our Redeemer came to the spiritual battle of our liberation, full of the spirit of sevenfold grace.

25.
Mor.
Eccclus.
10, 1.

88. But these several sins have each their army against us. For from vain glory there arise disobedience, boasting, hypocrisy, contentions, obstinacies, discords, and the presumptions of novelties. From envy there spring hatred, whispering, detraction, exultation at the misfortunes of a neighbour, and affliction at his prosperity. From anger are produced strifes, swelling of mind, insults, clamour, indignation, blasphemies. From melancholy there arise malice, rancour, cowardice, despair, slothfulness in fulfilling the commands, and a wandering of the mind on unlawful objects. From avarice there spring treachery, fraud, deceit, perjury, restlessness, violence, and hardnesses of heart, against compassion. From gluttony are propagated foolish mirth, scurrility, uncleanness, babbling, dulness of sense in understanding. From lust are generated blindness of mind, inconsiderateness, inconstancy, precipitation, self-love, hatred of God, affection for this present world, but dread or despair of that which is to come. Because, therefore, seven principal vices produce from themselves so great a multitude of vices, when they reach the heart, they bring, as it were, the bands of an army after them. But of these seven, five namely are spiritual, and two are carnal.

89. But they are, each of them, so closely connected with other, that they spring only the one from the other. For the first offspring of pride is vain glory, and this, when it hath corrupted the oppressed mind, presently begets envy. Because doubtless while it is seeking the power of an empty name, it feels envy against any one else being able to obtain it. Envy also generates anger; because the more the mind is pierced by the inward wound of envy, the more also is the gentleness of tranquillity lost. And because a suffering member, as it were, is touched, the hand of opposition is

therefore felt as if more heavily impressed. Melancholy also arises from anger, because the more extravagantly the agitated mind strikes itself, the more it confounds itself by condemnation; and when it has lost the sweetness of tranquillity, nothing supports it but the grief resulting from agitation. Melancholy also runs down into avarice; because, when the disturbed heart has lost the satisfaction of joy within, it seeks for sources of consolation without, and is more anxious to possess external goods, the more it has no joy on which to fall back within. But after these, there remain behind two carnal vices, gluttony and lust. But it is plain to all that lust springs from gluttony, when in the very distribution of the members, the genitals appear placed beneath the belly. And hence when the one is inordinately pampered, the other is doubtless excited to wantonness.

90. But the leaders are well said to exhort, the armies to howl, because the first vices force themselves into the deluded mind as if under a kind of reason, but the countless vices which follow, while they hurry it on to every kind of madness, confound it, as it were, by bestial clamour. For vain glory is wont to exhort the conquered heart, as if with reason, when it says, Thou oughtest to aim at greater things, that, as thou hast been able to surpass many in power, thou mayest be able to benefit many also. Envy is also wont to exhort the conquered heart, as if with reason, when it says, In what art thou inferior to this or that person? why then art thou not either equal or superior to them? What great things art thou able to do, which they are not able to do! They ought not then to be either superior, or even equal, to thyself. Anger is also wont to exhort the conquered heart, as if with reason, when it says, The things that are done to thee cannot be borne patiently; nay rather, patiently to endure them is a sin; because if thou dost not withstand them with great indignation, they are afterwards heaped upon thee without measure. Melancholy is also wont to exhort the conquered heart as if with reason, when it says, What ground hast thou to rejoice, when thou endurest so many wrongs from thy neighbours? Consider with what sorrow all must be looked upon, who are turned in such gall

JOB 39,
25.
MOR. of bitterness against thee. Avarice also is wont to exhort the conquered mind, as if with reason, when it says, It is a very blameless thing, that thou desirest some things to possess; because thou seekest not to be increased, but art afraid of being in want; and that which another retains for no good, thou thyself expendest to better purpose. Gluttony is also wont to exhort the conquered heart, as if with reason, when it says, God has created all things clean, in order to be eaten, and he who refuses to fill himself with food, what else does he do but gainsay the gift that has been granted him. Lust also is wont to exhort the conquered heart, as if with reason, when it says, Why enlargest thou not thyself now in thy pleasure, when thou knowest not what may follow thee? Thou oughtest not to lose in longings the time thou hast received; because thou knowest not how speedily it may pass by. For if God had not wished man to be united in the pleasure of coition, He would not, at the first beginning of the human race, have made them male and female. This is the exhortation of leaders, which, when incautiously admitted into the secrecy of the heart, too familiarly persuades to wrong. And this a howling army in truth follows, because when the hapless soul, once captured by the principal vices, is turned to madness by multiplied iniquities, it is now laid waste with brutal cruelty.

91. But the soldier of God, since he endeavours skilfully to pursue the contests with vices, smells the battle afar off; because while he considers, with anxious thought, what power the leading evils possess to persuade the mind, he detects, by the sagacity of his scent, the exhortation of the leaders. And because he beholds the confusion of subsequent iniquities by foreseeing them afar off, he finds out, as it were, by his scent the howling of the army.

Because, then, we have learned, that either the preacher of God, or any soldier in the spiritual contest, is described in the account of the horse, let us now behold the same person under the signification of a bird; that we, who have learned his strength by the horse, may learn his contemplation also by the bird. For since we have heard in the description of the greatness of the horse, how much a holy man endures through patience against the assaults of vices, let us now

learn by the appearance of birds, how high he soars by contemplation. It follows; BOOK
XXXI.

Ver. 26. *Doth the hawk get feathers by thy wisdom, stretching her wings toward the South?*

92. That the hawk casts off its old feathers every year, as xlvi. the new grow up, and gets a plumage without intermission, hardly any one is ignorant. But that time of plumage, when it is clothed in the nest, is not here spoken of; because, namely, at that time, being doubtless yet but young, it is not able to stretch its wings towards the South. But that annual plumage is described, which is renewed, as the old feathers become loose. And for domesticated hawks, moist and warm spots are sought out, for them to get their plumage the better. But it is the custom, with wild hawks, to stretch their wings, when the south wind blows, in order that by the mildness of the wind their limbs may become warm, so as to loosen the old feathers. But when there is no wind, they make for themselves a warm air by stretching and flapping their wings against the rays of the sun, and when the pores have thus been opened, either the old feathers fall out, or the new ones grow up. What is it then for the hawk to get its plumage in the south, except that every Saint glows, when he is touched by the breath of the Holy Spirit, and, casting off the habit of his old conversation, assumes the form of the new man? Which Paul advises, saying, *Stripping yourselves of* Col. 3, *the old man with his deeds, and putting on the new man.* 9. And again; *Though that outward man of ours be corrupted,* 2 Cor. 4, *yet that which is within is renewed day by day.* 16. But to cast off the old feathers, is to give up the inveterate pursuit of crafty conduct; and to assume the new, is, by good living, to maintain a gentle and simple feeling. For the feather of old conversation weighs down, and the plumage of the new change raises up, to render it the lighter for flight, as it makes it newer.

93. And He well says, *It stretches its wings towards the South.* For to stretch out our wings towards the South, is, by the coming of the Holy Spirit, to open our hearts in confession, so as no longer to take pleasure in concealing ourselves by defence, but in exposing ourselves by accusation. The hawk, therefore, then gains its plumage, when

JOB 39,
27. it has stretched out its wings towards the South, because every one then clothes himself with the feathers of virtues, when, by confession, he subjects his thoughts to the Holy Spirit. For he, who lays not open his old deeds by confession, brings not forth the works of a new life. He who knows not how to lament that which weighs him down, is unable to produce that which raises him up. For the very power of compunction opens the pores of the heart, and pours forth the plumage of virtues. And, when the mind studiously convicts itself of a sluggish old age, it gains the fresh newness of youth. Let it be said then to blessed Job, *Doth the hawk get plumage by thy wisdom, stretching her wings towards the South?* That is, Hast thou conferred understanding on any of the Elect, to expand the wings of his thoughts, at the breath of the Holy Spirit, in order to cast off the weight of the old conversation, and assume the feathers of virtues for the purpose of a fresh flight? In order, namely, for him to gather from hence, that the vigilance of sense which is in him he has not of himself, who is unable to confer it from himself on others. But, by this hawk the renewed Gentile people can also be designated. As if it were plainly said to blessed Job; Behold the future plumage of virtues in the Gentiles, and cast off the old feathers of pride. It follows;

Ver. 27. *Will the eagle mount up at thy command, and make for thee her nest in high places.*

xlvi. 94. In Holy Scripture, by the word 'eagle' are sometimes designated malignant spirits, the spoilers of souls, sometimes the powers of the present world, but sometimes either the very subtle understandings of the Saints, or the Incarnate Lord, swiftly flying over things below, and presently seeking again those on high.

Lam. 4,
 19. By the name 'eagle' are set forth the spirits, which lie in wait, as Jeremiah witnesses, who says, *Our persecutors were swifter than the eagles of the heaven.* For our persecutors are swifter than the eagles of the heaven, when malignant men perform so many things against us, as to seem to surpass even the powers of the air themselves in the inventions of their malice.

By the word 'eagle,' earthly power is also typified.

Whence it is said by the Prophet Ezekiel, *A great eagle, of great wings, long limbed, full of feathers and variety, came to Libanus, and took away the marrow of the cedar, and plucked off the top of his branches.* For by this eagle who else is, in truth, designated but Nabuchodonosor, the king of Babylon? Who, in consequence of the immensity of his army, is described as of great wings; in consequence of the length of his continuance, as of long extent of limbs; for the multitude of his riches, as full of feathers, and because of the countless things that made up his earthly glory, as full of variety. Who came to Libanus, and took away the marrow of the cedar, and plucked off the top of his branches, because he attacked the loftiness of Judah, and carried off the nobility of its kingdom, as the marrow of the cedar. And whilst he took away captive the most delicate offspring of kings from the lofty height of their power, he plucked off, as it were, the top of his branches.

By the word 'eagle' is expressed either the subtle understanding of the Saints, or the flying of the Lord's Ascension. Whence the same Prophet, when describing that he had seen the four Evangelists under the appearance of living creatures, declares that in them there had appeared to him the face of a man, of a lion, of an ox, and of an eagle. Doubtless designating by an eagle, the fourth living creature, John, who left the earth in his flight, because, through his subtle understanding, he penetrated, by beholding the Word, inward mysteries. With which sentence of the Prophet concerning himself, John himself, in his Revelation, does not disagree, saying, *The first beast was like a lion, the second beast like a calf, the third beast having a face as of a man, the fourth beast like a flying eagle.* And though these several points are well suited to each particular Evangelist, (while one teaches the order of His human Nativity; another, by the offering of the sacrifice of the world, suggests, as it were, the death of the calf; another the might of His power, as the roaring of the lion; another, beholding the Nativity of the Word, gazes like the eagle at the risen sun;) yet these four living creatures can signify Him their very Head, of Whom they are members. For He Himself is both a Man, because He truly took our

JOB 39, nature; and a calf, because He patiently died for our sakes;
 — 25. — and a lion, because, by the strength of His Godhead, He

burst the band of the death He had undergone; and, lastly, an eagle, because He went back to heaven, from whence He had come. He is called therefore a man, from His being born; a calf, from His dying; a lion, from His rising again; an eagle, from His ascending to the heavens. But in this place under the name 'eagle' is typified the subtle understanding of the Saints, and their sublime contemplation. For the sight of the eagle surpasses the vision of all birds, so that the sun's ray does not, by striking on its eyes, which are fixed upon it, close them by any coruscation of its light. The eagle therefore mounts up at the command of God, when the life of the faithful, obeying the Divine commands, is suspended on high. And it is also said to place its nest in high places, because, despising earthly desires, it is already nourished, in hope, with heavenly things. It places its nest on high; because it constructs not the habitation of its mind in abject and grovelling conversation. Hence is that which is said to the Cinite, by Balaam when prophesying, *Strong indeed is thy dwelling place, but if thou hast placed thy nest in the rock.* For Cinite is interpreted 'possessor.' And who are they who possess present things, except those who are skilled in the ability of worldly wisdom? And they truly build themselves therein a strong dwelling place, if becoming, by humility, as little children in their own sight, they are nourished in the sublimity of Christ; if they feel themselves to be weak, and give up the confidence of their mind, to be cherished by the lofty humility of the Redeemer Who is known to them; if they seek not after things below; if they pass over, with the flight of their heart, every thing which passes away.

95. Let us behold the eagle building itself the nest of
 Phil. 3, hope in high places. He says; *Our conversation is in*
 20. *heaven.* And again; *Who hath raised us up together, and*
 Eph. 2, *hath made us sit together in heavenly places.* He has his
 6. rest in high places, because in truth he fixes his thought on things above. He wishes not to degrade his mind to the lowest objects, he wishes not, by the baseness of human conversation, to dwell in things below. Paul was, perhaps, then

confined in prison, when he was witnessing that he was sitting together with Christ in heavenly places. But he was there, where he had already fixed his ardent mind, not there, where the sluggish flesh was still necessarily detaining him. BOOK XXXI.

96. For this is wont to be a special mark of the Elect, that they know how so to travel along the journey of the present life, as well aware, by the certainty of hope, that they have already attained to things above; so that they see all things which flow by to be beneath them, and trample down, through love of eternity, all that is eminent in this world. For hence it is that the Lord says, by the Prophet, to the soul which follows Him; *I will raise thee above the high places of the earth.* Is. 58, 14. For losses, insults, poverty, contempt, are, as it were, some lower places of the earth, which even the very lovers of the world, as they walk along the level of the broad way, cease not to trample down, by avoiding them. But the high places of the earth are, gain of goods, flattery of inferiors, abundance of riches, honour, and loftiness of dignities; along which whoever walks with his desires still grovelling, he considers them high, just as he counts them great. But if the heart is once fixed on heavenly things, it is seen at once how lowly are those things which seemed to be high. For as he, who ascends a mountain, looks down for a little while on all other objects which lie beneath, the more he advances his step to higher ground, so he who strives to fix his attention on things above, as he finds by the very effort that the glory of this present life is nothing, is raised above the high places of the earth: and that which at first he believed to be above him, when plunged in grovelling desires, he afterwards discerns to be beneath him, as he advances in his ascent. The things then which the Lord there promises that He will do, saying, *I will raise thee above the high places of the earth,* these very things He witnesses to blessed Job, that He alone is able to do, saying; *Will the eagle mount up at thy command, and make for thee her nest in high places?* As if He were saying; As at Mine, Who inspire within by the grace of hidden bounty, that which I command from without. It follows;

JOB 39, Ver. 28. *She abideth in the rocks.*

28.
xlvi. 97. In Holy Scripture, when a 'rock' is mentioned in the singular number, who else is understood but Christ? As Paul witnesses, who says, *But the rock was Christ.* But when 'rocks' are spoken of, in the plural number, His members are described, namely, holy men, who are confirmed by His strength. Whom the Apostle Peter doubtless calls stones, saying, *Ye as lively stones are built together as spiritual houses.* This eagle, therefore, which raised the eyes of her heart to the rays of the true sun, is said to abide in the rocks, because she is planted, in the firmness of her mind, in the sayings of the ancient and mighty fathers. For she recalls to memory the life of those, whom she sees to have gone before in the way of God; and by studying in the loftiness of their strength, she builds herself a nest of holy meditation. And when she thinks silently on their deeds and words, when she considers the glory of the present life, how mean it is in comparison with eternal excellence, she sits, as it were, on the rocks, and beholds the lower places of the earth to be beneath her.

1 Pet. 2, 5.
98. Rocks can also be understood to be the lofty powers of heavenly virtues, which the wind of our mutability now bends not hither and thither, like trees. Because being like rocks, placed on high, they are exempt from every motion of mutability, and fastened to the solidity of their height, they have become firm, by the very eternity to which they adhere. When a holy man, therefore, despises the things of earth, he raises himself, like an eagle, to higher things; and, elevated by the spirit of contemplation, waits for the eternal glory of Angels, and, being a stranger in this world, by seeking after the things he beholds, is already fixed on things above. It is therefore rightly said, *She abideth in the rocks*; that is, by intention of heart she dwells among those heavenly virtues, which are already, even by the strength of their eternity, fixed with such great solidity, as not to be bent on any side to sin by the variable-ness of change. Whence also it fitly follows;

And she dwelleth in the abrupt flints, and in the inaccessible rocks.

xl. 99. For who else are those abrupt flints, but those firmest

choirs of Angels, who, though not in their integrity, yet ^{Book XXXI.} remained firmly fixed in their own estate, when the devil fell with his angels? For they are abrupt, because part of them fell, part remained firm. Who stand indeed entire, as to the quality of their deserts, but broken off, as to the quantity of their number. This breaking off the Mediator came to restore, that, having redeemed the human race, He might repair these losses of the angels, and might perhaps heap up more richly the measure of the heavenly country. By reason of this breaking off it is said of the Father; *He* ^{Eph. 1, 9, 10.} *purposed in Him, in the dispensation of the fulness of times, to restore all things in Christ, which are in heaven, and which are on earth, in Him.* For in Him are restored those things, which are on earth, when sinners are converted to righteousness. In Him are restored those which are in heaven, when humbled men return to that place from which apostate angels fell by pride. But in that He says, *In inaccessible rocks*, those doubtless, who are abrupt flints, are themselves inaccessible rocks. For the brightness of Angels is very inaccessible to the heart of sinful men, because the more it has fallen down to bodily attractions, the more it has closed its eyes to spiritual beauty. But, whoever is so rapt by contemplation, as, being raised up by Divine grace, already to engage his thought on the choirs of Angels, and, fixed on things above, to keep himself aloof from every grovelling deed, is not contented with beholding the glory of angelic brightness, unless he is able to behold Him also, Who is above Angels. For the vision of Him is alone the true refreshment of our mind. And hence, when He had said, that this eagle abides in the rocks, and remains in the abrupt flints and inaccessible rocks, He immediately added;

Ver. 29. *From thence she beholdeth her food.*

100. That is, from these choirs of Angels he directs the 1. eyes of his mind to contemplate the glory of the Majesty on high: and, not seeing it, he is still hungry: and seeing it, at length, he is satisfied. For it is written, *Because his soul* ^{Is. 53,} *hath laboured, he shall see and be satisfied.* And again, ^{11.} *Blessed are they which do hunger and thirst after righteousness,* ^{Matt. 5,} *for they shall be filled.* But who is the food of our ^{6.}

JOB 39,
29.
Matt. 5,
8. mind is plainly pointed out, when it is said; *Blessed are the pure in heart, for they shall see God.* And because, from being weighed down by the interposition of the corruptible flesh, we cannot behold God as He is, it is rightly subjoined; *Her eyes behold afar off.*

- li. 101. For whatever progress any one may have made, when placed in this life, he cannot as yet behold God in His real appearance, but darkly, and through a glass. But when we look close at hand, we see more truly, but when we turn our sight further off, we are darkened by our uncertain sight. Because, therefore, holy men raise themselves up to lofty contemplation, and yet cannot behold God as He is, it is well said of this eagle; *Her eyes behold afar off.* As if He were saying; They resolutely direct the keenness of their intention, but they cannot, as yet, behold Him nigh, the greatness of Whose brightness they are not at all able to penetrate. For the mist of our corruption darkens us from the incorruptible light, and when the light can both be seen in a measure, and yet cannot be seen as it is, it shews how distant it is. But if the mind were not to see it in any way, it would not see that it was far off. But if it were already to behold it perfectly, it would not in truth see it through a mist. Because then He is neither completely seen, nor again completely hidden, it is rightly said, that God is beheld from far.

- Is. 33,
15. 102. Let us bring forward the words of Isaiah, and point out how they and these are uttered by the same Spirit. For when he was describing the virtues of active life, saying; *Who walketh in righteousnesses, and speaketh the truth, who casteth off the gain from oppression, and shaketh his hand from every bribe, that stoppeth his ears, lest he hear blood, and shutteth his eyes not to see evil;* he immediately added to what heights of contemplation he can ascend by these steps of active life, saying; *He shall dwell in high places, his loftiness shall be the munitions of rocks; bread is given him, his waters are sure. His eyes shall see the King in His beauty, they shall behold the land afar off.* For to dwell in high places, is to set our heart on heavenly things. And our loftiness is the munitions of rocks, when we look back to the precepts, and examples of mighty fathers, and separate

ourselves from grovelling thoughts. Our loftiness is the munitions of rocks, when we are joined in mind to the choirs and camp of heaven, and, standing in the citadel of our heart, expel, as though placed beneath us, the malignant spirits who lie in wait. Then also bread is given to us; because our attention, raised to things above, is refreshed with the contemplation of eternity. Our waters are also sure, because that, which the teaching of God here promises through hope, it then offers as a gift. For the wisdom of this world is not trustworthy, because it is not likely to remain after death. Our waters are sure, because that, which the words of life teach us before death, the same they point out to us also after death. Our eyes behold the King in His beauty, because our Redeemer is, in the judgment, beheld as Man, even by the reprobate; but those alone who are Elect are exalted to behold the loftiness of His Divinity. For, to behold the servile form alone, in which He is despised by the wicked, is to see, as it were, a kind of deformity of the King. But the King is seen, by the Elect, in His beauty; because, being rapt above themselves, they fix the eyes of their heart on the very brightness of His Godhead. And because, as long as they are in this life, they cannot behold that land of the living, as it really is, it is rightly added; *They shall behold the land afar off*. That then, which He says here; *The eagle will mount up, and make its nest in high places*, is there expressed, *He shall dwell in high places*. That which is here said, *She abideth in the rocks, and dwelleth in the abrupt flints, and inaccessible rocks*, is there added, *His loftiness shall be the munitions of rocks*. That again which is here introduced, *From thence she beholdeth her food*, is here also subjoined, *Bread is given him, his waters are sure, his eyes shall see the King in His beauty*. And that which is here subjoined, *Her eyes behold afar off*, is there fitly added, *They shall behold the land afar off*.

103. Let us consider, what a lofty eagle was Paul, who flew even to the third heaven, yet, when dwelling in this life, he still beholds God afar off, who says, *We now see through a glass darkly, but then face to face*. And again; *I count not myself to have apprehended*. But, though

JOB 39, he himself beholds eternal things much short of what they
 30. really are, though he knows that he cannot perfectly understand them; yet he cannot instil by preaching, into his weak hearers, those very things, which he is able to behold only through a mirror and an image. For he speaks of himself, as if of another person, saying, *He heard secret words, which it is not lawful for a man to utter.* Although therefore the smallest, and most extreme, inward truths are seen, yet to mighty preachers they are most exalted, but beyond the capacity of weak hearers. Whence also holy preachers, when they see that their hearers cannot receive the statement of His Divinity, come down to speak only of the Lord's Incarnation. And hence here also, when the eagle is said to be raised on high, and to see from far, it is immediately rightly subjoined;

Ver. 30. *Her young ones suck up blood.*

- lii. 104. As if it were plainly said; She herself indeed feeds on the contemplation of His Godhead, but because her hearers cannot understand the mysteries of the Godhead, they are satiated with hearing of the blood of the Lord Crucified. For to suck up blood, is to reverence the weaknesses of the Lord's Passion. Hence it is, that the same Paul, who, as we said a little before, had soared to the secrets of the third heaven, said to his disciples; *For I have determined to know nothing among you, save Jesus Christ, and Him crucified.* As if this eagle were plainly saying; I indeed behold as my food the power of His Godhead afar off, but to you, who are still young, I give the blood only of His Incarnation to be sucked up. For he, who in his preaching had been silent as to the loftiness of the Godhead, and informs his weak hearers of the Blood alone of the Cross, what else does he do, but give blood to his young ones? But, because the soul of every holy preacher is, when stripped of the corruption of the flesh, led directly to Him, Who of His own accord submitted to death for us, and rose from death, it is fitly added of this eagle,

And wheresoever the carcass shall be, she is immediately present.

- liii. 105. For a carcass is so called from its fall¹. And the
¹ cada- body of the Lord is, not undeservedly, called a carcass,
 ver, a
 casu.

on account of the fall of death. But that which is here ^{BOOK} said of this eagle; *Wheresoever the carcase shall be, she* ^{XXXI.} *is immediately present*; this same thing the Truth has promised will take place, in souls as they depart from the body, saying, *Wheresoever the body shall be, thither* ^{Luke 17,} *will the eagles also be gathered together.* As if He ^{37.} plainly said, I, your Incarnate Redeemer, Who preside over the heavenly abode, will exalt the souls of the Elect also, to heavenly places, when I shall have released them from the flesh.

106. But this which is said of this eagle; *Wheresoever the carcase shall be, she is immediately present*, can be understood in another sense also. For every one, who has fallen into the death of sin, will be able, not inappropriately, to be called a carcase. For he, who has not the quickening spirit of righteousness, lies, as it were, without life. Because, then, every holy preacher anxiously flies to the spot, where he thinks there are sinners, to shew the light of revival to those who are lying in the death of sin, it is well said of this eagle; *Wheresoever the carcase shall be, she is immediately present.* That is, he proceeds to the place, where he foresees the utility of preaching; in order that, because he already lives a spiritual life, he may benefit others who are lying in their death, whom he devours, as it were, by reproving, yet, by converting them from iniquity to innocence, he changes them, as it were, by eating them, into his own members. Lo, the very Paul, whom we have already frequently brought forward for a testimony, when he was going at one time to Judæa, at another to Corinth, at another to Ephesus, at another to Rome, at another to the Spains, that he might announce the grace of eternal life to those who were lying in the death of sin; what else did he prove himself to be but an eagle; which, swiftly flying over every thing, was seeking for the carcase wheresoever lying; in order that, while he was performing the will of God, in having gained sinners, he might find, as it were, his own food in the carcase? For the food of the righteous is the conversion of sinners, of which it is said, *Labour not for the meat which perisheth, but for that* ^{John 6,} *which endureth unto eternal life.* Having heard, therefore, ^{27.}

JOB 39, such numerous virtues of holy men, blessed Job is under-
31. 32. stood to have been astonished, and to have been silent, from
 the awe of admiration. For it follows,

[E.V.
 40, 1. 2.] Ver. 31, 32. *The Lord added, and spake to Job ; Doth he
 that contendeth with God, so easily remain quiet ? He that
 reproveth God, ought certainly also to answer Him.*

107. The holy man did not consider that his merits were
 being increased, but that his vices were being cut away by this
 so great severity of the scourge. And since he knew that there
 were no vices within him, he believed that he was unjustly
 smitten; and, to murmur at the blow, is altogether to reprove
 the Smiter. But the Lord, considering that what he brought
 forward, he had gathered, not from the swelling of pride, but
 from the character of his life, gently reproves him, saying,
*Doth he that contendeth with God, so easily remain quiet ?
 He that reproveth God, ought certainly also to answer Him.*
 As if He were plainly saying; Why hast thou, who hast
 said so much of thy own conduct, remained silent on hearing
 of the life of the Saints? For to doubt of My smiting, whether
 it was just or not, was to reprove Me. And thou hast stated
 thy own good qualities truly, but thou hast not known the
 tendency of these scourges. For though thou hast no longer
 any thing to correct, yet thou hast still something in which
 to increase. But, behold, thou hast learned from My nar-
 rative, to what a height of virtue I exalt very many. Thou wast
 considering thine own loftiness, but wast ignorant of that of
 others. Having heard then the virtues of others, answer
 Me, if thou canst, concerning thine own. But we know that
 he, who, when he acts rightly, omits looking at the merits of
 his betters, extinguishes the eye of his heart, by the dark-
 ness of pride. But, on the other hand, he who carefully
 weighs the good qualities of others, enlightens his own
 deeds, by a powerful ray of humility; because when he sees
 the things he has done himself, done by others also without,
 he keeps down that swelling of pride, which strives to break
 forth within from singularity. Hence is it that it is said by
 the voice of God to Elias, when thinking that he was solitary,
 I have left Me seven thousand men, who have not bent their
 knees before Baal; in order that by learning that he re-
 mained not solitary, he might avoid the boasting of pride,

1 Kings 19, 18. *I have left Me seven thousand men, who have not bent their
 knees before Baal; in order that by learning that he re-
 mained not solitary, he might avoid the boasting of pride,*

which might arise in him, from his singularity. Blessed Job BOOK
therefore is not blamed for having done any thing perversely, XXXI.
but he is informed of the good deeds of others besides, in
order that while he considers that he has others also equal
to him, he may humbly submit himself to Him, Who is
specially the Highest.

BOOK XXXII.

The two last verses of the thirty-ninth chapter having been explained, the first fourteen verses of the fortieth chapter are expounded, and many things are taught, both concerning the infinite power of God, and the hurtful designs of Satan against men.

- i. 1. THE higher holy men advance with God, in the dignity of virtues, the more accurately do they discover that they are unworthy; because while they become close to the light, they find out whatever escaped their notice in themselves, and they appear to themselves the more deformed without, in proportion as that is very beautiful, which they see within. For every one is made known to himself, when he is illumined with the touch of the true light, and by the same means as he learns what is righteousness, he is also instructed to see what is sin. Hence is it that though our mind is often benumbed with cold in converse with men's doings, though it sins and is ignorant in some points, though it regards some sins as though they were none; yet when it raises itself by the compunction of prayer to aim at things above, having been roused by the eye of its compunction, it returns to observe itself with greater vigilance after its tears. For when it deserts itself in neglect, and is torpid with fatal lukewarmness, it fully believes that idle words or unprofitable thoughts are of lesser guilt. But if warmed by the fire of compunction, and touched by the sudden breath of contemplation, it starts from its lukewarmness, it soon begins to dread, as grave and deadly offences, those things which but a little before it believed to be trifling. For it avoids, as most atrocious, all things which are in the very least degree hurtful; because, namely, being pregnant with the conception

of the Spirit, it no longer allows any vanities to enter in unto it. For from that which it beholds within, it feels how dreadful are those sins which clamour without; and the more it has advanced when raised up, the more does it shrink from the grovelling pursuits, in which it sank prostrate. For nothing in truth supports it, but that which it has beheld within, and it endures the more heavily whatever thrusts itself on it from without, the more it is not that which it beheld within; but from those inward objects which it has been able to catch a glance of, it forms a standard for judging of those outward things which it has to bear with. For it is rapt above itself, when it contemplates sublime objects, and now beholding itself, by going out of itself more freely, it comprehends more minutely whatever remains to it, of itself, under itself. By which means it is wonderfully brought to pass, as was before said, that it appears the more unworthy to itself, by the very means by which it is rendered more worthy; and that it then feels itself far removed from uprightness, when it is approaching near it. Whence Solomon says, *I have tried all things by wisdom, and said, I will become wise, and it departed the further from me.* For wisdom which is sought after is said to depart far off, because it seems higher to a person approaching it. But those who do not seek it, think themselves the nearer it, the more they know not also its standard of uprightness; because, living in darkness, they know not how to admire the brightness of the light, which they have never seen, and since they do not tend towards the comeliness of its beauty, they willingly become more deformed every day in themselves. For whoever is touched by its rays, his deformity is more manifestly pointed out to him, and he finds the more truly how much he is distorted in sin, the more keenly, from considering the highest objects, he beholds how far distant he is from uprightness. Whence blessed Job, surpassing in virtues the race of men, overcame his friends in speaking; but when instructed more highly, by God speaking to him, on knowing himself, he remained silent. For he overcame those who spoke unjustly, but at the words of the voice within he knew that he was justly condemned. And he knows not indeed why he was scourged, but yet he proved by silence why he

JOB 39, revered not the scourges. For when the Divine judgments are not known, they are not to be discussed with bold words, but to be venerated with awful silence; because even when the Creator of all things discloses not His reasons in inflicting the scourge, He shews them to be just, by pointing out that He inflicts them Who is perfectly just. Let the holy man, then, who has been reprov'd both first for his words, and afterwards for his silence, make known what he thinks of himself. For he says;

[E. V. Ver. 34. *I who have spoken lightly, what can I answer?*

40, 4.] 2. As if he said, I would defend my speech, if I had
ii. uttered it with weight of reason. But after a tongue is convicted of having used levity, what remains for it but to be restrained with silence? It follows,

I will lay mine hand upon my mouth.

In the usage of Holy Scripture, work is wont to be understood by the hand, speech by the mouth. To lay therefore the hand upon the mouth, is by the virtue of good living to conceal the faults of incautious speech. But who can be found, however perfect, who has not offended in idle words?

James 3, 1. As James witnesses, who says, *Be not many masters, for in many things we offend all.* And again, *The tongue can no man tame.* And the Truth, exposing its faults by Its own

ib. 8. mouth, says, *But I say unto you, that every idle word that men shall have spoken, they shall give account thereof in the day of judgment.* But holy men study to conceal before the eyes of God the faults of the tongue by the merits of their life, they study to keep down their immoderate words by the weight of good works. Whence in Holy Church the hand is laid upon the mouth, when the sin of idle talk is daily covered in its Elect by the virtue of good actions. For it is

Ps. 3.21, written; *Blessed are they whose iniquities are forgiven, and Heb. 4, whose sins are covered.* But since it is written again; *All things are naked and opened unto His eyes,* how can they be

concealed which can never be at all hid from the eyes of Him, to Whom all things are naked? But since we place lower, that which we conceal, and doubtless spread that over, with which we cover it, in order to cover that which is placed beneath, we are said to cover our sins, which we place, as it were, beneath, when we give them up; and we

draw something else over them, when we choose afterwards to prefer for this end the work of good deeds. He therefore who abandons his former evil deeds, and afterwards does good works, by this addition covers his past iniquity, over which he spreads the merits of good deeds. Let blessed Job therefore, as typifying Holy Church, and in what he says alleging his own circumstances, but designating ours, say for us; *I will lay mine hand upon my mouth*: that is, that of my words in me which I consider to have displeased the strict Judge, I conceal before His eyes under the veil of upright conduct. It follows;

Ver. 35. *One thing have I spoken, which I would I had not said; and another, to which I will add no further.* [E. V. 40, 5.]

3. If we examine the former words of blessed Job, we find that he has said nothing wickedly. But if we distort his words, which were uttered with truth and freedom, into a sort of sin of pride, there will no longer be two only; because there will be many. But since our speaking is the laying open to men our secret meaning in words; but our speaking to the ears of God is the exhibiting the motion of our mind even by an expressive action; blessed Job, on weighing himself by the balance of most accurate examination, confesses that he had a second time offended in his speech. For to 'say one thing' unlawfully, is to do things worthy of the scourge, to 'say another' is to murmur too at the scourge. He therefore, who was preferred above men in all his doings before the reproof of the Lord, rising higher by this very reproof, acknowledged that he was in the first place far from right in his conduct, and afterwards far from patient under the rod. Whence he reproves himself, saying, *One thing have I spoken, which I would I had not said; and another, to which I will add no further.* As if he said, I believed myself to be righteous indeed among men, but, as Thou wert speaking, I found myself to be both wicked before the scourges, and stubborn after the scourges. *To which I will add no further*, because now, the more accurately I understand Thee speaking, the more humbly I search out myself.

4. And because blessed Job typifies Holy Church, these words of his can be applied to all the Elect, who

JOB 39, knowing the Lord, feel that they have offended in one and
 35. another point, because they understand that they have sinned either in thought and deed, or in neglecting the love of God and their neighbour. To which they promise to add no further, because through the grace of conversion, they take care to purge away daily by penitence even their former deeds. And yet blessed Job, by convicting himself in his penitence of two points, plainly shews, that every sinner ought in his penitence to have two groans, because, in truth, he has both not done the good which he ought, and has done the evil which he ought not. For hence is it that it is said by Moses, of him who took an oath to do any thing, either evil or good, and has transgressed it through forget-
 Lev. 5, fulness, *Let him offer a she lamb from the flocks, or a she*
 6. 7. *goat, and the priest shall pray for him, and for his sin. But if he is not able to offer a lamb, let him offer two turtle doves, or two young pigeons, one for a sin offering, and the other for a burnt offering.* For to take an oath is to bind ourselves with a vow of servitude to God. And when we promise good works, we pledge ourselves to do well. But when we vow abstinence and the torture of our flesh, we swear to do ill to ourselves for the present. But because no one in this life is so perfect, however devoted to God, as not to sin in ever so small a degree in the midst of these pious vows, a she lamb of the flocks, or a she goat, is ordered to be offered for his sin. For what is signified by the she lamb, except the innocence of active life? what by the she goat, which often feeds as it is hanging on the summits and extremities of the rocks, but a life of contemplation? He therefore who sees that he has not fulfilled what he has promised and proposed, ought the more studiously to prepare himself for the sacrifice of God, either by the innocence of good works, or by the lofty food of contemplation. And a she lamb is well ordered to be offered from the flocks, but a she goat not from the flocks; because an active life is the lot of many, a contemplative of few. And when we do those things which we see many are doing, or have done, we offer, as it were, a she lamb from the flocks. But when the power of the offerer is not equal to a she lamb, and she goat, it is added as a remedy for the

penitent, that two young pigeons or two turtle doves may be offered. We know that young pigeons or turtle doves Book XXXII. utter moans instead of a song. What then is designated by two young pigeons, or two turtle doves, except the twofold groaning of our penitence? That so when we rise not to the offering of good works, we may bewail ourselves in two ways, both because we have not done right, and have also wrought evil things. Whence also one turtle dove is ordered to be offered for a sin offering, but the other for a burnt offering. For a holocaust means ‘entirely burnt.’ We offer therefore one turtle dove for a sin offering, when we groan for our fault, but we make a holocaust of the other, when, because we have neglected good works, thoroughly inflaming ourselves, we glow with the fire of grief. Because therefore a twofold groaning is required in penitence, blessed Job, making progress by the chiding of God’s voice, and increasing in self-reproach, confesses with penitence that he has said one and another thing. As if he openly said, I have through negligence been slothful in good works, and through audacity have broken out into evil.

Chap. xl. ver. 1, 2. *But the Lord answered unto Job out of the whirlwind, and said, Gird up thy loins as a man: I will demand of thee, and declare thou unto Me.* [E. V. 6, 7.]

What is the Lord answering out of the whirlwind, what blessed Job girding up his loins, what the demand of God, and the declaration of man, has been already treated of in the first address of the Lord. Because therefore we forbear to weary our reader, we are especially careful not to repeat our words. It follows;

Ver. 3. *Wilt thou disannul My judgment, and condemn Me, that thou mayest be justified?* [E. V. 8.]

5. Whoever strives to defend himself against the scourges of God, endeavours to set aside the judgment of Him Who inflicts them. For when he says that he is not smitten for his own fault, what else does he but accuse the injustice of the Smiter? The scourges of heaven therefore smote not blessed Job to extinguish in him his faults, but rather to increase his merits, in order that he who in the season of tranquillity had shone forth in so great sanctity, might also manifest from the blow what virtue of patience lay concealed

JOB 40, within him. But he, not detecting his fault during the scourges,
 3. and yet not discovering that these very scourges were the cause of increasing his merit, believed that he was unjustly smitten, when he found nothing in himself which required to be corrected. But, lest his very innocence should be puffed up into the swelling of pride, he is reprov'd by the Divine voice; and his mind, free from iniquity, but weigh'd down by scourges, is recalled to the secret judgments; in order that the sentence of heaven, though not understood, may not be considered unjust: but that he may at least believe that every thing which he suffers is just, as it is doubtless plain that he is suffering at the hands of God. For the righteous will of our Maker, is a great satisfaction for the blow. For since it is wont to do nothing unjust, it is acknowledged to be just even though hid. For when we are smitten for the sin of injustice, if we are conjoined to the Divine will in our smiting, we are soon released from our injustice by this very conjunction. For whoever now endures the blow, but still knows not the causes of the blow, if he welcomes this very sentence against him, believing it to be just, he is at once released from his unrighteousness, just as he rejoices that he has been justly smitten. For by associating himself with God in his own punishment, he sets up himself against himself; and great already is his righteousness, because he accords with the will of God in his punishment, from which he differed in sin. The holy man, therefore, because he had not disagreed with God through any sin, with difficulty, as it were, agreed with Him when in the midst of his punishments. For he believed not that the scourges, which commonly extinguish vices, were in him only increasing his merits. Whence he is now justly reprov'd, in order that even unwittingly he might be brought under the Divine judgments: and it is said to him; *Wilt thou disannul My judgment, and wilt thou condemn Me, that thou mayest be justified?* As if it were plainly said; Thou considerest indeed thine own good deeds, but thou knowest not My secret judgments. If therefore thou disputest against My scourges, on account of thy merits, what else dost thou, but hasten to convict Me of injustice, by justifying thyself? It follows;

Ver. 4. *Hast thou an arm like God, and dost thou thunder with a voice like Him?* BOOK XXXII.
[E.V.9.]

6. Because blessed Job transcended in merits the race of men, his merciful Creator and Teacher challenges him to consider the resemblance of His greatness, in order that, having known the great dissimilarity, he may keep himself down in humility.

7. But when a voice and arm are spoken of in God, we must take the greatest care that our mind imagines nothing corporeal in Him. For to confine Him within the lineaments of a body, Who without circumscription fills and embraces all things, is to fall into the heresy of the Anthropomorphites. But Almighty God, in drawing us to His own things, humbles Himself even to ours, and, to teach lofty, condescends to lowly things; in order that the mind of little ones, being nourished with the things it knows, may rise to enquire into those it knows not, and hearing from Him Who is far above it, some truths nigh itself, may move, as it were, some steps towards Him. Whence it happens, that in His own Scripture He sometimes from the bodies of men, sometimes from their minds, but sometimes from birds, and sometimes even from insensate objects, applies to Himself some very unlikely resemblances. For He frequently applies to Himself a resemblance from the bodies of men, as the Prophet says of Him to the Israelites, *He that hath touched you, toucheth the apple of His eye.* And as it is said again of Him by the Prophet to a man who trusts in Him; *He will make a shadow for thee with His shoulders.* It is doubtless admitted that God in His own nature has neither eye, nor shoulders; but since we see with our eye, but support burdens on our shoulders, God, because He sees all things, is said to have an eye; but because He carries us, and by carrying preserves us, He is said to make a shadow for us with His shoulders. For he says, *He will make a shadow for thee with His shoulders.* As if He were saying to man who was a sinner, and, after his sin asking pardon, The Lord protects thee with the same affection, with which He endured thee. For He shadows thee with His shoulders, because while He carries, He defends thee. But sometimes He applies to Himself a resemblance from our minds, as He

JOB 40, says by the Prophet to Israel; *I have remembered thee, having pity on thy youth.* And again speaking by the
4.
Jer. 2, 2. comparison of a wife, He says; *Even if she shall have*
Is. 49,
15. *forgotten, yet will I not forget thee.* For who can be ignorant, that the memory of God is neither broken off by oblivion, nor yet repaired by recollection? But when He neglects and passes over some things, He is said, after the manner of minds, to forget, and when, after a long time, He visits the things He wills, He is said, after the fashion of our changeableness, to have remembered. For how does oblivion weaken the strength of that Godhead, with Which even praiseworthy memory itself has no essential agreement. For men remember no things, except those which are either past or absent. How then does God remember past things, when the very things which in themselves pass away, stand ever present at His beck? Or how does He call to mind things absent, when every thing that is, is present to Him, from the fact that it exists in Him? For if it were not present to Him, it would not exist at all; for things nonexistent He creates, by looking on them, things existent He keeps together, by looking on them. Whatever, therefore, the Creator beholds not, is bereft of the essence of subsistence. But sometimes a resemblance is applied to Him from birds, as is said by Moses, *He spread abroad His wings, and took them.* And the Prophet says; *Hide me under the shadow of Thy wings.* For because when we are young He nourishes us, as He protects us, and cherishes us with no heavy and burdensome, but with light and gentle, protection, when He puts forth His mercies towards us, He extends His wings over us, as if after the manner of birds. He sometimes, with deep condescension, compares himself, on account of our infirmity, with objects without sense; as
Deut. 32, 11.
Ps. 17, 8. Amos 2, He says by the Prophet, *Behold, I will shriek over you, as a cart creaketh laden with hay.* For since the life of the
13.
Is. 40, 6. carnal is hay, as it is written, *All flesh is hay;* in that the Lord endures the life of the carnal, He declares that He carries hay as a cart. And to creak under the weight of the hay is for Him to bear, with murmuring, the burdens and iniquities of sinners. When therefore He applies to Himself very unlike resemblances, we must carefully observe that some things of

this kind are sometimes spoken of concerning God, on ^{Book} account of the effect of His doings, but sometimes to indicate ^{XXXII.} the substance of His Majesty. For when an eye, shoulders, a foot, and wings, are said to be in God, the effect of His operation is set forth. But when hand, arm, right hand, or voice, is said to belong to God, by these words His Consubstantial Son is pointed out. For He is in truth both hand, and right hand, of Whose Ascension the Father speaks by Moses, saying, *I will lift up My hand to heaven, and I will swear by My right hand.* He is the arm, of Whom the ^{Deut.} Prophet says, *And to whom is the arm of the Lord revealed?* ^{32, 40.} He is the voice, because the Father said when He begat Him, *Thou art My Son, this day have I begotten Thee.* And ^{Ps. 2, 7.} of Whom it is written, *In the beginning was the Word, and the Word was with God, and the Word was God.* By this ^{John 1,} Word David declares that the Father made all things, saying, *He spake, and they were made.* For God, therefore, to ^{Ps. 33, 9.} have an arm, is for Him to beget a Son that worketh; to thunder with His voice, is for Him to manifest fearfully to the world His Consubstantial Son. When therefore the Lord says to blessed Job, *Hast thou an arm like God, and dost thou thunder with a voice like Him?* by a wonderful dispensation of mercy He exalts, while He reproves him. Because He proves him to be superior to all, whom He surpasses only by comparison with Himself. To whom He subjoins with this proposal;

Ver. 5. *Surround thyself with beauty, and raise thyself on high, and be full of glory, and array thyself with beautiful garments.* ^[E. V. 10.]

8. Thou understandest, As I. For He surrounds Himself ^{vi.} with beauty, of Whom it is written, *The Lord hath reigned, He hath put on beauty.* ^{Ps. 93, 1.} He is raised aloft in us, when He is proved to be in His own Nature unsearchable by our minds. But He is glorious, Who while He enjoys Himself, needs not any added praise. He is arrayed in beautiful garments, because He assumed for the service of His beauty, the choirs of the holy Angels, whom He created, and sets forth His Church as a kind of glorious garment, not having wrinkle or spot. Whence it is said to Him by the Prophet, *Thou hast put on confession, and beauty, clothed with light* ^{Ps. 104, 1, 2.}

as with a garment. For here He puts on confession, there beauty; because those whom He has here made to confess by penitence, He will there set forth refulgent with the beauty of righteousness. He is clothed, therefore, with light as with a garment, because in that eternal glory He will be clothed with all the Saints, to whom it is said, *Ye are the light of the world*. Whence also it is said by the Evangelist, that when the Lord was transfigured in the mountain, His raiment became white as snow. In which transfiguration what else is announced but the glory of the final resurrection? For in the mountain His raiment became as snow, because in the height of heavenly brightness all Saints will be joined to Him, refulgent with the light of righteousness. But since He teaches, under the expression beautiful garments, how He unites the righteous to Himself, He shews also how He separates from Himself the unrighteous. It follows;

[E. V. Ver. 6. *Scatter the proud in thy wrath.*

11.] 9. Thou understandest, As I, Who in the season of tranquillity bear with them united against Me, and when I come at last with severity, I scatter them in My wrath. But we must carefully observe on these subjects, that a grievous error of misbelief is admitted, if any one perchance thinks, that in that Substance of the Godhead, wrath and tranquillity are variable. For the Creator of all is supremely immortal, in that He is not changeable, like a creature. Hence it is said of Him by James, *With Whom is no variableness, nor shadow of change*. Hence again it is written, *But Thou, O Lord, judgest, with tranquillity*. Hence the Prophet says, *The land is made desert from the face of the anger of the Dove, from the face of the fury of the Lord*. For that which he had first called the anger of the dove, he afterwards called the fury of the Lord. For the dove is a very simple animal; and because no inequality of fury steals in upon God, He called the fury of the Lord the anger of the dove. For to point out the inalterable might of the Divine severity, he termed it both ‘anger,’ and that of ‘the Dove.’ As if he were saying more plainly; He Who still continuing gentle punishes the unrighteous, inflicts unmoved a severe judgment. Whence also in the last Judgment, remaining immutable in Himself, He is not altered by any

James 1, 17.

Wisd. 12, 18. Jer. 25, 38.

vicissitude or change; but yet He is not manifested to the Elect and reprobate under the same appearance of unchange-^{BOOK XXXII.}ableness, because He will appear calm to the righteous, but wrathful to the unrighteous. For by the witness of conscience within they bring themselves to a point, from which their minds behold alike One Person, but are not alike affected, because to the one their former righteousness represents Him as gentle, and to the others their sin represents Him as terrible. But who can explain their dread, when it falls to the lot of these wretched men, both to discern faults within themselves, and to see the righteous Judge before themselves? And it is doubtless the case in the daily course of the present life, that the hearts of men are being instructed in the character of the coming Judge. For when two persons are going to trial, the one conscious of his innocence, the other of his fault, even before the sentence is passed, they both look at the judge when still silent, and yet the guilty one suspects that this very silence of the judge is heavy wrath against him. Which wrath, his remembrance of his wickedness, and not the passion of the Judge, denounces against him: for though the sentence does not as yet outwardly proclaim him guilty, yet his conscience heavily accuses him within. But, on the other hand, the friend of justice beholds the countenance of him who is giving sentence, but rejoices within from the testimony of a good conscience, and as he has had nothing to fear in himself, he looks on every thing which is done to him as kind. In this place then the wrath of God means not any agitation of the Substance of the Godhead, but the enquiry of righteous vengeance upon sinners conscious of their guilt. For though they see Him to be calm in judgment, yet, from not doubting that they will be smitten by Him, they think that He is agitated in their emotions. It follows;

And behold every one that is arrogant, and abase him.

10. As if He said, As I. But as to the order of punishment, the sin of the proud is fitly mentioned before the arrogant; because in truth pride is not generated by arrogance, but arrogance by pride. But every sinner is looked upon in two ways by the Lord, when he is either converted from sin, or punished for sin. Of looking in order to conversion viii.

JOB 40, it is said, that *the Lord looked upon Peter; and Peter, remembering the word of Jesus, wept bitterly.* With regard
 7. 8.
 Luke 22, 61. to punishment it is said again; *The countenance of the Lord*
 Ps. 34, *is upon them that do evil, to destroy the remembrance of*
 16. *them from the earth.* But in both ways is the arrogant brought down in humility, because he either acknowledges his fault with penitence, or by perishing suffers punishment.

[E. V. Ver. 7. *Look on all the proud, and confound them, and tread down the wicked in their place.*
 12.]

ix. 11. Thou understandest, As I. For the proud are confounded at the look of the Lord, either here, by His mercy, when acknowledging and condemning their faults, or there, by suffering punishments from His justice. But pride itself is the place of the wicked; for, since it is written, *Pride is the beginning of all sin*, it is comprised in that place, whence impiety arises; although impiety hardly differs from pride. For to be very proud is to think impiety of our Maker. The impious then is trodden down in his place, because he is crushed by that very pride, by which he is raised up; and when by boasting he raises himself in his thoughts, he hides from himself the light of righteousness, which he ought to find. But frequently when he is outwardly advancing his false glory against God, he is inwardly wasting away in real misery. Whence the Prophet says; *Thou castedst them down while they were being raised up.* For he says not, Thou castedst them down after they were raised up, but while they were being raised up; because the very fact, that the proud happen to be exalted outwardly by false glory, is their being cast down within. For in the course of the divine judgment here, one thing is not their fault, and another their punishment; but their very fault is to them converted into punishment, so that when they are exalted with the haughtiness of pride, that which appears outwardly their progress, is itself in truth their inward fall. It follows;

[E. V. Ver. 8. *Hide them in the dust, and at the same time plunge their faces into the pit.*
 13.]

12. As if He said, As I. For God by a just judgment hides the proud and impious in the dust, because He permits their hearts to be overwhelmed with those earthly employments, which they choose, having scorned the love of their

Creator. Whence also when He enquires into their conduct, ^{BOOK XXXII.} He acknowledges it not, as though it were hid from Him, saying; *I know not who ye are.* The life of the wicked is hidden under the dust, because it is weighed down by mean ^{Luke 13, 27.} and grovelling desires. For whoever still desires these things that are of the world, appears not, as it were, before the face of the true light, because he is in truth concealed under the dust of earthly thought. The burdened mind endures this dust of wicked thoughts, which the wind of most evil temptation brings with it. For hence it is that it is said by the Prophet, of every soul which is weighed down by earthly desires, under the character of Ephraim, *Ephraim has become as bread under the ashes, which is not turned.* ^{Hos. 7, 8.} For by nature our intention is well fashioned, to rise towards God; but from an evil habit of conversation pleasure arises, to weigh us down towards the present world. But bread under the ashes, is cleaner on that side, which it conceals beneath, and dirtier on that, on which it bears the ashes from above. Whoever therefore neglects the effort with which he ought to seek God, presses down the cleaner side, like bread under the ashes, and when he willingly endures the cares of the world, he bears, as it were, above him a heap of ashes. But the bread under the ashes would be reversed, if he were to throw off the ash of carnal desires, and display above that good intention, which he had, by long neglecting it, kept under in himself. But he refuses to be turned, when a mind, weighed down with the love of secular cares, neglects to throw off the mass of ashes which lies upon it; and when it seeks not to rise up to a good intention, it presses under the cleaner surface.

13. But it is fitly subjoined; *And at the same time plunge their faces into the pit.* As if He said, As I. For by a just judgment the Lord plunges the faces of the proud into the pit; because He casts down the intention of their heart, when it raises itself above men. For he whose face turns to the pit, looks towards things below. And it is well said of the proud, that their faces are plunged into the pit; because they are sinking lower, when through pride they are seeking higher things; and the more they raise themselves in their exaltation, the lower do they tend in their fall. For they

JOB 40, seek earthly glory, and the things to which they look forward
 9. — are of the basest kind, whilst they follow after high things in their pride. Whence it comes to pass in a wonderful and contrary manner, that the humble seek after heaven, whilst they cast themselves down the lower, and that the proud pursue the lowest objects, while by despising others they are raised, as it were, higher. The one, while they despise themselves, are united to heavenly things, the latter, while they exalt themselves, are separated from higher things. And, so to speak, the one, by elevating, depress, the other, by depressing, elevate themselves. And it is well said of the
 Ps. 147, proud by the Psalmist; *But He humbleth the sinners even*
 6. *to the earth*; because by seeking after those things that are below, while they raise and extol themselves, what else do they, but, having lost heaven, fall to the earth? For their having already fallen to the bottom is their having sought after things below, having forsaken things above. Their faces are therefore rightly said to be plunged into the pit, because by following after things below, they tend to the pit of hell. For it comes to pass by a just judgment, that those whom wilful aversion benightens here, the well-deserved pit of punishment there excludes from the view of the true light. Because therefore the holy man is questioned with so great a dread of Divine Power, as to have it said to him, *Hast thou an arm like God, or dost thou thunder with a voice like Him? Scatter the proud in thy wrath, and behold every one that is arrogant, and abase him*, and other things which God is able to do, but man is hardly able to hear; the Lord shews with what intention He first spoke of all these things, by the end of the conclusion subjoined; saying,

[E. V. Ver. 9. *And I will confess that thy right hand can save*
 14.] *thee.*

14. As if He were openly saying, If thou art able to do these terrible things, which I Myself have displayed, I attribute to thee, and not to Myself, all the good things thou hast done. But if thou canst not destroy others, that sin, by a look, it is plain that thou canst not set thyself free from the guilt of wickedness, by thy own power. Behold! it is said by the Divine voice to blessed Job, that he is not saved by his own right hand, and yet certain men, who are far from

the strength of this man, despising the assistance of God, ^{BOOK XXXII.} trust that they can be saved by their own strength. And for these what else ought we to pray, except that, if they have already received the gifts of good works, they may receive also this gift, to know from Whom they have received them? But since the Lord in the preceding words mentioned the greatness of His power, He now in what follows points out the wickedness of the ancient enemy: in order that the good servant, having first heard of the virtues of the Lord, might know how much to love, and having known afterwards the craft of the devil, might learn how much to fear. Whence it is well said by the Prophet, *The lion will roar, who will not fear? The Lord God hath spoken, who will not prophesy?* ^{Amos 3, 8.} For after the power of his Creator has been made known to him, the strength of his adversary ought not to be concealed from him, in order that he might submit himself the more humbly to his defender, the more accurately he had learned the wickedness of his enemy, and might more ardently seek his Creator, the more terrible he found the enemy to be, whom he had to avoid. For it is certain that he who less understands the danger he has escaped, loves his deliverer less; and that he who considers the strength of his adversary to be feeble, regards the solace of his defender as worthless. Whence the Prophet rightly said, ascribing his deliverance to the Lord; *I will love Thee, O Lord, my strength,* ^{Ps. 18, 1.} plainly saying, that is, I love Thee the more, the more, feeling my own infirmity, I acknowledge Thee to be my strength. Hence he says again, *Make Thy loving-kindness marvellous, O Thou that savest them that trust in Thee:* ^{Ps. 17, 7.} because the loving-kindnesses of the Lord doubtless then become wonderful to us who are delivered, when, by the same loving-kindnesses, it is found how grievous were the perils we have escaped.

15. And because the Lord, in the preceding part of His speech, disclosed to blessed Job the marvellous works of subsequent Saints, that he might learn, on hearing them, how humbly he ought to think of the height of his own virtues; it is now shewn him with what enemy he is waging war, and his strength and his crafts are more accurately pointed out, in order that he who has been led to converse

JOB 40,
10. with his Maker, may know plainly the arguments of the adversary. For in the words which follow, the Lord makes known to His faithful servant all the machinations of the crafty enemy, all wherein he seizes by oppressing, all wherein he flies around with insidiousness, all wherein he frightens by threatening; all wherein he allures by persuasion, all wherein he crushes by desperation, all wherein he deceives by promising. He commences therefore all his contests of craftiness, saying;

[E. V. Ver. 10. *Behold Behemoth, which I made with thee.*

15.]
xii. 16. Whom does He suggest, under the name 'Behemoth,' except the ancient enemy? which being interpreted from the Hebrew word, means 'Animal' in the Latin tongue. For when his malice is added below, his person is plainly pointed out. But since it is written of God that He made all things together, why does He declare that He made this animal at the same time with man, when it is plain that He made all things at once? Again, we must enquire how God created all things at once, when Moses describes them as created separately with the varying change of six days. But we learn this the more readily, if we enquire minutely into the actual cases themselves of their beginnings. For the substance of things was indeed created at once, but the form was not fashioned at once: and that which existed at the same time in the substance of matter, appeared not at the same time by the figure of its shape. For when heaven and earth are described as made at the same time, it is pointed out that things spiritual and things corporeal, whatever arises from heaven, and whatever is produced from earth, were created all of them together. For the sun, the moon, and the stars, are said to have been created in the heaven on the fourth day: but that which on the fourth day came forth in appearance, existed on the first day in the substance of heaven by the creation. The earth is said to have been created on the first day, and the trees and all the green things of the earth are described as being made on the third. But that which on the third day put itself forth in appearance, was doubtless created on the first day in the substance of the earth, from which it sprung. Hence it is that Moses distinctly related the creation of all things in separate days,

and yet added that all were created at the same time, saying, BOOK XXXII. Gen. 2, 4, 5.
These are the generations of the heaven and the earth, when they were created, in the day that the Lord made the heaven, and the earth, and every plant of the field, before it sprung up in the earth, and every herb of the region.
 For he who had related that the heaven, and the earth, the trees and herbs, were created on different days, now declares that they were made on one day; in order clearly to point out that every creature began to be at the same time in substance, although it came not forth at the same time in appearance. Hence also it is written there, *God created man in His own image; in the image of God created He him, male and female created He them.* Gen. 1, 27. For Eve is not as yet described as having been made, and yet man is already said to be male and female. But because woman was certainly about to come forth from the side of Adam, she is already reckoned as being in him in substance, from whom she was hereafter to come forth in form. But we can consider these points in the smallest matters, in order from the smallest to consider greater. For when the herb is created, neither fruit, nor the seed of its fruit, as yet appears in it. But fruit and seed exist therein, even when they appear not; because they doubtless exist together in the substance of the root, which appear not together in the increase of time.

17. But because we say that those things are created at the same time in substance, which we find come forth the one from the other, in what way is Behemoth declared to be created together with blessed Job, when, neither is the substance of an angel, and of a man the same, and man springs not forth from an angel, nor an angel from a man? But if Behemoth is said to be created together with blessed Job, because every creature is without question created at the same time by a Maker, Who is not spread out in His doings in extent of time, why is that specially said of Behemoth, which is possessed in common with all creatures in general? But if we weigh the causes of things with accurate enquiry, we learn that Angels and men were created together; together, that is, not in unity of time, but in the knowledge of reason; together, by receiving the image of wisdom, and not together by the union of the substance of their form. For it is

JOB 40, written of man, *Let us make man after Our image and likeness.* And it is said to Satan by Ezekiel, *Thou wast a seal of similitude, full of wisdom, and perfect in beauty in the delights of the Paradise of God.* In the whole creation, then, men and angels came into being together, because they came forth distinct from every irrational creature. Because then in all the creation there is no rational being but men and Angels, whatever can not exercise reason, is not made together with Man. Let it be said then to man, let it be said of the angel, who although he lost the power of his high estate, yet lost not the subtlety of a rational nature; *Behold, Behemoth, which I made with thee.* In order that while man considers that he who was made together with him in reason has perished, he may, from the ruin of him who is near him, fear that the fall of pride is nigh himself also. But we must carefully notice that in these words, the wicked doctrine of Manichæus is plainly reprov'd by the voice of the Lord; for he, when he speaks of two principles, endeavours to establish that the 'race of darkness' was not created. For how is that most wicked race said to have not been made, when the Lord declares that He created that Behemoth, the author, namely, of wickedness, who was rightly fashioned by nature? But because we have heard with whom that Behemoth was made, let us hear what he does, when ruined. It follows;

He will eat hay as an ox.

- xiii. 18. If we carefully examine the words of the Prophets, we discover that these and they were put forth by the same Spirit. For when Isaiah observed the life of sinners devoured
 Is. 11, 7. by the ancient and insatiable enemy, he said, *The lion shall eat straw like the ox.* But what is signified by the words hay, and straw, except the life of the carnal? Of which it is
 Is. 40, 6. said by the Prophet, *All flesh is hay.* He then who here is 'Behemoth,' is there a 'lion;' they who are here called 'hay,' are there called 'straw.' But the mind strives to enquire why this lion in Isaiah, or Behemoth as he is called by the voice of the Lord, is in both passages compared not to a horse, but an ox. But we ascertain this the sooner, if we consider what is the difference of foods in the two animals. For horses eat hay, however dirty, but drink clean

water only. But oxen drink water, however filthy, but feed only on clean hay. What then is it, for which this Behemoth is compared to an ox, which feeds on clean food, except that which is said of this ancient enemy by another Prophet; *His food is choice*. For he rejoices not in seizing those whom he beholds lying of their own accord in the lowest depths with himself, involved in wicked and filthy actions. He therefore seeks to eat hay as an ox, because he seeks to wound with the fang of his suggestion the pure life of the spiritual.

19. But I see we must enquire, how this Behemoth, who eats hay like an ox, is said to destroy the life of the spiritual, when, as was before said, by the word 'hay' is designated the life of the carnal. His food also will no longer be choice, if, in eating hay, he seizes the carnal. But it occurs at once in reply, that some men are both hay in the sight of God, and among men are counted under the name of holiness, when their life displays one thing before the eyes of men, and before the Divine judgment their conscience intends another. They therefore in the opinion of men are 'choice',¹ electi but in the accurate judgment of the Lord are 'hay.' Was not Saul hay in the sight of God, of whom the Prophet Samuel said to the people, *Ye surely see him whom the Lord hath chosen*, and of whom it is said just above, *He is choice and good?* For he whom the sinful people deserved, was both reprobate in the sight of God, and yet in the order of causes was choice and good. That many are hay, and suspect that they are Elect from the opinion of men, is well said by Solomon; *I saw the wicked buried, who even while they were still living were in the holy place, and were praised in the city as if of good works*. That many are hay, but yet are protected by the favour of sanctity, a certain wise man well points out, saying, *Pass over, O stranger, and furnish a table*. For a stranger is said by passing over to furnish a table; because if any one standing at the altar of God seeks his own glory by good works, both the praise of the altar is extended by the display of his sanctity, and yet he himself is not counted by God in the number of the citizens. His opinion advances with others, and yet he himself 'passes over as a stranger' from God. He therefore

Бокк
XXXII.

Hab. 1,
16.

¹ Sam.
10, 24.
Ib. 9, 2.

Eccles.
8, 10.

Eccles.
29, 26.

JOB 40, 'adorned the table in passing over,' because he would not
 11. remain at the sacrifice, who in all he studied to do descended in thought to the praises of men. Because then some persons studiously lead a clean life, but seek not thereby to approve themselves within, his food is both rightly said to be choice, and yet this Behemoth is said to eat hay as an ox. For clean hay lies, as it were, on the ground, and below, before the mouth of this Behemoth, when both a life is passed, as it were, in innocence through keeping the commandments, and yet in the midst of conduct which is set forth as good, the heart is not raised to seek after things above. What useful purpose then does he effect, who guards purity of life in himself, if by his base intention, he leaves himself on the earth to be found by the mouth of this Behemoth? Because therefore Almighty God informs us what our enemy is doing, let Him now make known to us how he prevails, in order that the more the wickedness of his cunning is known, the more easily it may be overcome. It follows;

[E. V. Ver. 11. *His strength is in his loins, and his force is in the navel of his belly.*
 16.]

xiv. 20. The places for the seed of coition are said to be in the loins with men, but in the navel with women. For hence it

Lukel¹², is that the Truth says to His disciples; *Let your loins be*
 35. *girded about.* Hence Peter, when keeping away lust from

1 Pet. the heart, admonished, saying, *Girded up in the loins of*
 1, 13. *your mind.* Hence Paul, when saying that the priesthood of Levi was tithed by the sacrifice of Abraham in the time of Melchisedec, said, in shewing where Levi was then concealed in the body of his father; *For he was yet in the loins*
 Heb. 7, *of his father.* But that the seed-vessel of lust is with
 10. women contained in the navel, the Prophet witnesses, who,

reproving the wantonness of Judæa, under the character of a

Ez. 16, prostituted woman, says; *In the day of thy birth thy navel*
 4. *was not cut.* For to cut the navel in the day of birth, is to cut off the lust of the flesh at the time of conversion. For since it is difficult to correct evil beginnings, and to mould into a better shape things that have once been shapen amiss, Judæa is blamed from her birth, as having, while born of God, retained her navel unsevered, because she lopped not

off the loosenesses¹ of lust. Because therefore both sexes are grievously overcome by the infirmity of lust, through the power of the devil, his strength is both said to be in his loins, against men, and his force in his navel, against women.

21. But why, when He had first mentioned this Behemoth as eating hay, did He subjoin the fatal effects of lust, as the first arguments of his deception? Except that it is plain to all, that after pride has once seized the spirit of a man, he immediately stretches forth to the pollution of the flesh. Which we observe even in the first man and woman; who, by covering their shameful parts, after the commission of pride, plainly shewed that after they had endeavoured in themselves to grasp at high things within, they presently were subject in the flesh to what bringeth shame without. This Behemoth therefore, who rages insatiably, and seeks to devour the whole man at once, at one time exalts his mind to pride, at another corrupts his flesh with the pleasure of lust. But his strength is well said not to be in the loins or the navel of them who are overcome; but, *his strength is in his loins, and his force is in the navel of his belly*. As if it were plainly said, His strength is in his own loins, and his force is in the navel of his own belly; because they doubtless specially become his body, who, being deceived by the blandishments of base suggestions, submit to him through the loosenesses of lust. It follows,

Ver. 12. *He setteth fast his tail, like a cedar.*

22. There are in these words many points, to be brought forward for moral instruction. But we examine in the first place the violences of this Behemoth, in order afterwards to detect more accurately his crafts. In Holy Scripture under the name ‘cedar,’ sometimes the lofty excellence of heavenly glory is expressed; but sometimes the stubborn pride of the wicked is designated. By the name ‘cedar’ is expressed the loftiness of heavenly glory, as the Psalmist witnesses, *The righteous shall flourish like the palm tree, he shall be multiplied like a cedar in Libanus.* Again, under the name ‘cedar’ is designated the haughty power of the wicked, as is said by the same Prophet; *The voice of the Lord breaking the cedars.* But what is meant by the tail of this Behemoth, except that latter end of the ancient enemy, when he enters,

Book
XXXII.
1 fluxa

[E. V.
17.]
XV.

Ps. 92,

12.

Ps. 29, 5.

JOB 40, doubtless, that ruined man, his peculiar vessel, who is
 12. specially called Antichrist? For since he is permitted, at one time by the honours of the world, at another by signs and prodigies of pretended sanctity, to be elevated to the swelling of power, his tail is rightly compared by the voice of the Lord to a cedar. For as a cedar leaves behind other trees by increasing in height, in like manner will 'Antichrist, possessing in temporal things the glory of the world, surpass at this time the standard of man both in the height of his honour, and in the power of his miracles. For there is in him a spirit, who having been created in high estate, lost not, even when cast down, the power of his nature. But his power is at present very little displayed, because it is held bound by an exercise¹ of Divine strength. Whence it is said by John; *I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand: and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him.* For he is said to be bound, and cast into the bottomless pit; because he is thrust back and bound in the hearts of the wicked by Divine power, so as not to be unchecked, as far as he is able to hurt; that, though he may secretly rage by them, he may not break forth into the violent ravages of pride. But it is there intimated
 1b. v. 7. how he is to be loosed at the end of the world; *And after the thousand years shall have been completed, Satan shall be loosed out of his prison, and shall go out, and seduce the nations.* For by the number 'thousand,' on account of its perfection, is expressed this whole period, whatever it be, of Holy Church. On the completion of which the ancient enemy, given up to his own strength, for a short time, but with much power is let loose against us.

23. But though his fierceness makes him break forth into cruelty, yet the Divine pity confines him with fewness of
 Mat. 24, days. For hence the Truth says by Itself, *Then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.* Hence again It says,
 21. 1b. v. 22. *Except those days should be shortened, there should no flesh be saved.* For since the Lord beholds us to be both proud

and weak, those days, which He spoke of as singularly evil, He, in His mercy, says were shortened; in order doubtless to alarm our pride by the adversity of the time, and to comfort our weakness by the shortness of the days. BOOK XXXII.

24. But it must be greatly considered, in what way that Behemoth, when he raises his tail as a cedar, arises with greater fierceness than he now exerts himself. For what kinds of punishments do we know, at which we rejoice not as having already exercised the strength of Martyrs? For the sword plunged in the neck prostrated some with a sudden blow; the cross torturing¹ fastened some, in which death is both repelled when courted, and courted when repelled; some the saw ground with its rugged teeth; some the iron-armed hoof trampled on and mangled²; some the rage of beasts tore limb from limb with their bite; some the force of blows imprinted through the skin pierced from their inmost entrails; some the deep dug earth buried alive; some the precipice crushed when hurled headlong to death; some the water drowned and swallowed up when plunged into it; some the devouring flame fed upon and consumed to ashes. When therefore this Behemoth expands his tail more fatally, in the end of the world, what greater cruelty can spring up in these torments, except that which the Truth says Itself in the Gospel; *There shall arise false Christs, and false prophets, and shall shew great signs and wonders, so that, if possible, even the Elect may be led into error.* For now our faithful ones do wonders, when they suffer wrongs, but at that time the ministers of this Behemoth are about to do wonders, even when they inflict wrongs. Let us consider therefore what will be that temptation of the mind of man, when both the pious martyr submits his body to tortures, and yet his torturer works miracles before his eyes! Whose resolution would not then be shaken, from the very bottom of his thoughts, when he who tortures with the scourges, glitters also with miracles? Let it be rightly said then; *He setteth up his tail as a cedar*, because he will doubtless be exalted from reverence for the prodigy, and harsh with the cruelty of his torture.

25. For he is then not exalted only in power, but is supported also by the display of miracles. Whence is it also

JOB 40, said by David; *He lieth in wait in secret, as a lion in his*
 Ps. 10, 9, *den.* For for open power, it would have sufficed, if he had
 been a lion, even though he had not lain in wait: and again
 for secret craft, it would have sufficed for him to have spoiled
 secretly in ambush, even if he had not been a lion. But
 because this ancient enemy is unchecked in all his strength,
 he is permitted to rage in both ways, so as that he is
 let loose in contest against the Elect both by fraud and
 strength; in strength by his power, in fraud by his miracles.
 He is therefore rightly said to be both a lion, and lying in
 wait: lying in wait by the splendour of his miracles, a lion
 by his secular power. For in order to draw those who are
 openly wicked, he displays his secular power; but in order to
 deceive even the just, he pretends sanctity by his miracles.
 For he persuades the one by the height of his greatness, he
 deceives the others by a display of sanctity. Of this tail of
 this Behemoth, it is said by John, under the form of a
 Rev. 12, dragon; *And his tail drew the third part of the stars of*
 4. *heaven, and cast them to the earth.* For heaven is the
 Church, which in this night of the present life, when it
 contains within it the countless virtues of the Saints, glitters
 from above with radiant stars. But the tail of the dragon
 casts down the stars to the earth, because that latter end of
 Satan, exalted by the boldness of the man it has assumed,
 by gaining possession of some, whom it finds in the Church
 as if the Elect of God, shews them to be reprobates. For
 stars therefore to fall from heaven, is for some, having aban-
 doned the hope of heavenly things, to be eager, under his
 guidance, for the pursuit of secular glory.

26. Hence Daniel speaks against this tail of the dragon in
 Dan. 8, the person of Antiochus, saying, *It cast down some of the*
 10—12. *strong host, and of the stars, and stamped upon them, and*
magnified himself even to the prince of the strong host, and
took away from him the perpetual sacrifice, and cast down
the place of his sanctification. But strength was given him
against the perpetual sacrifice, by reason of transgressions;
and truth will be cast down in the earth, and he will do,
 1 de for- *and prosper.* For he casts down some of the strong host¹,
 titudine and of the stars, when he crushes some who both are
 resplendent with the light of righteousness, and strong

through the virtue of their works. And he magnifies himself as far as to the prince of the host, because he sets himself up against the Author of virtue Himself. He takes away the perpetual sacrifice; because he breaks off the desire of conversation in the Church in those whom he has seized. But strength is given him against the perpetual sacrifice by reason of transgressions; because unless the deserts of those who are perishing demanded it, the adversary would never be able to gain possession of those who were believed to be righteous. Truth is cast down in the earth, because belief in heavenly things is then perverted into a longing for temporal life. And he will do and prosper; because he will then do his violence not only on the minds of the reprobate, but also on the bodies of the Elect with incalculable cruelty, without any opposition. Hence again it is said by Daniel, *A king of shameless face, and under-
standing dark sentences shall rise up, and his power shall
be rendered strong, but not in his own strength.* Dan. 8,
23. 24. For the power of that man is not strengthened by his own strength, because by the might of Satan he is exalted to the glory of perdition. Hence again he says; *He shall slay the
mighty and the holy people, according to his will, and craft
shall be directed aright in his hand.* ib. 24. 25. For he slays the mighty, when he overcomes, in their bodies, those who are unconquered in mind. Or he certainly slays the mighty, and the people of the Saints, according to his will, when he draws at the beck of his will those who were believed to be mighty and holy. And craft is directed aright in his hand, because in him craft is helped on by his doings. For that which he says in his craft, he supports by working wonders; for whatever his lying tongue pretends, that does the hand of his work set forth, as if true.

27. Hence again he says; *He will rise up against the
Prince of princes, and he shall be broken without hand.* ibid. 25. Hence Paul says, *So that he sitteth in the temple of God,
shewing himself, as if he were God.* 2 Thess. 2, 4. Hence again he says; *Whom the Lord Jesus shall slay with the spirit of His
mouth, and shall destroy with the brightness of His coming.* ib. 8. For that which is said by Daniel, *He will rise up against
the Prince of princes,* is expressed by Paul, *So that he*

JOB 40, *sitteth in the temple of God, shewing himself as if he were*
 12. *God.* And that which is subjoined by Daniel, *He shall*

be broken without hand, is expressed by Paul, *Whom the Lord Jesus shall slay with the spirit of His mouth.* For he will be broken without hand, because he will be smitten with eternal death, not in battle with the Angels, not in contest with the Saints, but through the coming of the Judge, by the breath of His mouth alone. Of the pride of this

2 Thess. Behemoth it is also said by Paul, *Who opposeth and exalteth*
 2, 4. *himself above all that is called God, or that is worshipped.*

Of whom Daniel, when saying that the fourth beast was strengthened with ten horns, immediately added, *I was con-*
 Dan. 7, *sidering the horns, and behold there came up from the midst*
 8. *of them another little horn, and three of the first horns were plucked up from before its face, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things.* He is described in truth as the eleventh horn of this

beast, because the power of his kingdom is strengthened by iniquity. For every sin belongs to the number eleven, because while it does perverse things, it goes beyond the precepts of the decalogue. And because sin is bewailed in goats' hair, hence it is that in the Tabernacle there are made eleven veils of goats' hair. Hence it is said in the eleventh

Ex. 26, Psalm, *Save me, Lord, for the godly man hath ceased.*
 7.

7. Hence Peter, being afraid of the Apostles continuing in the
 ante, p. number eleven, sought, by casting lots, for Matthias as the
 129.

Ps. 12, 1. twelfth. For unless he observed that fault was signified by
 Acts 1, the number eleven, he would not be so hastily anxious for
 15—26. the number of the Apostles to be completed to that of twelve.

Because therefore transgression is expressed by the number eleven, the author of transgression himself is indicated by the eleventh horn of this beast. Which springs up of small size in truth, because he is born a mere man; but it increases hugely, because he advances even to the power of angelic strength united to himself. And it plucks up the three horns, which are before its face, because he subjects to his power the same number of kingdoms which are near him. And its eyes are like the eyes of a man, but its mouth speaketh great things, because there is seen in him the form indeed of a man, but in his words he is exalted above men.

That then which is said by Paul, *Exalting himself above all that is called God, or that is worshipped*, this the Prophet ^{Book XXXII.} Daniel witnesses, saying, *A mouth speaking great things.* ^{2Thess. 2, 1.} But Daniel's declaring that he speaks great things, or Paul ^{Dan. 7, 8.} that he is exalted above the worship of the Godhead, is the very thing which in the words of God to blessed Job is compared to a cedar. For, like a cedar, he strives after high things, when, in all the pride of deceit, he prospers both in strength of might, and in height of elevation. But he is well said to set fast his tail, because his whole power is brought together and condensed in that one ruined man, in order that he may the more perform mighty and marvellous things through him, the more he urges him on by his collected strength. But since we have heard of what kind is the head of the wicked, let us now learn what members cleave to this head. It follows;

The sinews of his stones are wrapped together.

28. This Behemoth has as many 'stones,' as he possesses ^{xvi.} preachers of his iniquity. Are not they who corrupt the hearts of men with evil persuasions, by pouring in the poisonous seeds of their error, his stones? But it is fitly said, that the sinews of his stones are wrapped together, because, namely, the arguments of his preachers are bound together with cunning assertions, as to pretend to be right, which persuade perverse things, so that though the entanglement of their assertions can be seen, like the wrapping together of sinews, yet it cannot be unravelled. His 'stones' have their 'sinews wrapped together,' because the acuteness of his preachers is concealed beneath ambiguous assertions. But generally when they infect hearts with their words, they display innocency in their conduct. For they would not attract the good to them by their persuasion, if they were to exhibit themselves as perverse in their conduct also. But because they are the stones of this beast, and are bound by sinews wrapped together, they both display themselves as upright in order to escape notice, and preach perverse things in order to corrupt, imitating, doubtless, their head, who, as a lion in ambush, both rages by the power of earthly dignity, and flatters by a show of sanctity. But would that this beast were acting thus then only, and that he had not now also these testicles of lust to corrupt the inner parts of the faith-

JOB 40, ful. 13. For not only is that which is evil infused with the speaking of the mouth, but that which is worse is held by more in the example of conduct. For how many have not beheld Antichrist, and yet are his testicles: because they corrupt the hearts of the innocent by the example of their doings! For whoever is exalted with pride, whoever is tortured by the longings of covetousness, whoever is relaxed with the pleasures of lust, whoever is kindled by the burnings of unjust and immoderate anger, what else is he but a testicle of Antichrist? For while he willingly engages himself in his service, he furnishes by his example the progeny of error to others. The one works wickedly, the other cleaves to those who work wickedly; and so far from opposing, even favours them. What else then but a testicle of Antichrist is he, who having cast aside the authority of the faith he has pledged to God, witnesses in favour of error? But if any reprove these persons, they presently conceal themselves under some cloke of defence; for since their sinews are wrapped together, and entangled for evil, they cannot be released from corruption. It follows;

[E. V. Ver. 13. *His bones are as pipes of brass.*

18.]
xvii. 29. In the body they are bones which hold the members together, and members which are held together. This beast then has flesh, it has bones also; because there are some wicked persons, who are yet retained in error by others, and others still more wicked who retain others also in error. What else then do we understand by the bones of Antichrist, but some more powerful persons in his body? in whose hearts while iniquity has become greatly hardened, the whole framework of his body is held together by them. For there appear to be many rich in this world, who while relying on their possessions and wealth, are consolidated, as it were, by strength, but by lavishing these goods by which they were supported, they lead others into their own error. At one time they allure others by their gifts to become wicked, at another they bind others by their presents to continue in wickedness. What then are these but bones of Antichrist, who while they multiply the wicked by keeping them together, support the flesh in his body? These sometimes exhibit a sweetness of speech in deceiving their hearers,

because even thorns produce flowers, and that in them which smells sweetly is seen, that which wounds is hid. They blend the sweet with the bitter, the soothing with the hurtful, and though they strive to be admired, by reason of their power, yet through their skill in deceiving, they abase themselves, as if humbly, by their easy address, and by their speech insinuate that of themselves, which they deny by their outward conduct.

30. Whence also the 'bones' of this Behemoth are rightly compared to pipes of brass, because doubtless like insensible metal, they have the sound of right speech, but not the sense of right living. For they assert, as if humbly, that in words, which they set at nought by living haughtily. Whence it is well said by Paul; *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.* For he who speaks good things, but pursues not the same good things through love, utters a sound like brass or a cymbal; because he himself feels not the words which he utters. But there are some in the body of this beast, not illustrious from honours, not supported by riches, not adorned with the beauty of virtues, not skilled in the science of cunning, who yet aim at appearing such as they are not, and who are therefore more hurtful to the life of the righteous. Of whom it also follows,

His cartilage as plates of iron.

31. For cartilage has indeed the appearance of bone, but has not the strength of bone. What is meant then by his cartilage being compared to plates of iron, except that those in him who are most feeble, are more evilly disposed for the perpetration of wickedness? For other metals are cut by iron, and his cartilage is said to be like iron, because those in his body who are unequal to the display of mighty powers, are the more violently inflamed to cause the death of the faithful. For because they consider that they cannot with him work signs and prodigies, they prove themselves faithful to him by their cruelty, and instead of being able to corrupt by their persuasion the hearts of the innocent, they glory in destroying the bodies of the good manifoldly more than others. It is therefore well said; *His cartilage is as plates of iron*; because that which any one would believe to be

JOB 40, the weaker part of his body, is the very thing which wounds
 12. the more fatally. And they are rightly compared not to iron only, but to 'plates of iron,' because while they go about to spread themselves out on every side in cruelty, they extend themselves, as it were, into plates of iron.

32. It seems good to us to examine with a stricter hand of enquiry these same words of the Creator, which seem already discussed, and to gather more abundant fruits of understanding for moral instruction. For since we have heard what the ancient enemy effects against men, by the man he has assumed, it remains for us now to examine what he works in men even by himself, without the aid of men. For behold it is said,

[E. V. Ver. 12. *He setteth fast his tail, like a cedar.*

17.]
 XIX.
 MOR. 33. The first suggestion of the serpent is soft indeed, and tender, and easily to be crushed by the foot of virtue. But if it is carelessly allowed to gain strength, and access is freely allowed it to the heart, it increases itself with such great power, as to weigh down the enslaved mind, and to increase to intolerable strength. He is said therefore to set fast his tail like a cedar, because his temptation when once received in the heart, in all subsequent assaults, rules as if by right. The head of this Behemoth therefore is grass, his tail a cedar, he fawns and humbles himself at this first suggestion, but gaining great strength by habit, he is hardened in the increasing close of temptation. For every thing which he suggests at first is easily overcome; but thence there follows, that which can hardly be overcome. For he first addresses the mind in gentle terms, as if advising it: but when he has once fastened on it the fang of pleasure, he is afterwards bound to it almost indissolubly, by powerful habit. Whence also he is well said to 'set fast his tail.' For he wounds with his tooth, but binds with his tail; because he strikes with the first suggestion, but binds the mind, once struck, with the increasing close of temptation, that it cannot escape. For since sin is admitted in three ways, namely, when it is perpetrated by the suggestion of the serpent, with the pleasure of the flesh, with the consent of the spirit; this Behemoth first puts forth his tongue, suggesting unlawful thoughts, afterwards alluring to delight, he infixes his tooth;

but lastly, gaining possession by consent, he clenches his tail. BOOK XXXII.
Hence it is that some persons blame in themselves sins which have been committed through long habit, and avoid them in judgment, but cannot even though contending against them avoid them in act; because when they do not crush the head of this Behemoth, they are frequently, even against their will, bound by his tail. And this has become as hard as a cedar against them, because it has grown up from the alluring pleasure of its beginning even to the violence of retention. Let it be said then; *He clenbeth his tail like a cedar*; in order that every one should the more avoid the beginnings of temptation, the more he understands that it cannot be easily escaped from at the last.

34. It should be known also, that to those whom he has seized, he commonly suggests more grievous sins, when he knows that they are drawing near the close of this present life: and that the more he considers that he is about to consummate the temptation, the more heavy burdens of iniquities does he heap upon them. Behemoth, therefore, clenches his tail like a cedar, because those whom he has seized by evil beginnings, he makes worse at the end; in order that the sooner his temptations are to cease, the more mightily they may be fulfilled. For since he is busied to make their suffering equal to his own punishment, the more ardently does he strive to exaggerate every sin, before their death. But frequently this Behemoth possesses a heart already fatally subject to him, but yet Divine grace repels him; and the gift of mercy ejects him whom the captive will brought in to itself. And when he is expelled from a heart, he strives to inflict sharper wounds of sin, in order that the mind may feel, when assaulted by him, those waves of temptations, which it knew not even when possessed by him. Which is well expressed in the Gospel, when the unclean spirit is said at the Lord's bidding to go forth from a man. For when the boy, which was possessed by the spirit, was presented to Him, it is written; *Jesus rebuked the foul spirit, saying, Thou deaf and dumb spirit, I charge thee, come out of him, and enter no more into him. And it cried, and rent him sore, and came out of him.* Mark 9, 25. 26. Behold, it had not rent him, when it possessed him, it rent him when

JOB 40,
12. it came out; because he doubtless then harasses the thoughts of the mind more fearfully, when, compelled by Divine power, he draws near his departure. And him whom he had possessed as a dumb spirit, he was leaving with cries: because frequently, when in possession, he inflicts smaller temptations; but when he is expelling from the heart, he disturbs it with sharper assaults. It is therefore well said, *He clengeth his tail like a cedar*, both because when possessing a heart, he always increases in malice at the end; and when leaving a heart, he smites it with severer wounds of thoughts. But, through the wonderful compassion of the Creator, the more subtle arguments of this Behemoth are also laid open, when it is subjoined;

The sinews of his stones are wrapped together.

xx. 35. The sinews of his stones are the deadly arguments of his machinations. For by these he rouses the strength of his cunning, and corrupts the unstable hearts of men. His stones are wicked suggestions, with which he rages in the corruption of the mind, and begets in the debauched soul the progeny of wicked works. But the sinews of these stones are wrapped together, because the arguments of his suggestions are bound together by complicated devices; so as to make many sin in such a way, that, if they wish perchance to escape a sin, they cannot escape it without being entangled in another sin; and that they commit a fault in avoiding it, and that they are unable to release themselves from one, unless they consent to be bound by another. A point which we make clearer, by bringing forward some instances of this ensnaring from the common doings of men. But because Holy Church consists of three orders, namely, the married, the continent, and rulers, (whence both Ezekiel
Ez. 14, saw three men set free, namely, Noah, Daniel, and Job, and
14. the Lord in the Gospel, by saying that there were some in
Luke 17, the field, some in the bed, and some in the mill, doubt-
34—36. less points out three orders in the Church,) it is plainly sufficient for us to select an instance out of each class.

36. For, behold, one man, while seeking the friendships of the world, binds himself by an oath to another, leading a similar life, to conceal his secrets with perfect silence; but he, to whom the oath has been sworn, is discovered to be

guilty of adultery, so as even to endeavour to kill the husband of the adulteress. But he who has taken the oath, turns back to his own mind, and is assailed by different thoughts on one side and the other, and is afraid of being silent in this matter, lest by silence he should be an accomplice in adultery and homicide at the same time; and is afraid to disclose it, lest he should involve himself in the guilt of perjury. He is bound therefore by the sinews of stones wrapped together, because to whichever side he inclines, he is afraid of not being free from the taint of transgression.

37. Another, forsaking all worldly things, and seeking in all things to crush his own will, wishes to submit himself to the authority of another. But he does not carefully enquire into and discern the character of him who is to rule over him in the Lord. And when he, perhaps, who is injudiciously selected, has begun to rule over him, he forbids the things of God to be done, and enjoins the things of the world. The person under him considering, therefore, either what is the sin of disobedience, or what is the pollution of secular life, both trembles to obey, and fears to disobey; lest by obeying he should forsake God in His commands, or again by disobeying should despise God in the superior he has chosen; and lest by obeying unlawful commands, He should exercise against God that which he chooses for God's sake; or again, by disobeying, should postpone to his own judgment him whom he had sought for as his own judge. He is, therefore, through the fault of his indiscretion, bound by the sinews of stones wrapped together, because either by obeying, or certainly by disobeying, he is bound with the sin of transgression. He was studying to break down his own will, and he takes care even to strengthen it by despising his superior. He resolved entirely to abandon the world, and he is compelled to return to the cares of the world even through the will of another. The sinews, therefore, are wrapped together, when the arguments of the enemy so bind us, that the knots of sins hold the firmer, the more they are sought to be disentangled.

38. Another, neglecting to think of the weight of ecclesiastical distinction, ascends by bribes to a place of rule.

JOB 40,
 12.— But because every eminent position in this world is more affected by griefs, than delighted by its honours, when the heart is weighed down by tribulations, its fault is recalled to its memory : and a man laments that he has attained to a laborious post by wrong means, and he learns how wrong is his conduct, by being crushed by the very difficulty. Acknowledging, therefore, that he is guilty with the bribes he has expended, he wishes to abandon the lofty position he has gained : but he is afraid it should be a more grievous sin to have resigned the charge of the flock he had undertaken. He wishes to take care of the flock committed to him, but he is afraid it should be a greater fault to hold the authority of pastoral grace which he purchased. He perceives therefore that, through seeking for distinction, he is hampered by sin on every side. For he sees that neither course is without the imputation of guilt, if either the flock he has once taken charge of be abandoned, or again if a sacred office be retained, when purchased in a secular way. He is afraid in every direction, and is suspiciously fearful on every side, either lest remaining in his purchased office he should not properly bewail his not correcting his fault by even abandoning it, or certainly, lest, while endeavouring to lament one fault, by resigning his authority, he should again commit another, by this very forsaking of his flock. Because, therefore, this Behemoth binds with such entangled knots, that a mind, when brought into doubt, binds itself firmer in sin by the very means it attempts to free itself from sin, it is rightly said ; *The sinews of his stones are wrapped together.* For the more the arguments of his machinations are loosened, as if to release us, the more are they entwined to hold us fast.

39. There is, however, a plan which may be usefully adopted to overthrow his craft, namely, that when the mind is held in bondage between less and greater sins, if no outlet for escape is open without sin, the less evils should always be preferred : because even he who is shut in by a circuit of walls on every side, lest he escape, there throws himself down in flight, where the wall is found lowest. And Paul when he observed certain incontinent persons in the Church, conceded the smallest faults, in order that they might avoid greater, saying, *On account of fornication, let*

every man have his own wife. And because married people are then only without sin in their connection, when they come together, not for the gratification of lust, but for the begetting of children, in order to shew that this which he had conceded was not without sin, though of least degree, he immediately added, *But I speak this by indulgence, not by commandment.* For that which is pardoned, and is not commanded, is not without fault. He surely saw that to be a sin, which he foresaw he was able to concede¹. But when we are constrained by doubts, we profitably yield to the least, for fear of sinning unpardonably in great faults. The entanglement of the sinews of this Behemoth is therefore frequently unravelled, when we pass to the greatest virtues through the commission of smaller faults. It follows,

Ver. 13. *His bones are as pipes of brass.*

40. What are designated by the 'bones' of this Behemoth, except his counsels? For as the uprightness² and strength of the body subsist in the bones, so does his whole malice exalt itself in crafty designs. For he does not oppress any one by force, but he destroys him by the craftiness of his deadly persuasion. And again, as the marrow strengthens the bones which it moistens, so also does the subtlety of his genius, infused by the power of a spiritual nature, strengthen his designs. But in this his 'testicles' differ from his 'bones,' that is, his suggestions from his designs, that by the former he openly inserts what is noxious, but by the latter, when counselling as if for good he leads into sin; by the former he overcomes in fight, but by the latter he supplants by advising. Whence also his 'bones,' that is, these very designs, are well compared to pipes of brass. For pipes of brass are usually adapted to sonorous tunes, and when on being applied to the ears they delicately utter a soothing strain, they attract the mind within to outward delights; and when the sound is sweet which they utter to the ears, they weaken the manliness of the heart with the flow of pleasure. And when the hearing is drawn on to delight, the understanding is relaxed from the firmness of its strength. So also when his crafty designs counsel, as it were, with gentle forethought, they withdraw the heart from its resolute intention, and when they utter sweet sounds, they dispose to hurtful things. They are

BOOK
XXXII.

ib. 6.

¹ al.
'could
be ex-
cused.'

[E. V.

18.]

xxi.

² positio.

JOB 40,
13. like pipes of brass then, which when heard with pleasure plunge the mind from its inward resolution into the pleasure of outward life. For it is this, which this Behemoth specially labours at in prosecuting his deception, to be able to utter sweetly what he says, when he puts forth his scheme of wickedness as if for our good, in order that he may beguile the mind by putting forward its usefulness, and corrupt it by concealing its iniquity.

41. And we make this plainer in every respect, by briefly laying open a few of the arguments of his counsels. For behold, a person, content with his own possessions, has resolved not to be entangled with any of this world's occupations, being greatly afraid of losing the advantages of his ease, and utterly disdaining to accumulate wealth with sin. The crafty enemy in approaching him, in order to undermine his intention of sincere devotion, secretly offers a suggestion as if for his benefit, saying, Those things which thou hast are sufficient at present, but what dost thou intend to do when these fail? For if nothing is provided after these, thou hast what must be expended at once on thy children, but yet goods must be acquired to be laid up in store. Even what thou hast can soon fail, if anxious forethought ceases to provide what is wanting. Cannot worldly business be discharged, and yet sin be avoided in the doing it, in order that it may both furnish outward means, and yet not pervert inward rectitude? He insinuates these thoughts, and flatters the while; and is already secretly concealing the snares of sin in the worldly business, which he provides. His bones are therefore like pipes of brass, because his pernicious suggestions flatter their hearer with the sweetness of a voice which is giving them counsel.

42. Another also has resolved not merely not to seek for worldly advantages, but even to resign all that he possesses, in order to exercise himself the more freely in the discipline of heavenly training, the more he has disburdened himself, and abandons and tramples under foot the things which could weigh down their possessor. The lurking enemy addresses his heart with secret suggestion, saying, Whence has arisen the boldness of such great temerity, as for thee to dare to believe that thou canst subsist, by resigning every thing? Thy Creator formed thee in one way, and thou disposest of

thyself in another: He would make thee more strong and robust, if He had wished thee to follow His footsteps with the neediness of want. Do not most men never give up their earthly patrimonies, and yet purchase by these, through works of compassion, the eternal goods of a heavenly inheritance? He suggests these things with flattery; but secretly in his deceit annexes deadly pleasures to the very things he advises him to retain, before the eyes of him who retains them, in order that he may attract the deluded heart to outward pleasures, and may draw aside its secret vows of perfection. His bones, therefore, are like pipes of brass, because when his crafty designs utter outwardly a soothing sound, they inflict deadly destruction within.

43. Another having given up all his outward possessions, prepares also to crush his inmost wishes, in order that, by submitting himself to the sounder judgment of another, he may renounce not merely his evil desires, but, (to add to his perfection,) himself also even in good resolves, and may observe all his duties at the will of another. The crafty enemy addresses him the more gently, the more ardently he endeavours to push him down from his loftier position, and presently, fawning on him with deadly suggestions, he says, O what great marvels thou wilt be able to perform by thyself, if thou dost not submit thyself in any way to the judgment of another. Why dost thou check thy progress, from a desire for improvement? Why dost thou crush the goodness of thy intention, when thou endeavourest to extend it further than is necessary? For what wickednesses didst thou perpetrate, when exercising thy own will? Why then dost thou require the judgment of another over thee, since thou wilt be of thyself fully sufficient for holy living? He suggests these things in a flattering tone, but he secretly prepares, in the indulgence of his own will, causes for the exercise of pride, and, while he praises his heart for its inward rectitude, he craftily seeks out where to undermine it with sin. His bones are, therefore, like pipes of brass, because his clandestine designs, by the very means with which they flatter, as it were, and delight the mind, fatally divert it from its right intention.

44. Another, having entirely subdued his will, has already

JOB 40, corrected many sins of the old man, both by change of life,
 13. and by the lamentation of penitence; and is inflamed with greater zeal against the sins of others, the more he is entirely dead to himself, and is not held captive by his own iniquities. The crafty enemy, observing that by his zeal for righteousness he is benefiting others besides himself, attacks him with words which advise him as if for his advantage, saying, Why dost thou extend thyself to attend to others' concerns? Would thou mayest have strength to consider thine own! Dost thou not consider, that when thou art stretched forth to the concerns of others, thou art found unequal to attend to thine own? And of what use is it to wipe off the blood of another's wound, and by neglect to extend the corruption of thine own? While he speaks thus, as if giving advice, he takes away the zeal of charity, and destroys, with the sword of secretly instilled sloth, all the good which could result from charity. For if we are commanded to love our neighbours as ourselves, it is right for us to be kindled against sin, with zeal for them, as for ourselves. Because then he estranges the mind from its own resolution, while he pleasingly offers advice, it is rightly said, *His bones are as pipes of brass*. For when by his crafty designs he utters a pleasing sound to the mind of the hearer, he sings, as it were, with a pipe of brass, so as to deceive by means of his allurements. But this Behemoth engages much more gently in the contest, when, under the cloke of infirmity, he exercises himself in ambush. But he then arouses harder temptations, when he conceals the sources of iniquity, before the eyes of him who is tempted, under the semblance of virtue. Whence it is also rightly subjoined,

His cartilage as plates of iron.

xxii. 45. For what but his simulation is understood by cartilage? For cartilage presents the appearance of bone, but it has not the strength of bone. And there are some vices which present an appearance of rectitude, but which proceed from the weakness of sin. For the malice of our enemy clokes itself with such art, as frequently to make faults appear as virtues before the eyes of the deluded mind; so that a person expects, as it were, rewards, for the very conduct for which he deserves to meet with eternal punishments. For

cruelty is frequently exercised in punishing sins, and it is counted justice; and immoderate anger is believed to be the meritoriousness¹ of righteous zeal; and when sinners ought to be carefully made straight from their crooked habits, they are snapped by being violently bent. Frequently negligent remissness is regarded as gentleness and forbearance, and while delinquents are spared temporally more than is proper, they are cruelly reserved to eternal punishments. Lavishness is sometimes believed to be compassion, and though it is a fault to be over saving, there is no fear of that which has been given being more wickedly lavished. Tenacity is sometimes considered frugality, and since it is a grievous fault not to give, it is considered a virtue to retain what has been received. The pertinacity of the wicked is often termed constancy, and when a mind does not submit to be turned from its wickedness, it glories as if in defending what is right. Inconstancy is often regarded as tractability, and because a person does not keep his word to any one, he considers himself on that account a friend to all men. Sometimes incompetent fear is believed to be humility, and when any one, oppressed by temporal fear, shrinks in silence from the defence of the truth, he thinks, that, according to the order of God, he demeans himself humbly to his superiors. Sometimes haughtiness of voice is counted freedom for the truth; and when through pride the truth is spoken against, forwardness in speaking is thought a defence of the truth. Sloth is frequently looked upon as a maintenance of peace, and though it is a grievous fault not to be zealous in doing what is right, it is believed to be a most meritorious virtue, merely to abstain from evil conduct. Restlessness of spirit is frequently termed a watchful solicitude, and when a person cannot endure rest, he thinks that he performs an exercise of virtue which is due from him, by doing what he likes. Incautious precipitation in things which must be done, is believed to be the warmth of praiseworthy zeal, and though a desired advantage is marred by unseasonable acting, it is considered that the quicker a thing is done, the better. Slowness in promoting goodness, is counted judgment, and when progress is expected to be made by reconsideration, delay lurks in ambush and dis-

JOB 40, appoints it. When a fault then appears like virtue, we must
 13. needs consider that the mind abandons its fault the more slowly, in proportion as it does not blush at what it is doing; and that the mind abandons its fault the more slowly, in proportion as, having been deceived by the semblance of virtue, it seeks therefrom the recompense of rewards. But a fault is easily corrected, which is also blushed at; because it is felt to be a fault. Since, therefore, error is corrected with more difficulty, when it is believed to be a virtue, it is rightly said, *His cartilage as plates of iron*. For the more craftily this Behemoth exhibits his cunning under the cloke of virtue, the more firmly does he enthrall the mind in sin.

46. Hence it is that sometimes those who seek after the way of holiness, when they have fallen into error, are improved but slowly. For they consider what they do to be right, and devote their perseverance to the practice of vice, as they do to the cultivation of virtue. They consider what they do to be right, and therefore promote the more earnestly
 Lam. 4, their own judgment. Accordingly when Jeremiah said, *Her*
 7. 8. *Nazarites were whiter than snow, purer than milk, more ruddy than old ivory, more beautiful than the sapphire: their visage is made blacker than coals; and they are not known in the streets;* he rightly added immediately, *Their skin cleaved to their bones, it is withered, and has become as a stick*. For what is signified by the word ‘Nazarites’ but the life of the abstinent, and continent, which is said to be whiter than snow and milk? For snow is congealed from water, coming as it does from above; but milk is squeezed from flesh which is nourished by things below. What then is pointed out by ‘snow’ but the brightness of the heavenly life, and what by ‘milk’ but the ordering of the temporal stewardship? And because continent men in the Church frequently perform such wonderful works, that many who have maintained a heavenly life, many who have dispensed aright the things of earth, seem to be surpassed by them, they are said to be both whiter than snow, and purer than milk. And since they sometimes appear by the fervour of their spirit to surpass the conduct of the ancient and mighty fathers, it is rightly subjoined, *More ruddy than old ivory*.

For where the word 'ruddiness' is used, the flame of holy desire is signified. But we are not ignorant that ivory is the tusk of great animals. They are therefore more ruddy than old ivory, because they frequently appear before human eyes as of more fervent zeal than some of the preceding fathers. Of whom it is added, that the whole may be set forth at once; *More beautiful than the sapphire*. For the sapphire is of the colour of the heaven. And because they surpass many who precede them, and who are aiming at things above by a heavenly conversation, they are said to have been more beautiful than the sapphire. But when the abundance of virtues increases more than is expedient, the mind is frequently led to a kind of self-confidence, and, deceived by presuming on itself, is suddenly darkened by sin stealing it away. Whence it is rightly subjoined; *Their visage is made blacker than coals*. For they become black after whiteness, because having lost the righteousness of God, when they presume about themselves, they fall soon even into those sins which they understand not; and because, after the fire of love, they come to the chill of numbness, they are, in comparison, preferred to extinguished coals. For sometimes when they lose the fear of God through self-confidence, they become even colder than cold minds. Of whom it is rightly subjoined; *They are not known in the streets*. For a street (platea), according to the Greek tongue, is put for breadth¹. But what is straiter for the mind of¹ platea man, than for it to crush its own will? Of which crushing^{from} ^{πλατὺς.} the Truth says; *Enter ye in at the strait gate*. But what^{Matt. 7,} is broader than not to struggle against any of our wills, and^{13.} to spread one's self forth without restraint, wherever the impulse of choice may have led? They, therefore, who through confidence in their holiness follow themselves, and put aside the opinion of their betters, proceed as it were along the broad streets². But they are not known in the²plateas streets, because they had made their life appear different, when by crushing their own wills they used to keep themselves in the narrow path. And it is well added; *Their skin cleaved to their bones*. What is expressed by 'bone,' but the hardness of strength; what by 'skin,' but the softness of infirmity? Their skin is said, therefore, to cleave to their

JOB 40,
14. bones, because through their depraved judgment the infirmity of vice is considered by them the hardness of virtue. For their doings are weak, but from being deceived by the confidence of pride, they connect them with notions of strength, and because they think highly of themselves, they scorn to be reformed of their wickedness. Whence it is also rightly added; *It hath grown dry, and is become as a stick.* For their fault is rendered the less perceptible, the more it is considered by them to be even deserving of praise. And He rightly declares that it is 'dry,' because it never grows green by self-reflection. That then which by Jeremiah is called 'skin' by reason of its weakness, is called 'cartilage' by blessed Job by reason of its frailness; and that which there is termed 'bones' from its hardness, is here said to be 'plates of iron.' But let us hear of what nature, and what origin¹ is this Behemoth, who by his members exerts himself against the Elect of God with such skill in iniquity at the last time, and who also in his own person displays himself with such great craftiness of stratagems. For he would not be able to work such wonders even in working wickedness, if he did not exist from some mighty origin. Whence also the Lord, as if accounting for such great cunning, and such mighty strength, added with great consideration, saying,

[E. V. Ver. 14. *He is the chief of the ways of God.*

19.] 47. As if He were plainly saying, He has strength sufficient
xxiii. for so many purposes, because in the nature of things the Creator made him first, when creating him in his substance. For what do we understand by the 'ways' of God, but His
Is. 55, 8. doings? Of which He says by the Prophet; *For My ways are not as your ways.* And Behemoth is said to be the chief of the ways of God, because doubtless when He was performing all the work of creation, He created him first, whom He made more eminent than the other Angels. The Prophet is
2 prima- looking at the eminence of this superiority², when he says,
tus. *The cedars in the paradise of God were not higher, the fir*
Ez. 31, *trees equalled not his summit, the plane trees were not equal*
8. 9. *to his branches, nor any tree in the paradise of God was like him and his beauty, since He made him beautiful with his many and thick branches.* For who can be understood

by cedars, fir trees, and planes, unless those bands of heavenly virtues of lofty height, planted in the verdure of eternal joy? Book XXXII.

But these, though created lofty, were yet neither preferred nor equalled to him. And he is said to have been made beautiful with his many and thick branches, because when set above the other legions, a comeliness, as great as the subject multitude of Angels which adorned him, rendered him the more beautiful. This tree in the paradise of God had, as it were, as many crowded branches, as were the legions of heavenly spirits, it beheld placed beneath it. And therefore, when sinning, he was condemned without pardon, because he had been created great beyond comparison. Hence it is again said to him by the same Prophet, *Thou wast a seal of the likeness of God, full of wisdom, and perfect in beauty in the delights of the paradise of God.* Ez. 28, 12. 13.

For having many things to say of his greatness, he comprehended all in the first word. For what good had he not, if he was the seal of the similitude of God? For from the seal of a ring such a likeness is impressed in image, as exists in essence in the seal itself. And though man was created after the likeness of God, yet as if ascribing something greater to an Angel, he says not that he was made after the likeness of God, but that he was the very seal of the likeness of God; in order that, as he is more subtle in nature, the likeness of God may be believed to have been more fully impressed on him.

48. Hence it is that the same Prophet, still speaking of the power of his superiority, subjoins; *Every precious stone was thy covering, the sardius, and topaz, and jasper, the chrysolite, the onyx, and the beryl, the sapphire, the carbuncle, and the emerald.* He mentioned nine kinds of stones, doubtless because there are nine orders of angels. For when in the very words of Scripture, Angels, Archangels, Thrones, Dominations, Virtues, Princedoms, Powers, Cherubim, and Seraphim, are plainly spoken of and mentioned, it is shewn how great are the distinctions of the citizens of heaven. And yet this Behemoth is described as being covered by them, because he had those as a vesture for his adornment, by comparison with whom he was more brilliant, when he transcended their brightness. Of whose description

JCB 40, 13. he further adds in that passage, *Gold the work of thy beauty, and thy holes¹ were prepared in the day that thou wast created.* Gold existed as the work of his beauty, because he shone forth with the brightness of the wisdom, which he received when created aright. But holes are made in stones in order that when bound together by gold, they may be united in the composition of an ornament, and that they may not be separated from each other, which the gold binds together by being poured between and filling the holes. The holes of this stone were prepared then in the day of its creation, because, namely, he was created capable of love. And had he wished to be filled therewith, he would have been able to cling firm to the Angels who stand, as to stones placed in the ornament of a king. For had he given himself up to be penetrated by the gold of charity, when associated with the holy Angels, he would still be remaining, as we said, a stone firmly fixed in the ornament of a king. This stone then had holes, but, through the sin of pride, they were not filled with the gold of charity. For since they are fastened with gold, so as not to fall, he therefore fell, because, even though perforated with the hand of the artificer, he scorned to be bound with the bands of love. But now, the other stones, which had been perforated similarly with him, were bound together by charity mutually penetrating them, and obtained, on his fall, this, as a gift, that they should now be never loosened by falling from the ornament of the King. The same Prophet, still gazing on the loftiness of his superiority², subjoins, *Thou, the outspread and covering Cherub in the holy mountain of God, hast walked perfect in the midst of the stones of fire.* For Cherub is interpreted, 'Plenitude of knowledge,' and he is therefore called a Cherub, because he is not doubted to have surpassed all in his knowledge. And he walked in perfection in the midst of the stones of fire, because he dwelt amid the hearts of Angels, which were kindled with the fire of love, bright with the glory of his creation. And he rightly speaks of him as *outspread and covering.* For we overshadow every thing which we protect when stretched out. And because he is believed to have overshadowed the brightness of the others, through comparison with his brightness, he is said to have been himself

Ez. 28, 13.
¹ read
'foramina.'

² principatus.
Ez. 28, 14.

outspread and covering. For he who transcends the greatness of others by his great excellence, has covered them, as it ^{Book XXXII.} were, by overshadowing. That then which is said in one place to be beautiful with branches, in another a seal of similitude, in another a Cherub, and in another covering, is in this place declared by the voice of the Lord to be this Behemoth, the chief of the ways of God.

49. But He mentions these wondrous things of him, in what he had, and in what he lost, expressly to shew to awe-struck man, what, if guilty himself of pride, he is likely to suffer from the sin of his haughtiness; if He would not abstain from smiting him, whom He exalted at his creation to the glory of such great brightness. Let man then consider what he deserves for his pride on earth, if even an Angel, placed above other Angels, is cast down in heaven. Whence it is also well said by the Prophet, *My sword is made drunk* ^{Is. 34, 5.} *in heaven.* As if He were plainly saying, Consider with what wrath I shall smite the haughty of the earth, if I have not forbore to smite for the sin of pride, those even, whom I have created next to Myself in heaven. Having heard then these many powers of the ancient enemy, having known the greatness of the state in which he was made; who would not fall down with unbounded fear, who would not sink under the blow of desperation? But because the display of our enemy's power keeps down our pride, the Lord comforts our infirmity also by disclosing the dispensation of His grace. Hence when calling him 'the chief of His ways,' He immediately added;

He that made him, hath bended up his sword.

50. For the 'sword' of this Behemoth is his malice in ^{xxiv.} doing hurt. But his sword is bended by Him, by Whom he was created naturally good. Because his malice is so restrained by Divine dispensation, as not to be permitted to strike the minds of men, as much as he wishes. Because, therefore, our enemy both has great power, and strikes a less blow, the kindness of our Creator restrains his sword, so that it is bent back, and lies hid in his own conscience, and that his malice does not extend itself further for the death of men, than it is righteously ordered from above. The great strength therefore which he has for many things, he possesses from

JOB 40, the original¹ of his mighty creation; but so far as he is
^{13.}
¹ principi- defeated by some, his sword is doubtless bent back by his
 pio. Creator. For when this Behemoth, who is the chief of the
 Job 1, 19. ways of God, received permission to practise temptation
 against the holy man, he roused the nations, he took away
 the flocks, he cast down fire from heaven, he agitated the air
 and roused the winds, he shook and overthrew the house, he
 ib. 2, 9. killed his sons, when feasting together, he employed the
 10. mind of the wife in the craft of evil persuasion, he pierced
 the flesh of the husband with the wounds he inflicted.
 But his sword is bent back by his Creator, when it is said,
 ib. 6. *Save his life.* And how great is his weakness, when his
 sword has been bent back, is described by the witness of the
 Evangelist, that he was not able to continue in the man he
 had possessed, and again that he presumed not, unbidden,
 Matt. 8, to assail the brute animals, saying, *If Thou cast us out, send*
 31. *us into the herd of swine.* For it is shewn how much his
 sword of malice is bent back, since he would not be able to
 assail even the herd of swine, unless the supreme Power gave
 him permission. When then can he venture of his own
 accord to injure men who are made after the likeness of
 God, of whom is it doubtless quite plain, that he cannot
 presume to touch the swine, without permission²?

² non
 jussus.

³ principi-
 pium.

⁴ appli-
 catur.

51. We must observe also, that when Behemoth is called
 the chief³ of the ways of God, the insane doctrine of Arius is
 overthrown by plain reason. For he confesses that the Son
 of God is a creature, and behold Behemoth is set forth as
 the first created in the creation of things. It remains there-
 fore for Arius either to assert that the Son is not made, or to
 believe in his folly that he was created after Behemoth. But
 since every thing which is folded⁴ is turned back on itself,
 Behemoth is rightly said to be a sword bent back. For his
 malice is steeped in itself, when, on being forbidden, it does
 not exert itself according to its wish, against the life of the
 Elect. But it is permitted to strike many, as their merits
 deserve, in order that when they forsake God they may
 serve His cursed enemy. But he is defeated the more power-
 fully by the Elect, the more they bow themselves with greater
 humility before the sole Author of all things. Since there-
 fore from being called the chief of the ways of God, from

being proved to be very insupportable, when the Lord permits ^{Book} it, we know plainly with how strong an enemy we are fighting; ^{XXXII.} it remains therefore for each of us, to subject himself more entirely to his Maker, the more truly he considers the mighty power of his adversary against him. For what are we but dust? But what is he, but one of the heavenly spirits, and what is still greater, their chief? What then can he venture on his own strength, when he contends, though dust, against the chief of angels? But because the Creator of heavenly spirits has assumed an earthly body, lowly dust now rightly overcomes the haughty angel. For by adhering to True Strength he gains powers, which the apostate spirit lost by following himself. And it is meet for him, who believed that he was strong, when he had forsaken his Creator, to be conquered by dust, in order that he may learn on defeat, that he has failed through pride. But he pants with furious rage, because when sufferings torture him below, man ascends to the highest happiness; because flesh is exalted to, and abides in, that loftiness, from which he, that great spirit, lies cast forth for ever. But their relative deserts changed the positions of their minds. Thus, thus did pride deserve to be cast down, thus humility to be exalted, so as that a heavenly spirit might endure hell, by exalting himself, and earth, through humility, reign for ever above the heavens.

BOOK XXXIII.

Sets forth an exposition of the fifteenth, and remaining verses of the fortieth chapter, and also of the first twelve verses of the forty-first chapter: where the various arts of the devil are exposed, and predestination of free grace is taught, and reconciled with free will.

JOB 40, 1. THE proud become the more familiarly devoted to the
15. ancient enemy, who is described by the voice of the Lord, under the name Behemoth, the higher they swell with pride within, at the successes of this life. For their pride increases with their distinction, but with their pride is added care; the mind is distracted hither and thither, because their desires also increase together with their possessions. And when they bring forth thoughts without number as the hay of the field, they feed the hunger of this Behemoth with these thoughts, as if with food which he longed for. Whence it is now rightly said;

[E. V. Ver. 15. *The mountains bring him forth grass.*

20.] 2. In Holy Scripture, when 'mountain' is put in the
 1. singular number, there is designated sometimes the Incarnate Lord, sometimes Holy Church, sometimes the covenant of God, sometimes the apostate angel, sometimes any particular heretic. But when 'mountains' are named in the plural number, there is expressed sometimes the high estate of Apostles and Prophets, but sometimes the pride of worldly powers. For a mountain designates the Lord, as it is written,
 Is. 2, 2. *And in the last days the mountain of the Lord's house shall be established in the top of the mountains.* For the mountain on the top of the mountains is the Incarnate Lord, transcending the loftiness of Prophets. Again, by a mountain
 Ps. 125, 1. is designated Holy Church, as it is written, *They that trust in the Lord are as mount Sion.* For Sion means looking

out, and by this looking out is typified the Church contemplating God. Again, by a mountain is expressed the covenant of God, as Habakkuk says, *God will come from Libanus*, ^{Book XXXIII} *and the Holy One from the shady and thick mountain.* ^{Hab. 3.} For He Who by the pages of His covenant has promised that He will come, came, as it were, from that by which He held Himself, as it were, under a promise. And this covenant is well said to be a shady and thick mountain, because it is darkened by the thick obscurities of allegories. Again, by a mountain is designated the apostate angel, as is said to preachers concerning the ancient enemy under the character of the king of Babylon, *Lift ye up a banner upon the gloomy mountain.* ^{Is. 13.} For holy preachers lift up a banner ^{2.} above the gloomy mountain, when they exalt the virtue of the cross against the pride of Satan, which is frequently concealed under the mist of hypocrisy. Again, by a mountain any kind of heretic is expressed, as the Psalmist says with the voice of the Church, *In the Lord put I my trust :* ^{Ps. 11, 1.} *how say ye to my soul, Pass over as a sparrow to the mountain?* For when a faithful soul is bidden to abandon unity, and to trust in the swelling doctrine of an heretical preacher, it is persuaded, as it were, to forsake the Lord, and to migrate to the mountain. Again, by mountains is designated the loftiness of Apostles and Prophets, as it is written, *Thy righteousness is like the mountains of God.* ^{Ps. 36, 6.} And it is said by the voice of Paul, *That we might be made the righteousness of God in Him.* ^{2 Cor. 5,} Or as the Psalmist again says by the ^{21.} voice of the Church in hope, *I have lifted up mine eyes unto the hills, from whence will come my help.* ^{Ps. 121,} Again, by ^{1.} mountains is expressed the pride of secular powers, of whom the Psalmist says, *The hills melted like wax from the presence of the Lord :* ^{Ps. 97, 5.} because many, who had before been swollen up with stubborn pride, were melted through penitence with great fear, when God was manifested in the flesh. Or as the same Prophet says again, *They go up, mountains,* ^{Ps. 104,} *and go down, plains.* For many persecutors of the Lord ^{8.} come against Him in pride, but return from Him in humility. And these go up, mountains, by the swelling of power; but come down, plains, namely, by becoming level, through acknowledgment of sin.

JOB 40, 15. 3. But because some continue in the height of their pride, and disdain to bend humbly to the Divine commands, and that, because they cease not to think and perpetrate wickedness according to the desire of the ancient enemy; it is rightly said of Behemoth in this place; *The mountains bring him forth grass.* For the proud men of the world bring forth grass to this Behemoth, because they refresh him by that which they work wickedly. They bring forth grass to this Behemoth, because they offer him their unstable and treacherous pleasures. For men, says the Apostle, *shall be lovers of their own selves.* And he summed up their description, saying; *Lovers of pleasures more than of God.* What then is the grass of the mountains, except unstable pleasure, which is begotten from the heart of the proud? For if they did not despise God in their pride, they would never commit so many wantonnesses¹ in their lasciviousness, by which grass this Behemoth is doubtless fed; because by hungering in them after the punishment of eternal death, he is pampered with their evil habits. For the proud of this world, even if ever, hindered by the course of God's dispensation, they desist from fulfilling their wicked works, yet multiply wickednesses in thought; at one time to make themselves appear superior to others in wealth and honour; at another, to exercise this very power in endeavouring to injure others; at another, to melt away in light deeds and pleasures, when influenced by wanton emotions. For since they never think of doing right, but always wrong, things, from the favours they have received from God, what else do they but fight against God with His own gifts? Because then this Behemoth always discerns in the minds of the proud his own desires, he finds, as it were, grass on the mountains, with which he replenishes and swells the belly of his malice. But it is well subjoined,

All the beasts of the field will play there.

- ii. 4. What are designated by 'beasts' but unclean spirits, what by the 'field,' but the present world? Whence it is said against Ephraim, of the chief of the malignant spirits Hos. 13, himself; *The beasts of the field shall tear them.* Or as 8. Isaiah says; *No evil beast shall go up thereon.* But that 1s. 35, 9. the world is understood by the word field, the word of the

Lord witnesses in the Gospel, which says, *But the field is the world.* The beasts of the field, then, play in the grass of the mountains, because in this world the devils, who have been cast forth from above, delight in the evil doings of the proud. The beasts play in the grass, when the reprobate spirits draw away the hearts of men into unlawful thoughts. Is it not sport for evil spirits, to deceive at one time by false promises the minds of men which were made after the image of God, at another to make mock at them with empty terrors, at another to urge upon them transitory pleasures as if lasting, at another to make light of lasting punishments as if transitory? He had doubtless feared being the sport of these beasts, who said, *O my God, I trust in Thee, let me not be ashamed, let not mine enemies make a jest of me.* Because then the heart of the proud is overcome by every sin, so as to be ready for every malignant spirit which assails it with evil thoughts, it is rightly said of the grass of the mountains, *All the beasts of the field will play there.* For since the proud pass over no wickedness in their thoughts, there is no beast of the field which is not satiated with the grass of these mountains. For even if at any time they avoid the lust of the flesh, yet they commit the sin of inward lust by boasting of their very chastity. If at any time they do not covetously grasp at any thing without them, they are by no means free from the allurements of avarice; for though they are not eager after any thing, yet they strive to grasp at praise, for their forbearance, from human applause. The mountains, therefore, bring forth grass for this Behemoth, and all the beasts of the field play there, because every malignant spirit feeds at greater liberty in the heart of the proud, in proportion as every sin is generated from pride. But since we have heard what this Behemoth feeds on, we must now needs hear where it is that he rests meanwhile through his evil desire. It follows,

Ver. 16. *He sleepeth under the shadow, in the covert of the reed, in moist places.* [E. V. 21.]

5. Overshadowing is sometimes used in Holy Scripture for the Incarnation of the Lord, or the cooling of the mind from the heat of carnal thoughts; whence by the expression 'shadow' this cooling of the heart in consequence of heavenly protection is usually spoken of. But sometimes

JOB 40, 'shadow' is taken to mean the numbness of the frozen
 16. minds when charity departs. For that the Incarnation of the Lord is signified by the term overshadowing, still preserving the truth of the history, the word of the Angel attests, Luke 1, who says to Mary, *The Power of the Highest shall overshadow thee*. For because a shadow is caused in no other way than by a light and a body, the Power of the Highest overshadowed her, because the incorporeal Light assumed a body in her womb. By which overshadowing in truth she received in herself every refreshment of mind. Again, by 'shadow' is expressed the refreshment of the heart by reason Ps. 17, 8. of heavenly protection, as the Psalmist says, *Hide me under the shadow of Thy wings*. Or as the Bride in the Song of Songs, having waited for the coming of the Bridegroom, announces, saying, *I sat down under the shadow of Him, Whom I had longed for*. As if she said, I rested under the protection of His coming from the heat of carnal desires. Again, by 'shadow' is expressed the numbness of the frozen mind, when charity departs, as is said of sinful man, that he sought the shadow. For man, flying from the warmth of charity, has forsaken the sun of truth, and hid himself under the shade of inward cold. Whence it is said by the voice of Sol. Song 2, 3. the same Truth, *Iniquity shall abound, and the love of many shall wax cold*. Whence the first man, after his sin, is found hid amidst the trees of paradise at the cool¹ after midday. For since he had lost the midday warmth of charity, he was already benumbed beneath the shadow of sin, as if under the cold of the air.

6. Because then this Behemoth finds a kind of rest in those, whom he chills by withdrawing from the light of the true Sun, he is said to sleep under the shadow. But sometimes by 'shadow,' if used with the addition of the word 'death,' is expressed either the death of the flesh, or any reprobates, who by their eagerness in evil doing imitate the darkness of the ancient enemy. Whence it is said by the Psalmist with the voice of the Martyrs; *Thou hast humbled us in the place of affliction, and the shadow of death hath covered us*. For the shadow of death covers the Elect of God, when the death of the flesh, which is the image of eternal death, cuts them off from this life; because as that separates the soul

from God, so does this separate the body from the soul. Or certainly the shadow of death covers them, because it is written of the ancient enemy, *His name was death*. All reprobates are therefore the shadow of death, because they imitate the malice of his wickedness, and shadow forth his image, as it were, when they take in themselves a resemblance of his malice. And they cover the Elect of God, when they gain strength against them for a time, in the cruelty of persecution. But in this place 'shadow' is taken for the slumber of wickedness, and this Behemoth slumbers therein, because he watches anxiously against hearts glowing with charity, but lies securely in minds benumbed with cold. For he cannot slumber in the minds of Saints, because, even if he places himself therein for a short moment, the very warmth of heavenly desires wearies him, and he is pricked, as it were, to make him depart, as often as they sigh after eternal things with inmost love. And as many holy thoughts as cry aloud from their minds unto heaven, are as so many voices to rouse him. Whence it is, that, frightened by the arms of good deeds, and smitten with the darts of sighs, he takes his flight, and that, returning to the frozen hearts of the reprobate, he seeks for that shadow of wickedness to occupy in security. And where it is found by him, is shewn by its being immediately subjoined, *In the covert of the reeds*.

7. In Holy Scripture, by the expression 'cane'¹ or 'reed'² ^{1 calamus.} ^{2 arundo.} is sometimes understood the Abiding Word, sometimes the skill of the learned, sometimes the changeableness of the mind, sometimes the brightness of temporal glory. For by 'cane' is designated the eternity of the Word, when it is said by the Psalmist with the voice of the Father, *My tongue is the reed³ of a swift writer*. For since that which we speak ^{3 calamus} passes away, but that which we write remains, the tongue of the Father is called the reed of a writer, because from Him is the Word Coeternal with Himself, and begotten without transition⁴. Again, by 'reed' is expressed the learning of ^{4 transi-} writers, as the Prophet promises concerning Holy Church, ^{tu} saying, *In the lairs in which dragons used before to dwell, there will spring up the greenness of the reed, and rush*. ^{1s. 35, 7.} For in this sentence, as we said a long way above in this

JOB 40, work, by 'reed' is expressed the doctrine of writers, by 'rush' ^{16.} the freshness of hearers¹. Again, by 'cane,' or certainly by ^{1 see b.} 29. §. 51. 'reed,' is expressed changeableness of mind, as is said by Mat. 11, the Lord to the crowds of the Jews in praise of John, *What went ye out into the wilderness to see? a reed shaken with the wind?* in order, namely, that it should be understood, 'No.' For John was not in truth a reed shaken with the wind, because no breath of tongues inclined on different sides his mind, which was made firm by the Holy Spirit. Again, by 'rush' or 'reed' is expressed the brightness of temporal Wisd. 3, glory, as is said of the righteous by Wisdom, *The righteous shall shine, and run to and fro like sparks in the reed-bed.* For He terms a 'reed-bed' the life of the worldly, who like reeds, outwardly increase to a height by temporal glory, but are inwardly bereft of the solidity of truth. Whence also the kingdom of the Jews is compared to a reed, when it is said by the Prophet, on the Lord appearing in the truth of Is. 2, 43. the flesh, *A bruised reed shall He not break, and the smoking flax shall He not quench.* For what does he set forth by the name 'reed' but the temporal kingdom of the Jewish people, brilliant indeed without, but empty within? And because in this people the royal race had already failed, and a stranger was possessing its kingdom, He fitly calls the same kingdom a broken reed. But what is expressed by 'flax,' except it be its priesthood, which doubtless wore linen vestments? And because at the coming of the Lord, it had lost the warmth of charity, it was not burning but smoking, having already lost, as it were, the fire of faith. But the Incarnate Lord broke not the bruised reed, and quenched not the smoking flax, because He smote not with the might of judgment the kingdom of Judæa, which had been already well nigh destroyed, and its priesthood which retained not the fire of faith, but endured them with the long-suffering of patience.

8. What else, therefore, is designated in this place by the term 'reed' but the minds of the worldly, which are devoted to temporal glory? For they are the more empty in themselves within, the more they appear tall and beautiful without; for while they melt away into external glory on the surface, they are not strengthened by any solidity within. For like

a reed they are, through their folly, hollow within, but are outwardly beautiful through show and appearance; but the more studiously outward glory is sought for by them, the more are their minds agitated with sharper pangs of thought. Whence this Behemoth is now rightly said to slumber in the covert of the reed, because he silently possesses the hearts of those, whose desires he excites to seek after temporal splendor and dignity; and he himself sleeps, as it were, quietly in that spot, where he does not allow those whom he possesses to remain at rest. For whilst they go about to surpass others by the loftiness of their goods, while through the brightness of outward cleanliness they surpass the righteous in appearance, as a reed surpasses the bark of solid trees; by remaining hollow within, they make a fitting place for this Behemoth to rest within them. Whence also the Lord says in the Gospel, that the spirit who went forth and found no rest in barren and dry places, because he found the house which he had left empty, and swept clean, entered it in more abundant measure. For because the earth which is watered becomes moist, the barren and dry places are the hearts of the righteous, which by the power of discipline are drained dry of all the moisture of carnal concupiscence. Whence here also the place where this Behemoth slumbers is still further pointed out, where it is immediately added, *In moist places.*

9. For 'moist places' are the minds of earthly men, which the moisture of carnal concupiscence makes fluid, because it fills them. In which this Behemoth plants deeper the footsteps of his iniquity, the more as in passing he¹ sinks in their minds as in wet earth. For 'moist places' are voluptuous deeds. For the foot does not slip on dry ground, but when planted in slippery ground it is hardly supported. They therefore journey through this life in moist places, who cannot herein stand upright in righteousness. Behemoth, therefore, sleeps in these moist places, because he rests in the slippery doings of reprobate men. But some suppose that by 'moist places' are meant the genitals. But if this is so, what else is plainly designated by moist places but lust, so that by a 'reed' is expressed the glory of pride, and by 'moist places' the lust of the body? For these in truth are

Book
XXXIII.

Mat. 12,
43—45.

¹ per-
transi-
tus ejus.

JOB 40, two sins, which hold cruel sway over the human race, one, ^{17.} namely, of the spirit, and the other of the flesh. For pride exalts the spirit, lust corrupts the flesh. The ancient enemy, therefore, specially oppressing mankind either by pride or by lust, sleeps in the covert of the reed, and in moist places, because he holds ruined man under the sway of his domination, either by pride of spirit, or by corruption of flesh. But some he possesses in both ways, because when the spirit of pride exalts them, not even shame for their corruption brings them down from pride at their high estate. But are not the teachers of virtues continually watchful against them within the bounds of Holy Church? Do they cease to reprove grovelling pleasures, and to recommend the joys of the heavenly country? But the minds of the wicked refuse the more obstinately to listen to the highest things, the more closely they have cleaved to those that are basest. Nor are they contented with merely perishing themselves, but, (which is worse,) when they see others convinced and improved, they also oppose the reproofs of the righteous, to keep others at least from being corrected. Whence it is well subjoined ;

{ E. V.
22.]
14.

Ver. 17. *The shadows cover his shadow.*

10. For all the wicked are in truth shadows of the devil: for while they give themselves up to imitate his iniquity, they derive, as it were, a form of resemblance from his body. But as the reprobate are his ' shadows' in the plural number, so each separate sinner is his ' shadow' in the singular. But when the wicked gainsay the teaching of the just, when they do not permit any wicked person to be corrected by them, the shadows of this Behemoth cover his shadow; because sinners, whenever they are conscious to themselves of sin, support another sinner in the same course. His shadows cover his shadow, when the more wicked support by their misdirected patronage the doings of the most wicked. And this they doubtless do with this object, that, while the fault, with which they themselves are bound, is corrected in others, they may not at last be reached themselves. They cover themselves therefore, when they protect others, because they foresee that their own conduct is attacked, by the same means as they see others confounded with bold reproof. And thus it happens, that while the

aggregate of sins is defended, it is also increased, and that the guilt of each person is more easy of commission, the more difficult it is of punishment. For the evil doings of sinners derive so much greater increase, the longer they are permitted, through the defence of the powerful, to remain unpunished. But such persons, whether they seem to be within or without Holy Church, display themselves more openly as the enemies of God, the greater patrons they are of sins. For in defending themselves they fight against Him, Who is displeased with those doings, which they multiply, by defending them. Which conduct the Lord by the Prophet well reprove, under the character of Babylon, saying; *Thorns and nettles shall spring up in her houses, and the bramble in the fortresses thereof.* ^{Is. 34, 13.} For what do we understand by ‘*nettles*,’ but the irritations of thoughts, and what by ‘*thorns*,’ but the piercings of sins? Nettles therefore and thorns spring up in the houses of Babylon, because in the disorder of a reprobate mind there arise longings of thoughts which exasperate, and sinful deeds which wound. But they who act thus have others also more wicked than themselves as their defenders. Whence he there fitly subjoined immediately, *And the bramble in the fortresses thereof.* For the bramble is crowded with such a circle of thorns, that it can hardly be touched from its roughness. The nettle and the thorn therefore spring up within, but both of them are fortified without by the bramble: because, namely, smaller offenders commit any kinds of evil, but greater and most abandoned ones defend them. Whence it is here also well said, *His shadows protect his shadow.* For whilst a greater sinner defends a wicked person, a shadow, as it were, darkens a shadow, that it be not irradiated with the light of truth. It follows;

The willows of the brook will compass him about.

11. ‘*Willows*’ are trees which bear indeed no fruit; but are of such great greenness, as hardly to dry up, even when cut off by the roots and torn up. Whence in Holy Scripture by the name ‘*willows*,’ the good are sometimes designated, from their greenness, and sometimes the reprobate from their sterility. For unless by their continual greenness they typified the life of the Elect, the Prophet would not

JOB 40, have said concerning the children of Holy Church, *They shall spring up among the grass, as willows by the water courses.* For the children of Holy Church spring up as willows among the grass, when amidst the withering life of carnal men, they last on in manifold numbers, and perpetual greenness of mind. And they are well said to spring up by the water courses, because each of them derives its fruitful productiveness from the teaching of Holy Scripture, which runs along in this temporal state. And again, if the life of sinners were not signified by the sterility of willows, the Psalmist would not have said against Babylon by the voice of preachers; *We hanged our instruments upon the willows in the midst thereof.* For the willows are described as being in the midst of Babylon, doubtless because the unfruitful, and those estranged from the love of their heavenly country, are rooted with all the affections of their heart in this confusion of the world. Whence also holy preachers do not play, but hang their instruments in these willows, because when they see minds unfruitful and reprobate, they display not the power of their preaching, but rather weep and are silent. What also is expressed by the brook except the course of this mortal life? Of which it is said again by the Prophet, *He shall drink of the brook in the way, therefore shall he lift up his head.* Because, namely, our Redeemer tasted the punishment of mortal life, as though in a passage through it, and therefore did not long abide in that death to which he had yielded of his own accord. Whence on the third day he lifted up at His resurrection that Head which He had laid down at His death. What then is the meaning of that which is said of this Behemoth, *The willows of the brook will compass him about?* except that lovers of this mortal life, unfruitful in good deeds, cleave the closer to him, the more abundantly the delight of transitory pleasure waters them. For a brook waters them, as it were, at their roots, when the love of a carnal life intoxicates them in their thoughts. And like willows they bring forth in truth no fruit, but are green in their leaves, because they sometimes utter words of propriety, which are not burdensome to be said, but display by their good works no weight of life. It is therefore well said, *The willows of the brook*

will compass him about, because when they who bear no fruit devote themselves to the love of this temporal life, they comply too familiarly with the depraved customs of the ancient enemy. But since we have heard what is rendered him by his clients, let us now hear what he works in them. It follows ;

Ver. 18. *He will drink up a river, and will not wonder, and trusteth that Jordan can flow into his mouth.* [E. V. 23.]

12. For what is in this place designated by the name of 'river,' except the downward course of the human race, which rises at its birth, as if from the source of its fountain, but passes down, as if flowing to its lowest level at its death? But who are signified by the expression 'Jordan,' except those who have been already imbued with the sacrament of Baptism? For since our Redeemer deigned to be baptized in this river, all who have been baptized must needs be expressed by the name of that stream, in which this very sacrament of Baptism happened to be begun. Because, therefore, this Behemoth has drawn to himself like a river the human race flowing downward from the beginning of the world, even to the times of redemption, but a few Elect ones escaping him, it is now well said; *He will drink up a river, and will not wonder.* But since even after the coming of the Mediator he seizes some even of the faithful, who neglect to live righteously, it is rightly subjoined; *And trusteth that Jordan can flow into his mouth.* As if it were plainly said, Before the coming of the Redeemer of the world, he drank up the world without wondering, but, which is far worse, even after the coming of the Redeemer, he trusts that he is able to swallow up some, who have been sealed with the sacrament of Baptism. For he devours some who have been placed in the profession of Christians, because he supplants them by causing error in their faith itself. But others he does not turn aside from the uprightness of the faith, but inclines to the practice of wicked works. Others he is unable to bend as much as he wishes in deeds of impurity, but he inwardly turns them aside from the zeal of their intention; so that, when they sever their minds from charity, whatever they may do outwardly may not be right. And they retain the

JOB 40, faith, but they retain not the life of faith; because they
 18.

either openly do those things which are unlawful, or else from their perverted heart, their doings are wicked, even though they seem to be holy. For since some persons are faithful in their professions, but not in their lives, it is said

Matt. 7, by the voice of the Truth, *Not every one that saith unto Me,*
 21. *Lord, Lord, shall enter into the kingdom of heaven.* Hence

Luke 6, He says again; *But why call ye Me, Lord, Lord, and do*
 46. *not the things which I say?* Hence Paul says, *They profess*

Tit. 1, *that they know God, but in works they deny Him.* Hence
 16.

1 John John says, *He that saith that he knoweth God, and keepeth*
 2, 4. *not His commandments, is a liar.* Hence it is that the

Mark 7, Lord complains of His own ancient people; *This people*
 6. Is. 29, *honoureth Me with their lips, but their heart is far from*
 13.

Ps. 78, *Me.* Hence also the Psalmist says, *They loved Him with*
 36. *their mouth, and they lied unto Him with their tongue.*

But it was no wonder that this Behemoth before the water of the laver, before the heavenly sacraments, before the corporeal presence of the Redeemer, drank up, with the yawning gulph of his deep persuasion, the river of the human race. But it is very wonderful, it is very terrible, that even after the knowledge of the Redeemer, he seizes many with his open mouth, that he pollutes them after the water of the laver, that after heavenly sacraments he hurries them away to the depth of hell. Let it be said then, let it be said fearfully by the voice of the Truth; *He will drink up a river, and will not wonder, and trusteth that Jordan can flow into his mouth.* For the devil counted it not a great thing that he seized unbelievers, but he now rouses himself with all his efforts to destroy those, whom he pines at seeing regenerated against him. Let no one then trust that faith without works can be sufficient for him, when we know that it is written; *Faith without works is dead.* Let no one think that he has entirely escaped the bite of Behemoth by a mere confession of faith. Because he has already drunk up a river, but still thirsts after Jordan. And Jordan flows into his mouth as often as any Christian sinks down into iniquity. We have now escaped his mouth, by the aid of faith, but we must take earnest heed, not to fall therein by slippery doings. If care in walking is neglected, it is in vain that we keep the straight

road by faith. Because the way of faith leads indeed to the heavenly country, but it does not carry to the close those who stumble therein. BOOK XXXIII.

13. We have another point to consider more minutely on this head. For those who we said were expressed by 'Jordan,' can also be designated by the 'river.' For they who have already confessed their belief in the truth, but neglect to live faithfully, can rightly be called a 'river:' namely, because they flow downwards. But 'Jordan' in the Hebrew word means 'the descent of them.' And there are some who in seeking the way of truth cast away their own selves, and come down from the pride of their former life. And when they desire eternal things, they entirely estrange themselves from this world, by not only seeking after the goods of others, but even abandoning their own. And so far from seeking glory therein, they despise it even when it offers itself. For hence is that which is said by the voice of the Truth, *If any man will come after Me, let him deny himself.* Luke 9, For a man denies himself, if, having trampled down the haughtiness of pride, he shews before the eyes of God that he is strange to himself. Hence the Psalmist says, *I will remember thee from the land of Jordan, and of the Hermonites.* Ps. 42, 6. For Jordan, as I said, is interpreted 'Descent,' but Hermonites, Anathema, that is, 'Alienation.' He therefore remembers God from the land of Jordan, and of the Hermonites, who by humbling himself, and by living estranged from himself, is recalled to think on his Creator. But the ancient enemy considers it no great matter, that he holds under the rule of his tyranny those who seek after earthly things. For we know, as the Prophet witnesses, that *His food is choice.* Nor does he count it a wonderful thing if he swallows up those whom pride exalts, covetousness wastes away, pleasure relaxes¹, wickedness contracts², anger inflames, discord separates, envy exulcerates, lust pollutes^{1 dilat. 2 angustat.} and kills. He will therefore swallow up a river, and will not wonder, because he counts it no great thing, when he devours those, who by the very pursuits of their life run downwards. But he earnestly endeavours to seize those whom he sees already united to heavenly things, from their contempt of the things of earth. And hence, when the river has been

JOB 40, swallowed up, it is rightly subjoined, *And he trusteth that*
 18.

Jordan can flow into his mouth, because he is anxious to lurk in ambush, and seize those, whom he sees casting themselves down from the glory of the present life through love of their heavenly country. For some in truth forsake the world, abandon the vanities of transient honours, and, seeking the lowliness of humility, transcend by good living the custom of human conversation; and advance in such lofty pursuits¹, as even now to perform mighty wonders.

¹ tantâ
studio-
rum arce

But because they neglect to protect themselves by circumspection, they are wounded by the shaft of vain glory, and fall the more fatally from on high. For hence it is that the eternal Judge, Who weighs the secrets of the heart, foretells

Matt. 7, this same fall and ruin, and threatens, saying, *Many will say to*
 22. 23.

Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name have done many wonderful works? And then will I profess unto them that I never knew you: depart from Me, ye that work iniquity, I know not who ye are. Hence also

Amos 7, it is said by the Prophet, *The Lord called judgment to the*
 4

fire, and it devoured the great abyss, and will eat up a part of the house of the Lord. For judgment is called to the fire, when the sentence of justice is already displayed for the punishment of eternal burning. And it devours the great abyss, because it consumes the wicked and incomprehensible minds of men, which now conceal themselves from men even under the miracles of signs. But a part of the house of the Lord is eaten up; because Gehenna devours those also, who now boast, as it were, by their holy deeds, of being in the number of the Elect. They therefore who are here called 'Jordan,' are there called 'a part of the house of the Lord.' The ancient enemy therefore trusts that even Jordan can flow into his mouth, because he sometimes destroys, by the stratagems of his cunning, those even who are now considered Elect. But whose hardness of heart would not these words of the Lord arouse? Whose firmness of mind would not be shaken from the inmost depths of his thoughts, when our enemy is shewn to be of such great power against us? Will there be no aid of consolation? There will surely be, for it is subjoined;

Ver. 19. *In his eyes He will take him as with a hook.*

Book
XXXIII.
[E. V.
24.]
vii.

14. It is much to be observed, that the Lord, tempering in His mercy the words of His Scripture, alarms us at one time with sharp excitements, comforts us at another with gentle consolations, and blends terror with comforts, and comforts with terror; in order that, while they are both tempered towards us with wonderful skill of management, we may be found neither to despair through fear, nor yet incautiously secure. For when He had pointed out in manifold expressions the cunning crafts, and the unrestrained strength of Behemoth, He immediately sets forth the coming of His Only-begotten Son our Redeemer, and teaches in what way this Behemoth is to be destroyed; in order that, having oppressed our heart by recounting his might, He might speedily alleviate our sorrow by pointing out his destruction. Therefore, after He had said, *He will drink up a river, and will not wonder, and trusteth that Jordan can flow into his mouth*, He immediately announces the coming of the Lord's Incarnation, saying, *In his eyes He will take him as with a hook*. Who can be ignorant that in a 'hook' a bait is shewn, a point is concealed? For the bait tempts, that the point may wound. Our Lord therefore, when coming for the redemption of mankind, made, as it were, a kind of hook of Himself for the death of the devil; for He assumed a body, in order that this Behemoth might seek therein the death of the flesh, as if it were his bait. But while he is unjustly aiming at that death in His person, he lost us, whom he was, as it were, justly holding. He was caught, therefore, in the 'hook' of His Incarnation, because while he sought in Him the bait of His Body, he was pierced with the sharp point of His Divinity. For there was within Him His Humanity, to attract to Him the devourer, there was there His Divinity to wound; there was there His open infirmity to excite, His hidden virtue to pierce through the jaw of the spoiler. He was, therefore, taken by a hook, because he perished by means of that which he swallowed. And this Behemoth knew indeed the Incarnate Son of God, but knew not the plan of our redemption. For he knew that the Son of God had been incarnate for our redemption, but he was quite ignorant that this our Redeemer was piercing him by His own death.

JOB 40, 19. Whence it is well said, *In his eyes He will take him as with a hook*. For we are said to have in our eyes that which we see placed before us. But the ancient enemy of mankind saw placed before him the Redeemer, Whom he confessed in Matt. 8, 29, knowing, feared in confessing, saying, *What have we to do with Thee, Thou Son of God? Hast Thou come to torment us before the time?* He was taken therefore with a hook in his eyes, because he both knew, and seized it; and he first knew Whom to fear, and yet afterwards feared Him not, when hungering in Him for the death of the Flesh, as if it were his proper bait. Because then we have heard what our Head has done by Himself, let us now hear what He is doing by His own members. It follows;

And bore through his nostrils with stakes.

viii. 15. What else do we understand by stakes¹, that is, poles²,
¹ sudes
² palos (which are sharpened indeed in order to be fixed in the ground,) but the sharp counsels of the Saints? And these perforate the nostrils of this Behemoth, while they both watchfully behold on every side his most ingenious stratagems, and pierce, by overcoming them. But a scent is drawn through the nostrils, and by drawing our breath deep, an object is detected even when placed at some distance. By the nostrils of Behemoth are, therefore, designated his cunning stratagems, by which he most ingeniously endeavours both to learn the secret good qualities of our heart, and to scatter them by his most fatal persuasion. The Lord, therefore, perforates his nostrils with stakes, because, penetrating his crafty stratagems by the acute senses of the Saints, He takes from them their power. But he often hovers about the paths of the righteous with such insidious art, as to seek to approach them for their hurt, even by means of the good qualities which he knows to exist in them. For from observing the liberality of one person, he inflames another with the fire of discord; and when he sees one person compassionate, he persuades another to be angry, in order that, by suggesting that a good deed has not been done in common, he may cut off accordant minds from the benefit of a common favour. For since he is not able to break down the resolutions of the just by persuading them to sin, he is busy in sowing evils therein by means of their good

deeds. But holy men overcome these his stratagems the more speedily, the more acutely they detect them. A point which we set forth the better, if we bring forward Paul, one of many maintainers of the truth, in evidence. For when a certain Corinthian under his care had committed the sin of incest, the illustrious teacher delivered him up to Satan for the destruction of the flesh, for the satisfaction of penance, and reserved his spirit to be saved to the day of the Lord Jesus. For by great skill in discipline he was forcibly delivered for punishment to the very person, to whom he had in his sin voluntarily submitted; in order that he who had been the author of the sin of wickedness, might himself become the scourge of discipline. But when this penance had been well gone through, on learning that the Corinthians had been already moved with compassion towards him, he says, *To whom ye forgive any thing, I also; for if I forgave any thing, for your sakes I forgave it in the person of Christ.* As thinking of the blessing of communion, he says, *To whom ye forgive any thing, I also.* As if he were saying, I agree with your good doings; may whatever you have done be counted as mine. And he immediately added, *And if I forgave any thing, for your sakes I forgave it.* As if he were saying, Whatever I have done compassionately, has added further good to your doings. My goodness is, therefore, your profit, your goodness is my profit. And he immediately added and subjoined that binding of hearts¹, in which he is thus held, *In the person of Christ.* For as if we were presuming to say to him, Why dost thou so carefully couple thyself with thy disciples? why dost thou so anxiously conform either thyself to them, or them to thyself in thy doings? he immediately subjoined, *That we may not be circumvented by Satan.* And with what acuteness he penetrates his crafty stratagems, he teaches, adding, *For we are not ignorant of his devices.* As if he said in other words, We are sharp stakes of the Lord's making, and we penetrate the nostrils of this Behemoth by subtle circumspection, lest he should pervert to an evil end that which the mind enters on aright.

16. By 'stakes' can be signified the acute words of Wisdom Himself manifested in the flesh, so that by the

Book
XXXIII.

1 Cor. 5,

5.

2 Cor. 2,

10.

¹ com-
pagem
cordium.

ib. 11.

JOB 40,
20. nostrils of Behemoth may be typified (since scent is drawn in by the nostrils) that prying search of the ancient enemy.

For when he doubted whether God were incarnate, he wished to ascertain this by tempting and asking of Him
Matt. 4,
3. miracles, saying, *If Thou be the Son of God, command that these stones be made bread.* Because then he wished to

learn the scent of His Divinity from the evidence of miracles, he drew in the breath, as it were, by his nostrils. But when
ib. 4, 7. it is immediately said to him in answer, *Man liveth not by bread alone*, and, *Thou shalt not tempt the Lord thy God*, because the Truth repelled the searching enquiry of the ancient enemy by the sharpness of his sayings, he pierced his nostrils, as it were, with stakes. But because this Behemoth spreads forth with various arguments of deceit, he is marked still further by the addition of another name; for it is subjoined,

[E. V.
41, 1.] Ver. 20. *Wilt thou be able to draw out Leviathan with a hook?*

ix. 17. For Leviathan means 'their addition.' Of whom, in truth, but of men? amongst whom he introduced once for all the guilt of sin, and carries it onward to eternal death by the most evil suggestions day by day. And while he multiplies their guilt by the usury of sin, he doubtless without ceasing adds to their punishment. He can also be called Leviathan by way of mocking. For he declared in his cunning persuasion that he would confer a divine nature on
Gen. 3,
4. 5. the first man, but he took away immortality. He can therefore be called ironically 'The addition to men,' for when he promised them to bestow that which they were not, he even took away by his craft that which they really were. But this Leviathan was caught with a hook, because when in the case of our Redeemer he seized through his satellites the bait of His Body, the sharp sting of His Godhead pierced him through. For a hook held as it were the throat of its swallower, when both the bait of the flesh appeared for the devourer to seize, and at the time of His passion His Godhead was concealed, in order to kill him. For in this abyss of waters, that is, in this boundlessness of the human race, this whale was rushing hither and thither with open mouth, eager for the death, and devouring the life of almost all.

But a hook for the death of this whale was suspended by a marvellous arrangement in this gloomy depth of waters. ^{Book XXIII.} The line of this hook, is that genealogy of the ancient fathers recorded in the Gospel. For when it is said, *Abraham begat Isaac, Isaac begat Jacob*, and the other descendants are described, with the insertion of the name of Joseph, down to Mary, the betrothed Virgin, a kind of line is spun, for the Incarnate Lord, that is to say, this hook to be bound to the end of it; Whom this whale would catch at with open mouth when hanging in these waters of the human race, but when it was bitten by the cruelty of his satellites, he would no longer have power to bite. That this whale then, who is lying in ambush for the death of men, might no longer devour whom he wished, this hook held firm the jaws of the spoiler, and wounded him that bit it. God, therefore, as pointing out to his faithful servant the Incarnation of His Only-begotten Son, says, *Wilt thou be able to draw out Leviathan with a hook?* Thou understandest, As I; Who send My Only-begotten Son in the flesh for the death of the spoiler; in Whom while mortal flesh is seen, and the power of His immortality is not seen, a kind of hook destroys, as it were, him who swallows it, by concealing the keenness of the power, with which He wounds. It follows;

And wilt thou bind his tongue with a cord?

18. Thou understandest, As I. For Holy Scripture is wont to designate by a 'cord,' sometimes measured allotments, sometimes sins, sometimes faith. For on account of the hereditary measured allotments, it is said, *The lines have fallen unto me in goodly places, for I have a goodly heritage.* ^{Ps. 16, 6.} For lines fall for us in goodly places, when through humility of life the lot of a better country awaits us. Again, because sins are signified by a 'cord,' it is said by the Prophet; *Woe unto you that draw iniquity with the cords of vanity.* ^{Is. 5, 18.} For iniquity is drawn with cords of vanity, when sin is drawn out by increase. Whence it is also said by the Psalmist; *The cords of sins have twined about me.* ^{Ps. 119, 61.} For since a cord, ^{or, sin-} when added to, is twisted, in order to increase, sin is not ^{ners, as} unfitly figured by a cord, since it is frequently multiplied, ^{S. Aug. ad loc.} when it is defended with a perverse heart. Again, by a 'cord'

JOB 40, faith is expressed, as Solomon witnesses, who says; *A three-^{20.}fold cord is not easily broken*; because faith in truth which
 Eccles. 4, 12. is woven by the mouth of preachers from the knowledge of the Trinity, remaining firm in the Elect, is broken¹ only in the heart of the reprobate. In this place, therefore, nothing prevents either faith or sin being understood by the word 'cord.' For our Incarnate Lord bound the tongue of Leviathan with a cord, because He appeared in the likeness of sinful flesh, and condemned all his erroneous preaching.

Rom. 8, Whence it is said, as Paul witnesses; *And from sin He*
 3. *condemned sin.* He bound his tongue with a cord, because by means of the likeness of sinful flesh He swept away all his deceitful arguments from the hearts of His Elect. For behold, when the Lord appears in the flesh, the tongue of Leviathan is bound, because, when His truth had become known, those doctrines of falsehood were silenced.

19. For where is now the error of the Academicians, who endeavour to establish on sure grounds that nothing is sure, who with shameless brow demand from their hearers belief in their assertions, when they declare that nothing is true? Where is the superstition of the Mathematicians, who, looking up at the courses of the constellations, make the lives of men to depend on the motions of the stars? Though the birth of twins often scatters their doctrine to the winds; for though born at one and the same moment, they do not abide in the same kind of conversation. Where are those many false teachings, which we abstain from enumerating, for fear of digressing far from the course of our commentary? But every false doctrine has now been silenced, because the Lord has bound the tongue of Leviathan by the cord of His Incarnation. Whence it is also well said by the Prophet; *And the Lord shall lay waste the tongue of the Egyptian sea.* For the 'tongue of the sea,' is the knowledge of secular learning. But it is well called 'the Egyptian sea;' because it is darkened with the gloom of sin. The Lord, therefore, laid waste the tongue of the Egyptian sea, because by manifesting Himself in the flesh, He destroyed the false wisdom of this world. The tongue of Leviathan is, therefore, bound with a cord, because the preaching of the old sinner was bound by the likeness of sinful flesh.

Is. 11,
15.

20. But if faith is signified by a 'cord,' the same meaning is again suggested to us; because when faith in the Trinity ^{BOOK XXXIII.} became known to the world by holy preachers, the doctrine of the world ceased to break forth against the mind of the Elect. Whence it is well said to the Lord by the Prophet; *Thou hast cloven fountains and torrents, Thou hast dried* ^{Ps. 74,} *up the rivers of Ethan.* For Ethan is interpreted 'strong.' ^{15.} And who is this strong man, except him of whom the Lord says in the Gospel; *No man can enter into a strong man's* ^{Mark 3,} *house, and spoil his goods, unless he first bind the strong man.* ^{27.} The Lord, therefore, clave the fountains and the torrents, when He spread in the hearts of His Apostles the streams of truth. Of whom it is said again by another Prophet; *With joy shall ye draw water from the fountains of the* ^{Is. 12, 3.} *Saviour.* For we go in our thirst to their teaching, that we may bring back the pitcher of our hearts full of truth. But He dried the rivers of Ethan by the springing forth of His own fountains, when He withered the doctrine of the mighty and malignant spirit by displaying the ray of His own truth. The tongue, therefore, of Leviathan is bound with a cord, because by the spreading of faith in the Trinity, the preachings of errors were silenced. But since he cannot now raise himself openly, he goes about hither and thither, and bites by stealth. But the Lord watches against him in our behalf with wonderful pity, and defeats him even in his treacherous designs. Whence it is subjoined;

Ver. 21. *Wilt thou put a ring into his nostrils?*

21. As stratagems are signified by 'nostrils,' so by a 'ring' is designated the omnipotence of Divine Power. For when it keeps us from being seized by temptations, it encircles around and holds firm in wondrous ways the snares of the ancient enemy. A ring is, therefore, put into his nostrils, when by the strength of heavenly protection drawn around us, his cunning is so restrained, as not to prevail so far against the weakness of man, as far as it secretly searches out its fatal arguments. But by the name 'ring' can be designated also the aid of the secret judgments, which is put into the nostrils of this Behemoth when he is restrained from his artful cruelty. Whence it is well said by the Prophet to the King of Babylon, when he is kept from injuring the

[E. V.
41, 2.]
xi.

JOB 40, ^{21.} ^{Is. 37,} ^{29.} Israelites; *I will put a ring in thy nostrils.* As if it were plainly said; Thou breakest hard with thoughts of guile; but from being unable to fulfil thy desires, thou bearest in thy nostrils the ring of My omnipotence, in order that when thou pantest more eagerly for the death of the righteous, thou mayest return unsatisfied from their life. But that which Holy Scripture calls in this place a 'ring,' it calls a 'sickle' by John in the Apocalypse. For he says, *I looked, and behold a white cloud, and upon the cloud one sitting like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.* For the power of Divine judgment is called a 'ring,' because it binds on every side; but because in its cutting it embraces all things within it, it is marked out by the term 'sickle.' For whatever is cut by a sickle falls within it, in whatsoever direction it is turned. And because the power of the heavenly judgment cannot be in any way avoided, (for we are in truth within it, wherever we may endeavour to escape,) when the Judge Who is to come is represented, He is rightly said to hold a sickle. Because when He comes to meet all things in His might, He surrounds them in cutting them off. The Prophet saw that he, ^{Ps. 139,} ^{8. 9.} was within the sickle of judgment, when he said, *If I ascend into heaven, Thou art there: if I descend into hell, Thou art present. If I take my wings before the light, and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right hand shall hold me.* He saw himself to be within a kind of sickle, when he knew that there was no way of escape open to him from any place, ^{Ps 75, 6.} saying, *For neither from the east, nor from the west, nor from the desert mountains, thou understandest, 'a way of escape is open.'* And he proceeded immediately to speak of this all-embracing comprehension of the Divine power, ^{ib. 7.} saying, *For God is the Judge.* As if he were saying, A way of escape is wanting on every side, because He judges Who is every where. Therefore as the Divine judgments are signified by a sickle, because they encircle and cut down, so are they expressed by a ring, because they bind on every side. A ring is, therefore, put by the Lord in the nostrils of Leviathan, because he is restrained by the power of His judgment from prevailing as much as he wishes in his

stratagems. Let it be said then, *Will thou put a ring* Book XXXIII.
into his nostrils? Thou understandest, As I, Who restrain
by Almighty judgment his crafty stratagems, so that he
neither attempts as much as he wishes, nor succeeds as far
as he attempts. It follows,

Or wilt thou bore through his jaw with a bracelet?

22. A 'bracelet' differs not in meaning from a 'ring,' xii.
because this also binds and encircles the spot where it is
placed. But because a bracelet extends wider, by a
bracelet is designated the more careful protection of His
secret judgment over us. The Lord, therefore, bores through
the jaw of this Leviathan with a bracelet, because by the
ineffable power of His mercy He so thwarts the malice of
the ancient enemy, that he sometimes loses even those whom
he has seized, and they, as it were, fall from his mouth, who
after the commission of sin return to innocence. For who
that had once been seized by his mouth would escape his
jaw, if it were not bored through? Had he not seized
Peter in his mouth, when he denied? Had he not seized
David in his mouth, when he plunged himself into such a
gulph of lust? But when they returned each of them through
penitence to life, this Leviathan let them escape, as it were,
through the holes of his jaws. Those, therefore, are withdrawn
from his mouth through the hole of his jaw, who after the
perpetration of such great wickednesses have come back with
penitence. But what man can escape the mouth of this
Leviathan, so as not commit any thing unlawful? But hence
we know how much we are indebted to the Redeemer of man-
kind, Who not only restrained us from falling into the mouth
of Leviathan, but granted us also to return from his mouth;
Who bereft not the sinner of hope, because He pierced his jaw
that He might make a way to escape, so that he, who at first
was incautious and not afraid of being bitten, might at least
escape after the bite. The heavenly remedy, therefore, every
where comes to our aid, because He both gave man precepts,
that he should not sin, and yet furnished him with remedies
when in sin, that he should not despair. There must, there-
fore, be exercised the greatest caution; that no one through
pleasure in sin be seized by the mouth of this Leviathan.
And yet, if he has been seized, let him not despair, because

JOB 41,^{21.} if he thoroughly bewails his sin, he finds a hole in his jaw, by which to escape. He is even now being crushed with his teeth; but if a way of escape is still sought for, a hole is found in his jaw. He who would not keep a look out, so as not to be taken, has, even when taken, a place to escape at. Let every one then who is not yet taken, avoid his jaw; but let every one who has been already taken, seek for a hole in his jaw. For our Creator is merciful and just.

23. But let no one say, Because He is merciful, I sin venially. And let no one who has sinned say, Because He is just, I despair of the remission of my sin. For God looses the sin which is bewailed; but let every one be afraid of sinning, because he knows not whether he can worthily bewail it. Before sinning then, let him fear His justice; but after sinning, let him presume on His mercy; and let him not so fear His justice, as not to be strengthened by any consolation of hope, nor be so confident of His mercy, as to neglect to apply to his wounds the medicine of worthy penitence. But let him always think also, that He Who he ventures to hope spares him in mercy, judges also with severity. Let the hope of the sinner then rejoice in His mercy, but let the correction of the penitent tremble under His severity. Let the hope, therefore, of our confidence have also a sting of fear, in order that the justice of the Judge may frighten into the correction of his sins him whom the grace of the Forgiver invites to the confidence of pardon. For hence it is said by a certain wise man; *Say not, the mercies of the Lord are many, He will not be mindful of my sins.* For he immediately speaks of His mercy and justice, saying, *For mercy and wrath are from Him.* The Divine clemency, therefore, by piercing the jaw of this Behemoth, comes to the aid of mankind on every side, both mercifully and powerfully, because it did not abstain from giving them caution and admonition when free, nor took from them the remedy of escape when they had been captured. For the sins of such persons, that is, of David and Peter, are recorded in Scripture for this end, that the fall of their betters may be a caution to inferiors. But the penitence and the pardon of both are alike inserted to this end, that the recovery of the lost may be the hope of the

Ecclus.
5, 6.

ib. 7.

perishing. Let no one boast then of standing firm himself, when David falls. Let no one also despair of his own fall, when David rises. Behold how marvellously Holy Scripture humbles the proud with the same word with which it raises up the humble. For it recorded but one circumstance, and recalled, by a different effect, the proud to the fearfulness of humility, and the humble to the confidence of hope. O the surpassing value of this new kind of remedy! which applied in one and the same manner, dries up the swollen by pressing on it, and restores the withered by upraising it. For it alarmed us at the fall of our superiors, but strengthened us by their restoration.

24. For thus, in truth, thus does the mercy of the Divine dispensation ever check us when proud, and support us from sinking into despair. Whence He also warns us by Moses, saying, *Thou shalt not take either the upper or the nether millstone to pledge.* For by 'take' we sometimes mean 'take away.' Whence also those birds which are eager in seizing other birds are called hawks¹. Whence the Apostle Paul says, *For ye suffer, if a man devour you, if a man take.* As if he said, If any one takes away. But the pledge of the debtor is the confession of a sinner. For a pledge is taken from a debtor, when a confession of sin is obtained from a sinner. But the upper and nether millstone are hope and fear. For hope raises up the heart, but fear weighs it down lower. But the upper and the nether millstone are so necessarily joined together, that one is possessed in vain without the other. Hope and fear, therefore, ought to be unceasingly united in the breast of a sinner, because he hopes in vain for mercy, if he does not also fear justice; he in vain fears justice, if he does not also rely on mercy. The upper or the nether millstone is, therefore, ordered not to be taken as a pledge; because he who preaches to a sinner, ought to order his preaching with such management, as not in leaving hope to remove fear, nor yet in withdrawing hope, to leave him in fear only. For the upper or the nether millstone is removed, if by the tongue of the preacher, either fear is severed from hope, or hope from fear, in the breast of the sinner.

25. But since on having brought forward David, as the case demanded, we have made mention of so great a sin, the

BOOK
XXXIII.

Deut.
24, 6.

¹ accipitres, ab accipio.
² Cor. 11, 20.

JOB 40, mind of our reader is perhaps moved to enquire, why Al-
 21. mighty God does not keep uninjured by bodily sins, those
 whom He has elected for ever, and has also taken up to the
 height of spiritual gifts. To which, because we believe they
 will be speedily satisfied, we give a brief reply. For some
 through the gifts of virtues they have received, through the
 grace of good works bestowed on them, fall into the sin of
 pride, but yet know not whither they have fallen. Accord-
 ingly, the ancient enemy, because he already rules over them
 within, is permitted also to rage against them from without,
 in order that they who are elated in thought, may be brought
 down by the lust of the flesh. But we know that it is some-
 times much less to fall into corruption of body, than to sin
 in our silent thought from deliberate pride. But when pride
 is believed to be less disgraceful, it is less avoided. But
 men are more ashamed of lust, the more they all alike know
 it to be disgraceful. It is hence frequently the case that
 some persons on falling into lust after pride, are, from their
 open fall, ashamed of the guilt of their latent sin. And they
 then also correct their greater faults, when they are more
 sorely confounded from having been overcome in those that
 are less. For they who believed that they were free when
 living in greater sins, behold that they are guilty even amid
 smaller ones. This Behemoth then, when let loose by the
 merciful dispensation of God, leads on from sin to sin, and
 while he strikes the more heavily, loses thereby him whom
 he has seized, and is conquered by the very means by which
 he seems to have triumphed. It is pleasing to consider
 within the well guarded bosom of grace, with what great
 favour of compassion God surrounds us. Behold! he who
 prides himself on his virtue, through sin comes back to
 humility. But he who is puffed up by the virtues he has
 received, is wounded not with a sword, but, so to say, with a
 remedy. For what is virtue but a remedy, and what is vice
 but a wound? Because, therefore, we make a wound of our
 remedy, He makes a remedy of our wound; in order that we
 who are wounded by our virtue, may be healed by our sin.
 For we pervert the gifts of virtues to the practice of vice;
 He applies the allurements of vices to promote virtues¹, and
 wounds our healthy state in order to preserve it, and that we

¹ in ar-
 tem vir-
 tutem.

who fly from humility when we run, may cling to it at least ^{Book} when falling. But it should be understood in these matters, ^{XXXIII.} that the more the greater number of men fall in many things, the more firmly are they bound; and that when this Behemoth smites them with one sin to make them fall, he binds them also with another to keep them from rising. Let a man, therefore, consider with what an enemy he is waging war; and if he perceives that he has already offended in any matter, let him at least be afraid of being drawn from sin to sin, in order that the wounds may be carefully avoided, with which he frequently destroys. For it is very seldom that our enemy subserves the salvation of the Elect by actual wounds.

26. But the perforated jaw of this Behemoth can be understood in another sense also; so that he may be said to hold in his mouth not those whom he has already completely entangled in sin, but those whom he is still tempting by the persuasions of sin: so as that his chewing any one may be his tempting him with the pleasure of sin. He had received Paul to be chewed, but not swallowed, when he was ^{2 Cor.} harassing him, after so many sublime revelations, with thorns ^{12, 7.} of the flesh. For when he received permission to practise temptation against him, he then held him in his jaw, which yet had been pierced through. But he who could perish through pride, was tempted, that he might not perish. That temptation was, therefore, not an abyss of vices, but a protection of his merits; because this Leviathan by wearying him crushed him with affliction, but did not devour by involving him in sin. But he would not lose men who were elated by their sanctity, unless he tempted them. For they would not be holy, if they boasted of the glory of their sanctity, and would fall the more under his power, the more they extolled themselves for their virtues. But by the wonderful course of the dispensation, when they are tempted, they are humbled; when they are humbled, they cease at once to be his. The jaw of this Behemoth is, therefore, well said to have been pierced through, because he loses the Elect of God by crushing them, by attempting to destroy, he keeps them from perishing. The ancient enemy, therefore, subserving the secret dispensations of God, willingly tempts

JOB 40, the souls of the holy to their ruin, but, by tempting, unwillingly
 22. preserves them for the kingdom. His jaw is, therefore, pierced through, because those whom he crushes by tempting, that is, by chewing them, he loses as it were, when he goes to swallow. But since it is the work not of human, but divine, forethought, that the very craft of the ancient enemy promotes¹ the benefit of the just, (so that when he tempts the Elect he protects them the more by his temptation,) it is well said to blessed Job; *Or wilt thou bore through his jaw with a bracelet?* Thou understandest, As I; Who providently disposing all things, preserve My Elect more firmly in their integrity, by permitting them to be moved² in a measure from their integrity by the jaw of this Leviathan. It follows;

¹ suffragetur.

² labefactari.

[E.V. 41, 3.] Ver. 22. *Will he multiply prayers to thee, or will he speak soft words to thee?*

xiii. 27. Thou understandest, As to Me. For if these words are referred to the person of the Son, he spake soft words to Luke 4, Him Incarnate, when he said, *I know Thee, Who Thou art, 34. the Holy One of God.* And this Leviathan multiplied prayers to Him, when he said by the legion which was subject to Matt. 8, him; *If Thou cast us out, send us into the herd of swine. 31.*

Although it can be understood in a still more plain manner, because he multiplies prayers to the Lord, when the wicked, who are his body, pray, on the day of the last judgment, that they may be spared; when his members, that is, the Lukel 3, reprobate, cry out too late, and say, *Lord, Lord, open unto 25. us.* To whom it is said immediately, *I know you not, whence ye are.* Then also he will say by his members soft words

Matt. 7, to the Lord, when many of his body are about to say, *Lord, 22. Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name have done many wonderful works?* They say soft words in deprecation, when they say in reply what they have done in His Name, but when they did these very deeds with hard heart, they claimed them for their own credit. Whence they shortly hear, *I know you not, who ye are.* It follows;

[E. V. 41, 4.] Ver. 23. *Will he make a covenant with thee?* Thou understandest, As with Me. *And wilt thou take him for a servant for ever?*

xiv. 28. Thou understandest, As I. But it must be carefully

observed, that this Leviathan makes a covenant with the Book Lord, in order to be counted His servant for ever. For in xxxiii. a covenant the wishes of parties who are at variance are fulfilled, that each attains to what it desires, and terminates its quarrels by the desired result. The ancient enemy, therefore, when kindled by the torch of his malice, is at variance with the purity of the Divine innocence, but even in his variance, disagrees not with His judgment. For he is ever maliciously seeking to tempt righteous men. But yet the Lord permits this to take place, either mercifully, or righteously. This liberty to tempt is, therefore, called a 'covenant,' wherein the desire of the tempter is effected, and yet the will of the righteous Dispenser is thereby wonderfully fulfilled. For, as we have lately said, the Lord frequently subjects His Elect to the tempter, in order to be instructed; just as after the barriers of Paradise, after the secrets of the third heaven, an angel of Satan was given to Paul that he might not be 2 Cor. 12, 7. exalted by the greatness of the revelations. But, as we have said before, it is so ordered in this very temptation, that they who could perish from pride, are, by being humbled, preserved from destruction. In the secret course, therefore, of the dispensation, by the iniquity of the devil being permitted to rage, the kindness of God is brought about in mercy. And from this covenant which he is said to make with God, he is rightly described as being taken for a servant. Because he obeys the commands¹ of the heavenly grace, just as he Inutibus. exercises the wrath of his most evil will. He is, therefore, a servant by agreement, who when permitted to fulfil his own will, is restrained by the will of the counsel of heaven, so as willingly to tempt the Elect of God, as was before said, and unwittingly to prove them by his temptation.

29. But because he promotes in this life the interests of the Elect, as long as he is able to exercise in temptations the evil of his malice; but is said in this place to be taken by the Lord not merely as a servant under an agreement, but a servant for ever; we are compelled to investigate how we can prove that even after the close of the present life, he is a servant of the Lord for ever. For he is no longer permitted to tempt the righteous who are powerful in heavenly happiness, when he is condemned before their eyes

JOB 40, to the eternal fires of hell. Because in that heavenly country, in which they are now rewarded for the labours of their temptations, they need not to be disciplined by temptations. But at that time this Leviathan with his body, namely all the reprobate, is consigned to the avenging flames, to be tortured therein for ever. And while the just behold these torments, they praise God in truth more and more, because they both see in themselves the blessing with which they have been rewarded, and in the others witness the punishment which they have themselves escaped. For so will the universe be full of beauty, when both hell justly tortures the ungodly, and eternal felicity justly rewards the righteous. For as a black colour is put as the back ground of a picture, in order that the white or red which is put over it may seem more beautiful; so at that time, God by rightly disposing even of the wicked, increases the happiness of the blessed, by displaying before their eyes the sufferings of the reprobate. And although the joy they derive from the vision of the Lord is not of a kind to increase, yet they feel themselves to be more indebted to their Creator, when they both behold the good with which they perceive they have been justly rewarded, and the evil they have overcome from having been mercifully assisted. If then the temptation of this Leviathan here, and his damnation there, contributes to the benefit of the just, he is a servant for ever, when he unwittingly promotes the glory of God; yea both his just punishment there, and his unjust will here. It follows;

[E. V. Ver. 24. *Wilt thou play with him as with a bird?*

41, 5.] 30. Why is it that our adversary is first called Behemoth, afterwards Leviathan, but is now compared to a 'bird,' in ridicule at his destruction? For Behemoth, as we have said, 'bellua' is interpreted 'monster,' and it is shewn to be a quadruped, when it is said to eat hay as an ox. But Leviathan, as he is taken with a hook is doubtless set before us as a serpent in the waters. But now he is brought into comparison with a bird, when it is said, *Wilt thou play with him as with a bird?* Let us examine, therefore, why he is called a 'monster,' or a 'beast,' why a 'dragon,' and why a 'bird.' For we learn more quickly the meaning of his names, if we accurately examine the craft of his cunning. For he comes

from heaven to earth, and no longer raises himself by any aspiration to the hope of heavenly things. He is, therefore, ^{Book XXXIII.} an irrational and four-footed animal by the folly of his unclean doings, a dragon by his malice in doing hurt, a 'bird' by the levity of his subtle nature. For because he knows not what he is doing against himself, he is a monster with brute sense; because he maliciously seeks to hurt us, he is a 'dragon;' but because he exalts himself haughtily on the subtlety of his nature, he is a 'bird.' Again, because he is in his wicked doings employed by the Divine power for our benefit, he is a 'beast;' because he secretly bites, he is a 'serpent;' but because he sometimes through his indomitable pride feigns himself to be an Angel of light, he is a 'bird.' For though he harasses mankind with his inexplicable skill in wickedness, yet he specially tempts by three sins; in order, namely, to subdue to himself some by lust, some by malice, and some by pride.

31. He is, therefore, deservedly designated by the very name of his doings, in what he attempts to do, when he is called a 'beast,' a 'dragon,' or a 'bird.' For in those whom he excites to the folly of lust, he is a 'beast;' in those whom he inflames to do malicious injury, he is a 'dragon;' but in those whom he exalts to the haughtiness of pride as though they understood high things, he is a 'bird.' But in those whom he pollutes equally with lust and malice and pride, he exists as a 'beast¹,' a 'dragon,' and a 'bird' at the same ^{1jumentum.} time. For he has insinuated himself into the hearts of those deluded by him in as many shapes as the wickednesses in which he entangles them. He is, therefore, called by the name of many things, because he is changed into various kind of shapes before the eyes of those who are deluded by him. For when he tempts this one by the lust of the flesh, and yet does not overcome him, he changes his suggestion, and kindles his heart into malice. Because, therefore, he was unable to approach him as a 'monster²,' he comes near ^{2bellua.} as a 'dragon.' He is unable to corrupt him with the poison of malice, but yet he places his good qualities before his eyes, and exalts his heart to pride. He could not, therefore, steal up to this man as a dragon, but yet by bringing before him the phantom of vain glory, he flew before the sight of

JOB 40, his thought as a bird. And this bird is doubtless raised
 24. up the more cruelly against us, the less it is impeded by any weakness of its own nature. For because it is not overcome by the death of the flesh, and saw our Redeemer was mortal in the flesh, it was puffed up with greater haughtiness of pride. But where it raised itself against its Maker with the wing of pride, it there found the snare of its death. For he was overcome by that very death of His flesh, which in pride he sought, and suffered from the snare by his very seeking the death of the Just One, as the prey of his malice. Let it be said then, *Wilt thou play with him as with a bird?* For the Lord in truth played with him as with a bird, when in the passion of His Only-Begotten Son He shewed him the bait, but concealed the snare. For he saw that which he was taking in his mouth, but he saw not what he was holding in his throat. For though he had himself confessed Him to be the Son of God, yet he believed that He was dying as a mere man, for whose death he had roused the minds of the persecuting Jews. But he is understood to have learnt at last too late, at the very moment of His betrayal, that he would be punished by that His death. Whence

Mat. 27, also he frightened the wife of Pilate by dreams, in order that
 19. her husband might desist from the persecution of the Just One. But the plan which had been by the secret dispensation ordained, could not be by any machination overthrown. For it was expedient that the death of a Just Man dying unjustly should be a ransom for the death of sinners dying justly. But because this Leviathan was ignorant of this even to the time of His passion, he was deluded as a bird, and suffered from the snare of His Godhead, when he seized the bait of His Manhood. It follows;

Or wilt thou bind him for thy maidens?

xvi. 32. Thou understandest, As I. Though the condition of male servants is despicable, their manhood is strong. But in maid servants their sex lies low, together with their condition. The Lord, therefore, well declares that He binds this Leviathan not for his male servants, but for his maidens. Because when He came for our redemption, and sent His preachers against the pride of the world, He chose the foolish, and left the wise; the weak, and left the strong; the

poor, and left the rich. The Lord, therefore, bound the strength of this Leviathan for His maidens, because, as Paul witnesses, ^{Book XXXIII.} *God hath chosen the weak things of the world to confound the mighty.* Whence it is well said by Solomon; *Wisdom hath builded her house, she hath hewn out seven pillars, she hath slain her victims, she hath mingled wine, she hath set forth her table, she hath sent her maidens to summon to the citadel, and to the walls of the city.* For Wisdom in truth built her a house, when the Only-Begotten Son of God, through the intervention of His soul^a, created Himself a human body within the womb of the Virgin. For the body of the Only-Begotten is called the house of God, just as it is also called a temple; but so, that that one and the same Son of God and Man, is Himself the Inhabitor, Himself the Inhabited. But this can be rightly understood in another sense also, if the Church is called the house of Wisdom. And She hath hewn out Herself seven pillars, because She has severed the minds of preachers from the love of the present world, and has raised them up to bear the fabric of this self-same Church. And these, because they are supported by the virtue of perfection, are designated by the number seven. She hath slain her victims, because she allowed the life of preachers to be sacrificed by persecution. She hath mingled her wine, because she has announced to us the mysteries of the Godhead and Manhood alike. She hath also set forth her table, because She hath laid open and prepared for us the food of Holy Scripture. She hath likewise sent her maidens, to summon us to the citadel and to the walls of the city, because she studied to have weak and abject preachers, to gather the faithful people to the heavenly edifices of their spiritual country. Whence the Lord praises Nathaniel in the Gospel, but yet does not number him in the class of preachers, because such as had nothing praiseworthy of their own, ought to come to preach Him; in order that that which they were doing might be known more surely to be of the truth, the more plainly it was also seen that they were not sufficient of themselves to effect it. In order then

^a 'Mediante anima.' He means Body, but that it is the medium through which that Body is personally united with the Godhead. See b. xxxi. §. 42.

JOB 40,
25. that His wonderful power might shine forth by the tongues of His preachers, it was first ordered still more wonderfully, that these preachers should have no merit of their own. The Lord, therefore, sent 'maidens' and bound the strength of this Leviathan, because He set forth to the world feeble preachers, and confined with the bond of His terror all the mighty, who had been of his body. And this Leviathan is bound in His own person by maidens, when, on the light of truth shining forth by weak preachers, the ancient enemy is not permitted to rage, at his will, against the minds of the Elect, but is restrained by signs and mighty wonders from holding all whom he desires under the bondage of unbelief. He, therefore, who gives strength against him to the weak, works this mightily by Himself. But because the Lord informs us whom He sends against him, He now also adds what they do who are sent. It follows;

[E. V.
41, 6.] Ver. 25. *His friends shall cut him in pieces; the merchants shall divide him.*

xvii. 33. This Leviathan is cut in pieces, as often as his members are severed from him by the sword of the Divine Word. For when wicked men hear the word of truth, and, smitten with holy fear, suspend their imitation of the ancient enemy, he, from whom those who wickedly adhered to him are withdrawn, is himself divided in his own body. But He terms those His 'friends,' whom before He calls 'maidens,' those also He calls 'merchants,' whom He had termed 'friends.' For holy preachers are first 'maidens' through their fear, afterwards 'friends' through faith, at last 'merchants' also through their actions. For it is said to them

Luke 12, when weak; *Fear not, little flock, for it hath pleased the Father to give you a kingdom.* It is said to them again,

John 15, growing strong, *But I have called you friends, for all things that I have heard of My Father, I have made known unto you.* Lastly, they are ordered when going forth to carry on

Mark 16, 15. *Go ye into all the world, and preach the Gospel to every creature.* For in the preaching of the faith a kind of traffic is, as it were, carried on; when the word is given to, and faith received from, the hearers. They make

as it were a kind of traffic, who make a venture¹ with their preaching, and bring back faith from the people. They

¹ prae-rogant.

impart to them faith, and immediately receive back their ^{Book} holy life. For if the preaching of the righteous had not ^{XXXIII.} been a traffic, the Psalmist surely would not be saying, *Take a psalm, and give a timbrel.* For in a timbrel, leather ^{Ps.81,2.} is dried, in order that it may sound. What is meant then by saying, *Take a psalm, and give a timbrel*, except this? Take ye the spiritual song of the heart, and give back the temporal maceration of the body. If heavenly preaching had not been a traffic, Solomon would never say of Holy Church under the type of a virtuous woman, *She made fine linen, and* ^{Prov.31,} *sold it, and delivered a girdle to the Canaanite.* For what ^{24.} is signified by a garment of fine linen, but the subtle texture of holy preaching? In which men rest softly, because the mind of the faithful is refreshed therein by heavenly hope. Whence also the animals are shewn to Peter in a linen ^{Acts 10,} sheet, because the souls of sinners mercifully gathered ^{11. 12.} together are inclosed in the gentle quiet of faith. The Church, therefore, made and sold this fine garment, because she imparted in words that faith which she had woven by belief; and received from unbelievers a life of upright conversation. And she delivered a girdle to the Canaanite, because by the might of the righteousness she displayed, she constrained the lax doings of the Gentile world, in order that that might be maintained in their doings which is commanded, *Let your loins be girded about.* The Lord, there- ^{Luke 12,} fore, in searching out for His preachers finds them as 'maidens,' ^{35.} by changing them He makes them 'friends,' by enriching sets them forth as 'merchants.' For they who in their infirmity were at first afraid of the threats of the world, ascend afterwards to know the Divine counsels. But when enriched with virtues, they are led as far as to carry on the traffic of faith, in order that by their threats and persuasions they may smite the members of this Leviathan the more severely, the more truly, having become even friends, they unite themselves to the love of the Truth; and that they may withdraw from him more quickly the souls of sinners, the more, having become skilful traffickers, they display in themselves the most ample treasures of virtues. For that the possession of this Leviathan is, much to their praise, taken from him by the preachers of God, the voice of Truth

JOB 40, promises by the Prophet, saying, *And if thou wilt separate*
^{26.}
 Jer. 15, *the precious from the vile, thou shalt be as My mouth.*

19. For he in truth separates the precious from the vile, who
 1reproba cuts off the minds of men from accursed¹ imitation of the
 ancient enemy. He is rightly called the mouth of God,
 because by him doubtless the divine words are uttered.
 It follows,

[E. V. Ver. 26. *Wilt thou fill nets with his skin, and the cabin*
 41, 7.] *of fishes with his head?*

xviii. 34. What is designated by 'nets,' or a 'cabin of fishes,'
 except the churches of the faithful which make one Catholic
 Mat. 13, Church? Whence it is written in the Gospel, *The kingdom*
 47. *of heaven is like unto a net cast into the sea, and gathering*
of every kind of fishes. The Church is in truth called the
 kingdom of heaven, for while the Lord exalts her conduct to
 things above, she already reigns herself in the Lord by
 heavenly conversation. And it is also rightly compared to
 a net cast into the sea, gathering of every kind of fishes;
 because when cast into this gentile world, it rejected no one,
 but caught the wicked with the good, the proud with the
 humble, the angry with the gentle, and the foolish with the
 wise. But by the 'skin' of this Leviathan we understand
 the foolish, and by his 'head,' the wise ones of his body.
 Or certainly by the 'skin,' which is outermost, are designated
 those who serve him as inferiors in these meanest offices, but
 by the 'head' those placed over them. And the Lord ob-
 serving the proper order rightly declares that He will fill
 these 'nets,' or 'cabin of fishes,' that is, His Church, and the
 wishes of the faithful with his 'skin' first, and afterwards
 1 Cor. 1, with his 'head.' Because, as we said before, He first chose
 27. the weak, that He might confound the strong afterwards.
 He chose in truth the foolish things of the world, to confound
 the wise. For He gathered together the unlearned first, and
 philosophers afterwards; and He taught not fishermen by
 means of orators, but with wondrous power He subdued
 orators by means of fishermen. He says therefore, *Wilt*
thou fill nets with his skin, or the cabin of fishes with his
head? Thou understandest, As I, Who first gather within
 the Church of the faithful the most distant, and the lowest,
 as the 'skin' of the devil, and afterwards subdue to Myself

his 'head,' that is, wise adversaries. It follows; *Wilt thou lay thine hand upon him?* That is, As I, Who restraining him by My mighty power, permit him not to rage more than is expedient, and Who, as far as I shall have permitted his cruelty, turn it to the benefit of My Elect. For certainly to lay a hand upon him, is to subdue him by the might of virtue. It is said then to blessed Job in a question;

Ver. 27. *Wilt thou lay thine hand upon him?* [E. v.]

As if it were openly said, Wilt thou restrain him with thine own strength? Whence it is also fitly subjoined;

Remember the battle, and speak no more.

35. The deep dispensation of God's judgment for this reason often either assails His well-deserving servants with threats, or presses on them with scourges, or weighs them down by some superimposed burdens, or entangles them in laborious employments, because it foresees with wonderful power, that if they were to remain quiet, and in freedom under tranquillity, they would sink beneath the wounds of the mind from being unable to endure the temptations of the adversary. Whilst then it engages them in scourges or burdens to be endured without, it protects them from receiving the darts of temptations within. For it is frequently a practice for a physician to draw out the inflammation of the bowels into an itching on the skin; and he often effects a cure within, by causing an outward wound. In like manner the medicine of the Divine dispensation frequently causes the removal of an inward wound by outward pains, and the throwing out of that inward corruption of sins, which would otherwise occupy the mind, by the deep wounds of scourges. And yet frequently, when men are not conscious to themselves of an open sin, and are either tortured by pain, or weighed down by labours, they break out into complaints against the Just and Almighty Judge; from not observing against how mighty an adversary they are waging war. But did they but observe anxiously his irresistible strength, they would not murmur at the outward sufferings they endure.

36. But these seem to us grievous, for the very reason that we do not like to consider our still more grievous contests with our secret adversary. From which assaults, as we said, we are frequently defended, when scourged, and concealed when

JOB 40, afflicted. For if our flesh is afflicted with no pain, before it
 27. is strengthened with the incorruption of the resurrection, it is unchecked in temptations. But who can be ignorant that it is much better to burn with the heat of fevers, than with the fire of sins? And yet when we are seized with a fever, because we neglect attending to the heat of sins, which might possess us, we murmur at the blow. Who can be ignorant, that it is much better to be held in bondage by cruel men, than to be under the power of the flattering spirits of devils? And yet when we are galled by the yoke of our human condition¹, in the deep judgment of God, we break out into complaint, doubtless because we do not consider that if no condition of bondage oppressed us, our mind, more fatally free, would perchance be in bondage to many iniquities. We believe then the sufferings we endure to be weighty, because we see not how severe and irresistible are the assaults of the crafty enemy against us. For every weight would be as nothing to our mind; if it considered the assaults of the secret adversary which might oppress it. But what if Almighty God were to lighten the burdens we suffer, and yet withdraw from us His assistance, and leave us amid the temptations of this Leviathan? Where shall we betake ourselves, when so mighty an enemy is raging against us, if we are not defended by any protection of our Creator? Because, therefore, blessed Job was not conscious to himself of a fault, and yet was enduring severe scourges, lest he should haply exceed in the sin of murmuring, let him be reminded what to fear, and let it be said to him, *Remember the battle, and speak no more.* As if it were plainly said to him, If thou considerest the contest of the secret enemy against thee, thou dost not blame whatever thou sufferest from Me. If thou beholdest the sword of the adversary assailing thee, thou dost not at all dread the scourge of a Father. For thou seest with what scourge I smite thee, but thou omittest to look from how great an enemy I keep thee free by My scourging. *Remember therefore the battle, and speak no more:* that is, keep thyself the more silent under the discipline of a Father, the more thou seest that thou art weak for the assaults of the enemy. Whilst then thou art smitten by My correction, in order that thou mayest bear it with patience, recal thine

¹ perhaps 'of subjection to man.'

enemy to mind, and consider not that every thing thou BOOK sufferest is hard, when by outward tortures thou art freed XXXIII. from inward suffering. But because this Leviathan flatters himself with a false promise of the Divine compassion, after He had spoken of the terror of his strength, and had roused the mind of blessed Job with circumspection towards Him, (saying, *Remember the battle, and say no more;*) in order to shew his unpardonable guilt, He immediately added;

Ver. 28. *Behold, his hope shall disappoint him.*

[E. V.
41, 9.]
XX.

37. But this ought to be so understood, as to be referred to his body also; because all wicked men who fear not the strictness of Divine justice, flatter themselves in vain on His compassion. And He presently returns to console us, and foretels his coming destruction at the last judgment, saying;
And in the sight of all he shall be cast down.

For he will be cast down in the sight of all, because when the eternal Judge then terribly appears, when legions of Angels stand at His side, when the whole ministry of heavenly Powers is attending, and all the Elect are brought to behold this spectacle, this cruel and mighty monster is brought captive into the midst, and with his own body, that is, with all reprobates, is consigned to the eternal fires of hell, when it is said, *Depart from Me, ye cursed, into everlasting fire,* Mat. 25, *which was prepared for the devil and his angels.* O what a 41. spectacle will that be, when this most huge monster will be displayed to the eyes of the Elect, which at this time of contest, could he but be seen, might have too much terrified them! But it is so ordered by the secret and wonderful judgment of God, that he is now conquered by His grace, though not seen by the combatants, and that then he is beheld by the joyful victors as already captive. But they then learn more fully how much they are indebted to the Divine assistance, when they have once seen so mighty a beast, whom they have now conquered in their weakness; and behold in the huge size of their enemy, how much they owe to the grace of their Defender. For our soldiers then return from this battle bringing back the trophies of their virtues; and when, having recovered their bodies, they are now about to obtain, in that judgment, an admission to the heavenly kingdom, they behold first the most monstrous

JOB 41,
1. 2. strength of this ancient serpent, that they may not esteem lightly the danger they have escaped. It is therefore well said; *And in the sight of all he will be cast down*, because the sight of his death then causes joy, whose life, being now endured, daily engages with tortures in contest with the just. But as if we should immediately complain on hearing these things, and should say to the Lord, ‘O Lord, Who art not ignorant that this Leviathan is of such great strength, why dost Thou arouse him to engage in contest with our weakness?’ He immediately added;

[E. V.
10.] Chap. xli. ver. 1. *I will not rouse him as one that is cruel.*

And as if the ground of the reason were immediately asked by us, ‘How dost Thou not arouse him, as one that is cruel, since we know that Thou permittest him to devour and to destroy so many?’ He immediately added, saying,

[E. V.
10. and
11.] Ver. 2. *For who can resist My countenance? and who hath first given to Me that I should repay him?*

xxi. 38. In which two verses He fully stated both the might of His own power, and the whole weight of the reason. For on account of His power He said, *For who can resist My countenance?* And on account of the reason He added; *Who hath first given to Me, that I should repay him?* As if He said, I do not rouse him up as one that is cruel, because I both rescue by My might My Elect from his power, and again, I condemn the reprobate not unjustly, but with good reason. That is, I am both able to rescue marvellously those whom I mercifully elect, and those whom I reject, I do not unjustly abandon. For no one has first given any thing to God, in order that the Divine Grace should follow him. For if we have prevented God by our good works, where is

Ps. 59,
10. that which the Prophet says; *His mercy shall prevent me?*

Eph. 2,
8. If we have given any good works, in order to deserve His grace, where is that which the Apostle says, *By grace are ye saved through faith, and that not of yourselves, but it is the gift of God, not of works?* If our love prevented God,

1 John
4, 10. where is that which John the Apostle says; *Not that we loved God, but that He first loved us?* Where is that which

Hos. 14,
4. the Lord says by Hosea; *I will love thee of My own accord?* If without His gift, by our own strength we follow God, where is that which the Truth protests in the Gospel, saying,

Without Me ye can do nothing? Where is that which He Book says; *No man can come to Me, except the Father, Which* xxxiii. *hath sent Me, hath drawn him?* Where is that which He John 15, *says again; Ye have not chosen Me, but I have chosen you?* ib. 6, 44. If we only prevent the gifts of good works by thinking aright ib. 15, through our own strength, where is that which is again said 16. so salutarily by Paul, that all self-confidence of the human mind might be cut away from the very root of the heart, when he says; *Not that we are sufficient to think any* 2 Cor. 3, *thing of ourselves as of ourselves, but our sufficiency is of* 5. *God?* No one therefore prevents God by his merits, so as to be able to hold Him as his debtor. But the All-just Creator has in a wonderful manner both chosen some beforehand, and justly leaves some in their own wicked habits.

39. But yet He does not display to His Elect mercy without justice, because He here weighs them down with hard afflictions. Nor again does He exercise on the reprobate justice without mercy, because He here patiently endures those, whom He condemns hereafter for ever. If therefore both the Elect follow the grace which prevents them, and the reprobate receive according to that which they deserve; both the Elect find something to praise in His mercy, and the reprobate have nothing to blame in His justice. It is, therefore, well said; *Who hath first given to Me, that I should repay him?* As if it were plainly said; I am not compelled by any reason to spare the reprobate, because I am not bound to them as a debtor by any doings of theirs. For they therefore receive not the eternal rewards of the heavenly country, because now, when they could deserve, they have of their free will despised them. But this very free will is fashioned aright in the Elect, when their mind is raised above earthly desires, by the inspiration of grace.

40. For the good which we do belongs both to God, and to ourselves. It is God's by preventing grace, our own by the free will which follows. For if it is not of God, why do we return Him thanks for ever? Again, if it is not our own, why do we hope for rewards to be conferred on us? Because then we do not give thanks undeservedly, we know that we are prevented by His grace. And again, because we do not

JOB 41, seek for recompense undeservedly, we know that by the compliance of free will, we have chosen good deeds to perform. It follows; *All things that are under heaven are Mine.* It is clear to all persons, that not only those things that are under heaven, but that those very things, which from being created above the heavens, are called heavenly, subserve the will of Him by Whom they remember they were created. Why then does He speak only of things below and say,

All things that are under the heaven are Mine?

xxii. 41. But because He is speaking of Leviathan, who no longer dwells in the abode of the ethereal heaven, He asserts that all things that are under the heaven are His, in order to teach that he also who has fallen from heaven, is subject to His power. As if He said, This Leviathan has lost indeed My blessedness, but he has not escaped My authority: because even those very powers, which oppose Me by their evil doings, are subservient to Me. It follows;

[E. V. Ver. 3. *I will not spare him, nor his mighty words, and*
12.] *framed for entreaty.*

xxiii. 42. Who can think this, which he knows he has never read, that the devil is about to ask pardon for his faults? But perhaps that man, whom this Leviathan in the end of

2 Thess. the world makes his peculiar vessel, (*whom, as Paul attests,*
2, 8. *the Lord Jesus shall slay with the spirit of His mouth, and shall destroy with the brightness of His coming,*) alarmed at the presence of such great majesty, because he is unable

inclina- to exercise his strength, bends himself¹ to prayer. But this
tur. can be more fitly understood of his body, that is of all the wicked, who have recourse at last to words of supplication, because they now scorn to perform its deeds. Whence the Truth says in the Gospel, *Last of all come also the other*
Mat. 25. *virgins, saying, Lord, Lord, open to us.* To whom it is
11. immediately replied, *Verily I say unto you, I know you not.*
ib. 12. But when he is said to compose words mighty for entreaty, he urges us the more to understand at this time that which we have said of his body in time to come.

43. For there are some within Holy Church who offer to God long prayers, but have not the conduct of those who entreat. For they follow after heavenly promises in their petitions, but avoid them in their deeds. These sometimes

feel even tears in their prayer, but when after the seasons of BOOK prayer pride has struck their mind, they immediately swell XXXIII. up with the haughtiness of high-mindedness; when avarice urges them, they frequently glow with the heat of covetous thought; when lust has tempted, they pant at once with unlawful desires; when anger has persuaded them, the flame of madness soon consumes their gentleness of mind. As we have said then, they both experience tears in prayer, and yet at the close of their prayers, when they are assaulted with the suggestions of sins, they remember not that they had wept for desire of the heavenly kingdom. Which Balaam openly stated concerning himself, who says, on beholding the tabernacles of the just, *Let my soul die with* Numb. 23, 10. *the death of the just, and let my last end be like theirs.* But when the time of compunction passed, he gave counsel against the life of those, to whom he had asked to be made like even in death; and when he found an occasion of avarice, he immediately forgot whatever he had wished for himself in the way of innocence. A prayer, then, which the perseverance of continual love does not hold fast, has not the weight of virtue. And, as the contrary of this, it is well said of Hannah when weeping, *And her countenance was no* 1 Sam. 1, 18. *more changed to a different form;* namely, because her mind lost not after her prayers, by wantoning in foolish joy, that which at the season of its prayer, it sought for with hardness of groans. But by some the labour of prayer is turned to the purpose of traffic. Of whom the Truth says in the Gospel, *Which devour widows houses under the* Mark 12, 40. *pretence of long prayers. These shall receive greater judgment.* Because therefore the prayers of the wicked, who are the body of this Leviathan, are in no way spared, when their prayers are destroyed by their conduct, it is now rightly said, *I will not spare him, nor his mighty words, and framed for entreaty.* Although from the words being said to be mighty, and framed for entreaty, the emptiness of their prayer is plainly pointed out. For truly to pray is to utter bitter groans in compunction, and not well arranged words. But because the more severely the ancient enemy is crushed, the more does he expand in wickedness by manifold arguments; and because the Lord manifests his snares the more

JOB 41, mercifully, the more artfully He observes them to be concealed, it is rightly subjoined,

[E. V. Ver. 4. *Who will uncover the face of his garment?*

13.]
xxiv. 44. This Leviathan tempts in one way the minds of men which are religious, and in another those which are devoted to this world. For he presents openly to the wicked the evil things they desire; but he secretly lays snares for the good, and deceives them under a show of sanctity: he presents himself to the one more manifestly as wicked, as though they were his friends, but to the others he covers himself, as it were, with a cloke of comeliness, as if they were strangers, in order to introduce secretly, concealed beneath the cover of a good action, the evils which he cannot publicly effect. Whence also his members, when they are unable to injure by open wickedness, often assume the guise of a good action, and display themselves to be wicked in conduct, but yet deceive by their appearance of sanctity. For if the wicked were openly evil, they would not be received at all by the good. But they assume something of the look of the good, in order that while good men receive in them the appearance which they love, they may take also the poison, which they avoid, blended with it. Whence the Apostle Paul, on beholding some men under the cloke of preaching devoting themselves to the service of the belly, says, *For Satan himself transforms himself into an angel of light. What wonder then if his ministers are transformed as the ministers of righteousness?* Joshua feared this transformation when, on seeing an Angel, he asked him on which side he was, saying, *Art thou ours, or our adversaries?* in order, namely, that if he were of the adverse force¹, he might, from knowing that he was suspected, shrink from practising deception. Because therefore this Leviathan, in attempting a work of iniquity, frequently clothes himself with a semblance of sanctity, and because the garb of his simulation cannot be detected except by Divine grace, it is well said, *Who will uncover the face of his garment?* Thou understandest, except Myself, Who inspire into the minds of My servants the grace of most subtle discernment, in order that, on the unveiling of his malice, they may see his face exposed, which he conceals closely covered under the garb of

2 Cor.

11, 14.

Josh. 5,

13.

¹virtutis.

sanctity. And because he endeavours to corrupt the minds of the faithful sometimes by openly shewing himself, sometimes by suggestion, (for he acts at one time by deed, at another by persuasion,) it is rightly subjoined; Book XXXIII.

And who will enter into the midst of his mouth?

45. Thou understandest, But I, Who by the discreet minds of the Elect examine the words of his suggestions, and prove that they are not such as they sounded. For they seem to promise what is good, but they lead to a fatal end. To enter, therefore, into the middle of his mouth is so to penetrate his words of cunning, as to make, not their sound, but their meaning, to be considered. Adam would not enter into the middle of his mouth, when he neglected to consider carefully the purpose of his persuasion. For he believed in truth that he was receiving Divinity through him, and he lost his immortality. From incautiously remaining then external to the meaning of his words, he utterly exposed himself to be devoured by his mouth. It follows;

Ver. 5. *Who will open the gates of his face?*

[E. V.

46. The 'gates of his face' are wicked teachers, who are called the gates of his face for this reason, because, every one enters through them, in order that this Leviathan may be seen, as it were, in the principdom of his power. For as sacred Scripture is wont to call holy men gates of Sion, (for Sion is by interpretation, 'watching,' and we deservedly call holy preachers the gates of Sion, because by their life and doctrine we enter the secrets of heavenly contemplation,) so also are the teachers of errors signified by the gates of this Leviathan; for when their false preaching is received, the way of perdition is opened to their wretched hearers. But these gates are generally opened before the eyes of men, in order to admit, but yet are closed in order to seize; because in appearance they present right things, but in their doings they persuade evil things. They are closed therefore in order to seize, because they are kept by outward hypocrisy from being discerned within. But yet the Lord opens them with wonderful power; because He makes the hearts of hypocrites comprehensible to His Elect. *Who, therefore, will open the gates of His face?* Thou understandest, except Myself, Who make manifest with clear xxvi.

JOB 40, understanding to My Elect the teachers of errors who are
 5. — concealed beneath the semblance of sanctity. And because Antichrist, who rages with a twofold error, and endeavours both to draw the hearts of men to himself by sending his preachers, and to bend them by exciting the powers of the world, will also gain possession of these chief powers, the Lord well added concerning this Leviathan, saying,

In a circle is the terror of his teeth.

xxvii. 47. For He wished to change the expression, and, in another phrase, to call these his 'teeth,' whom He had above called 'gates.' For false preachers are his 'gates,' because they open the entrance to perdition. They are his 'teeth,' because they break down from the solidity of truth those whom they seize in error. For as by the teeth of Holy Church we understand those who crush by their preachings the hardness of sinners, (whence it is said to her by Solomon, *Thy teeth as flocks of sheep that have been*
 Sol. Song 4, *shorn, coming up from the washing;* and they are deservedly compared to shorn and washed sheep, because when assuming an innocent life they laid aside the old fleeces of their former conversation in the laver of Baptism,) so also the teachers of errors are typified by the teeth of this Leviathan. Because they mangle with their bite the life of the reprobate, and offer them, when withdrawn from the integrity of truth, in the sacrifice of falsehood. Their preaching might easily be despised by their hearers, but the additional terror of worldly powers exalts it in the judgment of men.

48. It is, therefore, rightly said, *In a circle is the terror of his teeth*, that is, the corrupted powers of this world protect the wicked preachers of Antichrist. For many of the powerful strive to alarm by cruelty those whom they seek to seduce with their words. In a circle, therefore, is the terror of his teeth. As if it were openly said, These false preachers crush some by their persuasions, because there are others around them, who afflict with their terrors the minds of the weak. What a season of persecution will that appear, then, when some rage with words, and others with swords, to pervert the piety of the faithful? For who would not despise, even if he were weak, the teeth of this Leviathan,

if terror did not defend them by a circle of worldly powers? ^{BOOK} But they are proceeded against with twofold cunning, because ^{XXXIII.} that which is said to them by some with flattering words, is enforced by others with the blows of swords. And the conduct of both of these, that is, of the powerful, and the persuasive¹, is summed up in the Apocalypse of John, in a ¹ ^{poten-} short sentence, wherein it is said, *The power of the horses* ^{tium} *was in their mouth, and in their tails.* For by the 'mouth' ^{atque} is typified the knowledge of the learned, but by the 'tail' ^{loquen-} the power of men of the world. For by the 'tail' which is ^{tium.} behind is designated the temporal condition of this world ^{Rev. 9,} which must be put behind us, of which the Apostle Paul says, *But one thing I do, forgetting those things which are behind,* ^{Phil. 3,} *and reaching forth unto those things which are before.* ^{13.} For every thing which passes by, is *behind*; but every thing which coming abides, is *before*. The power therefore of these horses, that is, of most evil preachers, who are hurrying on every where by carnal impulse, is in their mouth and their tail. Because they themselves indeed preach perverse things in their persuasion, but, by relying on temporal powers, exalt themselves by means of those things which are behind. And because they themselves may possibly appear despicable, they exact respect to themselves from their wicked hearers, by means of those, by whose patronage they are supported. Whence in this place also fear is rightly described as being in the circle of his teeth, because it is caused by many terrors that temporal power, though not the sentence of truth, is certainly dreaded in their perverse preachings. Whence the Psalmist well described this same Antichrist, saying, *Under his tongue is* ^{Ps. 10,} *labour, and sorrow: he sitteth in ambush with the rich in* ^{7. 8.} *secret places.* For, on account of his perverse doctrines, labour and sorrow is under his tongue. But on account of his display of miracles he sitteth in ambush; but on account of the glory of secular power, with the rich in secret places. But because he uses at the same time both the craft of miracles, and earthly power, he is said to sit both in secret places, and with the rich.

Ver. 6. *His body as molten shields.*

[E. V.
15.]

49. Holy Scripture is wont to use the word 'shield,' xxviii.

JOB 41, sometimes in a favourable, sometimes in an unfavourable way. For the defence of a shield is often put for Divine protection, but it is sometimes used for the opposition of man. For it is put for Divine protection, as is said by the Ps.5,12. Psalmist, *Thou hast crowned us with the shield of Thy good will.* The Lord is said to crown as with a shield, because those whom He assists by protecting, He crowns by rewarding. Again, a 'shield' is put by the same prophet for the Ps.76,3. opposition of man, as he says elsewhere, *There brake He the horns, the bow, the shield, the sword, and the battle.* For by 'horns' is designated the haughtiness of the proud, by the 'bow' the snares of those who strike from far; but by a 'shield' obstinate hardness in defence, by a 'sword' a blow near at hand; but in 'battle' the movement of the mind itself against God. And the whole of this is doubtless crushed in Holy Church, when the minds of those who resist God are tamed by the yoke of humility placed upon them. Hence it Ps.46,9. is again said by the same Psalmist, *He will break the bow, and snap the arms, and burn the shields in the fire.* For the Lord breaks the bow, when He scatters the secret machinations of those who lie in wait. He snaps the arms, when He crushes the patronage of man, which had been raised up against Him. He burns the shields in the fire, when by the heat of the Holy Spirit He kindles into the warmth of penitence and confession the minds of sinners which defend themselves with stubborn hardness. But because the body of this Leviathan is in this place compared to 'molten' shields, it is suggested to us to enquire, that every vessel which is molten is indeed hard, but yet when it falls it is usually fragile. If shields then are molten, they are strong in bearing the blows of arrows, but are fragile when they fall. They are not indeed penetrated by the blow of those that strike them, but shiver into fragments by their own fall. The body therefore of this Leviathan, that is, all the wicked, because they are hardened by obstinacy, but fragile in their life, are compared to molten shields. For when they hear the words of preaching, they permit not any shafts of reproof to penetrate them; because in every sin which they commit they oppose the shield of proud defence. For when any one of such persons is reproved for the guilt of his

iniquity, he does not think at once how to correct his fault, ^{Book} but what to oppose in aid of his defence. He is therefore ^{XXXIII.} not penetrated by any arrow of truth; because he receives the words of holy reproof on the shield of proud defence. Whence it is well said by Jeremiah concerning the Jews who were guarding themselves against the precepts of the Lord by a proud defence, *Thou wilt render unto them a* ^{Lam. 3,} *recompense, O Lord, according to the work of their hands.* ^{64.} And he immediately mentioned this same recompense more expressly, saying, *Thou wilt give them a shield of heart, Thy* ^{ib. 65.} *labour.* For the labour of the Lord which appeared among men was His passible Humanity, which the Jews despised, when they beheld it, with their proud thoughts; and they scorned to believe Him to be immortal, Whom in His passible nature they saw to be mortal. And when they beheld His humility, being hardened with the haughtiness of pride, they laboured with the greatest care that the holy words of preachers should not penetrate their minds. Whilst the Lord then was rendering them a recompense for their evil deeds, He 'gave them as a shield of heart His labour:' because by a righteous judgment He proved them to be obstinately proud against Him, by His very labouring in infirmity for our sakes. For they rejected in truth the words of preachers, because they disdained in the Lord the weaknesses of His sufferings. They had therefore the labour of the Lord as a shield of heart against the Lord Himself, because He appeared despicable to men of haughty thoughts, even in that He became humble for their sake.

50. This shield, as we have already said above, that first sinner held up; who, when the Lord asked him, why he had touched the forbidden tree, referred not the fault to himself, but answered that he had received it from the woman whom the Lord had given him; in order indirectly to throw back his guilt on his Maker, Who had given him a woman to offer such advice. The woman also when questioned held up this shield, when she also referred not the blame to herself, but replied that it was by the persuasions of the serpent, saying, *The serpent beguiled me, and I did eat;* in order ^{Gen. 3,} that she also might indirectly refer her guilt to her Maker, ^{13.} for having permitted the serpent to enter in thither to persuade

JOB 41,
6. them thus. But the serpent is not questioned at this time, because his repentance was not sought for. But they, whose repentance was sought for, held up the shield of most sinful defence against the words of most righteous reproof. Whence it is now become even a habit with sinners, for a fault to be defended, when it is reproved, and for guilt to be increased by the very means by which it ought to be terminated. It is therefore well said, *His body as molten shields*; because all the wicked prepare shields of defence as if against the shafts of enemies, that the words of their reprovers may not reach them. But He lays open to us still more expressly this very body of his, when He subjoins;

Compacted with scales pressing each other.

xxix. 51. It is said that the body of the dragon is covered with scales, to keep it from being quickly penetrated with shafts. In like manner the whole body of the devil, that is, the multitude of the reprobates, when reproved for its iniquity, endeavours to excuse itself with whatever evasions it can, and opposes, as it were, some scales of defence, that it may not be transfixed with the arrow of truth. For whoever, when reproved, seeks to excuse rather than to lament his sin, is covered, as it were, with scales, when assailed by holy preachers with the sword of the word. He has scales, and therefore the sword of the word has no way of reaching his heart. For the spiritual sword is kept by the hardness of the flesh from being plunged into him.

52. Saul had become hardened against the Lord with carnal wisdom, when no arrow of Gospel preaching penetrated his heart. But after he had been smitten by severe reproof from heaven, and blinded by the heavenly vision, (for he had lost light in order to receive it,) on coming to Ananias he is illuminated. And because in this illumination he lost the stubbornness of his defence, it is well written of him; *There fell from his eyes as it had been scales*. The hardness of a carnal integument had in truth pressed upon him, and therefore he saw not the rays of the true Light. But after his haughty resistances were overcome, the scales of his defences fell off. They fell indeed under the hands of Ananias from the eyes of his body, but they had already fallen before, at the reproof of the Lord, from the eyes of his

heart. For when he was lying wounded with the shaft of BOOK deep reproof, he asked with heart already humble and pene-^{XXXIII.}trated, saying, *Lord, what wilt Thou have me to do?* The Acts 9, arrow of truth had already reached the inmost parts of the ^{6.} heart, on the removal, namely, of the scales, when he had laid aside the haughtiness of pride, confessing that Lord Whom he had assailed, and not knowing what to do, was thus enquiring. Let us behold, where is that cruel persecutor, where the ravenous wolf. Behold, he is already turned into a sheep, which asks for the path of the shepherd in order to follow it. And it is to be observed, that when he said, *Who art Thou,* ibid. 5. *Lord?* the Lord does not reply to him; I am the Only-Begotten of the Father, I am the Beginning, I am the Word before all ages. For because Saul scorned to believe in the Incarnate Lord, and had despised the weaknesses of His Humanity, he heard from heaven that which he had despised; *I am Jesus* ibid. *of Nazareth, Whom thou persecutest.* As if He were saying, Hear from Me this from above, which thou despisest in Me below. Thou hadst scorned the coming of the Maker of heaven on earth, therefore learn from heaven of the Man from earth, in order that thou mayest more greatly fear in Me the mysteries of My infirmity, the more thou beholdest even them exalted in heavenly places to excellence of power. In humbling thee, therefore, I teach thee not that I am God before all worlds; but thou hearest from Me that which thou disdainest to believe of Me. For after He had said, *Jesus,* He added, still farther to express His earthly abode, *of Nazareth.* As if it were openly said, Bear with the infirmities of My humility, and lose the scales of thy pride.

53. But it should yet be known, that though these scales of defences cover nearly the whole of mankind, yet that they specially weigh upon the minds of hypocrites, and crafty men. For they shrink the more vehemently from confessing their own faults, the more they are foolishly ashamed of appearing as sinners before men. When their pretended sanctity is therefore reprov'd, and their hidden wickedness is detected, it opposes the scales of defence, and repels the sword of truth. Whence it is well said by the Prophet against Judæa, *There the lamia hath lain down, and hath found rest* Is. 34, *for herself, there the hedgehog had its hole.* For by the 14. 15.

JOB 41, 'lamia' are designated hypocrites, but by the 'hedgehog' all the wicked who protect themselves by divers defences. For the 'lamia' is said to have the face of a man, but the body of a beast. Thus also in the first appearance which all hypocrites present, there is a kind of fashion of sanctity; but that which follows is the body of a beast, because the deeds which they attempt under the show of goodness, are very wicked. But under the name of 'hedgehog' is designated the defence of wicked minds; because, namely, when a hedgehog is being seized, his head is seen, and his feet appear, and all his body is beheld; but presently, as soon as he has been seized, he gathers himself up into a ball, draws his feet inward, hides his head; and the whole which was before seen at once, is lost at once in the hands of him that holds it. Thus, doubtless, thus are wicked minds, when they are caught in their own excesses. For the head of the hedgehog is seen, because it is seen with what beginnings the sinner made his approach to sin. The feet of the hedgehog are seen, because it is seen with what footsteps his wickedness has been perpetrated; and yet the wicked mind, by suddenly adducing its excuses, draws its feet inward, because it conceals all the footsteps of its iniquity. It withdraws its head, because, by its extraordinary defences, it shews that it has never even begun any thing wicked; and it remains as a ball in the hand of him that holds it, because he who reproves a sinner, suddenly losing all which he had before known, holds the sinner involved within his conscience, and he who had before seen the whole, by detecting it, being deceived by the evasion of a wicked defence, is equally ignorant of the whole. The hedgehog therefore has a hole in the reprobate, because the wicked mind, gathering itself within itself, hides in the darkness of its defence. But the Divine discourse shews us also how the sinner, in thus excusing himself, and in thus clouding over, by his defences which serve to obscure¹, the eye of his reprover which is fastened upon him, is supported by those who are like him. It follows;

¹ caliginosis.

[E. V. Ver. 7. *One is joined to another, and not even a breath comes between them.*
16.]

XXX. 54. These scales of sinners are both hardened and joined together, so as not to be penetrated by any breath of life

from the mouth of preachers. For those whom a like BOOK guilt associates, the same does a perverse defence also XXXIII. crowd together in obstinate agreement, in order that they may protect each other with mutual defence for their sins. For every one fears for himself, when he beholds another admonished or corrected, and therefore arises with the like feeling against the words of reprovers, because, in protecting another, he protects himself. It is therefore well said; *One is joined to another, and not even a breath comes between them*; because while they mutually shield each other in their iniquities by their proud defence, they suffer not the breath of holy exhortation in any way to reach them. But He added still more plainly their deadly agreement, saying;

Ver. 8. *They will adhere one to another, and holding each other they will not be separated.* [E. V. 17.]

55. For they who might be corrected, if divided, persevere, xxxix. when united, in the obstinacy of their iniquities: and are day by day the more easily separable from the knowledge of righteousness, the more they are not mutually separated from each other by any reproach. For as it is wont to be injurious if unity be wanting to the good, so is it fatal if it be not wanting to the wicked. For unity strengthens the perverse, while it makes them accord; and it makes them the more incorrigible, the more unanimous. Of this unity of the reprobate it is said by a wise man; *The congregation of sinners is now gathered together.* Ecclus. 21, 9. Of this the Prophet Nahum says; *As thorns embrace each other, so is the feast of those who drink together.* Nahum 1, 10. For the feast of the reprobate is the delight of temporal pleasures. In which feast they doubtless drink together, who make themselves drunk alike with the allurements of their delight. Because therefore an equal guilt unites, for their own defence, the members of this Leviathan, that is, all the wicked, whom the word of God compares to scales compacted together, it is well said; *They will adhere one to another, and holding each other, they will never be separated.* For they cannot be separated when holding each other, because they are the more bound together for their mutual defence, the more they remember that they are like each other in all things. Having described

JOB 41, then his body, the discourse goes back to his head, and
 9. — what power the ancient enemy exercises by himself in the
 time of the closing persecution, is set forth. For it follows;

[E. V. Ver. 9. *His sneezing is the splendour of fire.*

18.]

xxxii. 56. This passage we expound the better, if we first enquire,
 how sneezing is produced. For in sneezing the breath rises
 up from the breast, and when it finds no pores open for its
 escape, it touches the brain, and, passing out condensed
 through the nostrils, it shakes at once all the head. In this
 body therefore of Leviathan, that is, in either malignant
 spirits, or reprobate men, who have adhered to him through
 resemblance in their guilt, a breath rises, as it were, from the
 breast, when pride exalts itself through the power of the
 present world. And it finds as it were no pores for escape;
 because in this raising up of itself against the just, it is kept,
 by God's provision, from prevailing as much as it desires.
 But it ascends and touches and shakes the brain, because
 the collected pride of Satan strikes the sense more closely at
 the end of the world, and disturbs the head, when it excites
 more vehemently the author himself of malignant spirits to
 the persecution of the faithful, by him who is called Anti-
 christ. Then does the condensed breath come forth through
 his nostrils, because the iniquity of his pride is fully set forth
 by the open blasts of his malice. Because therefore sneezing
 especially shakes the head, that last commotion of this
 Leviathan, with which he enters into that accursed man,
 and by him rules over the reprobate, is called his 'sneezing.'
 And he rouses himself at that time with such power, as to
 confound, if possible, even the Elect members of the Lord:
 he makes use of such signs and prodigies, as to seem to
 glitter with the power of miracles, as if with a kind of light
 of fire. Because his head then strives, when aroused, to
 shine forth with miracles, his sneezing is rightly called the
 splendour of fire. For in rousing himself to persecute the
 just, he shines forth before the eyes of the reprobate with
 mighty signs. And because the wise ones of the world
 adhere to his tyranny, and he exercises by their advice
 every evil which he attempts, it is rightly subjoined,

And his eyes as the eyelids of the morning.

xxxiii. 57. For by his 'eyes,' which are fixed in his head, and

serve the purpose of sight, his counsellors are not improperly designated, who, when they foresee in their perverse machinations in what manner what things are to be done, point out to his evil workers a way, as it were, for their feet. And they are rightly compared to the eyelids of the morning. For by the 'eyelids of the morning' we understand the last hours of the night, in which the night opens, as it were, its eyes, when now setting forth the beginnings of the coming light. The prudent then of this world, who adhere to the perverse counsels of the malice of Antichrist, are, as it were, the eyelids of the morning, because they declare that the faith in Christ which they meet with is, as it were, the night of error, and profess that veneration for Antichrist is the true morning. For they promise to banish the darkness, and to announce the light of truth by brilliant miracles; because they cannot persuade what they wish, unless they profess to offer better things. Whence also this very snake, when speaking to our first parents in paradise, by pretending to provide something better for them, opened as it were the eyelids of the morning, when he reproved in their innocent minds the ignorance of humanity, and promised the knowledge of Godhead. For he banished, as it were, the darkness of ignorance, and announced the divine morning of eternal knowledge, saying; *Your eyes shall be opened, and ye shall be as gods, knowing good and evil.* In like manner when coming then in that accursed man, his eyes are compared to the eyelids of the morning, because his wise ones reject the simplicity of the true faith, as if the darkness of the night which is past, and display his lying wonders as the rays of the rising sun. But because this Leviathan not only has eyes to foresee evil things with malignant designs, but also opens his mouth to pervert the minds of men, (since by his wicked preachers he inflames the hearts of his hearers to love the deceit of error,) it is fitly subjoined;

Ver. 10. *Out of his mouth proceed lamps.*

[E. V.

58. For those who look forward are called his 'eyes,' but those who preach, his 'mouth.' But lamps proceed from this 'mouth,' because they inflame the minds of their hearers to the love of misbelief, and from seeming to shine by wisdom, they doubtless thence burn with wickedness.

19.]

xxxiv.

JOB 41, But what kind of light their wisdom is, is shewn, when it is
 10. immediately subjoined,

As kindled torches of fire.

xxxv. 59. Behold the hypocrisy of those is now plainly described, whose preaching is compared to lamps of torches. For when a torch is lighted, it has a sweet scent, but a dismal light. And so because these preachers of Antichrist claim to themselves a show of sanctity, but yet practise works of iniquity, the smell, as it were, which they emit is pleasant, but the light they give is dark. For they smell sweetly through their pretence of righteousness, but burn gloomily by their perpetration of iniquity. The malice of their hypocrisy John sums up in a brief description in the Apocalypse, saying; *I beheld another beast coming up out of the earth, having two horns like a lamb's, and he spake as a dragon.* He had spoken indeed of the first beast, that is, Antichrist, in a former description; after whom this other beast is said to have also come up, because the multitude of his preachers after him boasts in his earthly power. For to come up from the earth is to boast in earthly glory. And it has two horns like a lamb, because, through his pretended sanctity, he falsely asserts that that wisdom and conduct exist in him, which the Lord truly possessed in Himself in a special manner. But because under the appearance of a lamb he infuses into his reprobate hearers the poison of serpents, it is there rightly subjoined; *And he spake as a dragon.* If this beast therefore, that is, the multitude of preachers, were to speak openly as a dragon, he would not appear like a lamb. But he assumes the appearance of a lamb, in order to perform the works of a dragon. Both of which points are here expressed by lamps of torches; because they both burn mistily by their malicious doings, and smell, as it were, sweetly, by the hypocrisy of their life.

60. But we must not suppose that the preachers of Antichrist will appear then only, and that now they take no part in the deception of men. For even now, before he appears himself, some preach him in words, but most by their conduct. Are not they the preachers of his hypocrisy, who while they hold the holy orders of God, grasp with all their desires the fleeting world, who profess that all their doings

are virtues, but every thing they do is sin? But the more Book XXXIII.
the mind of the Elect keeps close to the light, the more keenly does it see how it should distinguish virtues from vices. But what wonder is it that we do that spiritually, which we see money-changers daily performing in the body? Who, when they receive a coin, examine first its quality, afterwards its shape, but last of all, its weight, lest either brass should be concealed under the appearance of gold, or lest the shape of counterfeit coin should disgrace that which is truly gold, or lest deficient weight should prove that to be light, which is both gold, and of the proper shape. When therefore we behold the wonderful works of men whom we know not, we ought, as skilful money-changers, to betake ourselves to the scales of our heart, in order for our judgment first to weigh the gold, lest sin should conceal itself under the cloak of virtue, and lest that which is done with evil intention should be veiled under the appearance of what is right. And if the character of its intention is approved, we must next look for the shape of the stamp which has been impressed on it, whether it is stamped by approved moneyers, that is, by the ancient fathers, and is not distorted, by any error, from a resemblance to their life. But when both its quality is ascertained by its intention, and its right shape by a model, it remains for us to examine its full weight. For if a good deed which is brilliant with signs and miracles, possesses not the full amount of perfection, it ought to be anxiously considered with careful circumspection, lest an imperfect thing, when taken for a perfect one, should turn to the loss of the receiver. How then do the preachers of Antichrist, who know not in what they do the power of right intention, possess the quality of a true coin? For they seek not thereby their heavenly country, but the height of temporal glory. How do they, who, by persecuting the just, disagree with all the piety of the just, differ not from the shape of a true coin? How do they, who have not only not attained the perfection of humility, but have not even reached its threshold, display in themselves the weight of full amount? Hence, then, hence let the Elect know how to despise the wonders of those persons, whose conduct plainly impugns every thing which is said to have been done by the holy

JOB 41, fathers. But even the very Elect, on beholding so many
 11. wonders, and in trembling at his many miracles while they despise his life, suffer in their heart a kind of mist of doubt. Because while his wickedness exalts itself by prodigies, their clearer sight is in a measure obscured. Whence it is rightly subjoined;

[E. V. Ver. 11. *Out of his nostrils goeth smoke.*

20.] 61. For the sight of the eyes is pained by smoke. Smoke
 xxxvi. is therefore said to go out of his nostrils; because by the craft of his miracles a darkening doubt is generated for an instant even in the heart of the Elect. A smoke goes out of the mouth of Leviathan, because, on account of his lying wonders, a mist of alarm confuses the eyes even of good minds. For when his terrible signs have been seen, then do gloomy thoughts crowd together in the hearts of the Elect. It is hence that that which we have already brought forward is spoken by the mouth of Truth in the Gospel;
 Mark 13, 22. *False Christs and false prophets shall rise, and shall shew signs and wonders, so as even for the Elect, if possible, to be led into error.* In which subject it must be specially enquired, how either those who are Elect can be led into error, or why the words ‘*if possible*’ are subjoined, as if doubtingly, when the Lord, Who foresees all things, looks forward to what is to be done. But since both the heart of the Elect is shaken with anxious thought, and yet their constancy is not moved, the Lord included both points in this one sentence, saying, *So as even for the Elect, if possible, to be led into error.* For to stagger in thought is, as it were, to err already. But it is immediately subjoined, *If possible*; because it is without question impossible for those who are Elect to be fully involved in error. But in this mist of smoke the warmth of their minds is also well expressed, when it is immediately subjoined;

As of a heated and boiling pot.

xxxvii. 62. For at that time every soul is as a boiling pot, sustaining the assaults of its thoughts, like the foam of boiling waters, which both the fire of zeal puts in motion, and temporal oppression, after the manner of a pot, keeps confined within. Whence John also, when relating the
 Rev. 13, wonders of this beast, added, *So that he maketh fire come*
 13.

down from heaven. For for fire to come down from heaven, BOOK is for flames of zeal to pour forth from the heavenly souls of XXXIII. the Elect. But because this Leviathan is called in another place not merely a serpent, but also a basilisk¹, because he ^{quasi} rules over unclean spirits, or reprobate men, as Isaiah says, ^{little} *Out of the serpent's root shall come forth a basilisk,* we ^{king,} must attentively observe how a basilisk destroys, that by Is. 14, 29. the doings of the basilisk, his malice may be more plainly made known to us. For a basilisk does not destroy with its bite, but consumes with its breath. It often also infects the air with its breath, and withers with the mere blast of its nostrils whatever it has touched, even when placed at a distance.

63. We are hence then, we are hence compelled to consider, because smoke is said to proceed from his nostrils, even before he appears openly, what he is daily working in the hearts of men by the smoke of his pestilent breath. For because, as we said also above, the sight of the eyes is weakened by smoke, smoke is rightly said to proceed from the nostrils of him, by whose hurtful inspirations an evil thought arises in the hearts of men, by which the keenness of the mind is blunted, so that the inward light is not seen. For he breathes forth darkness, as it were, from his nostrils, because from his crafty inspirations he heaps up, in the hearts of the reprobate, the heat of many thoughts, from love of this temporal life. And he multiplies, as it were, clouds² of² globos. smoke, because² he crowds together in the mind of earthly men the most trifling anxieties of this present life. This smoke, which comes forth from his nostrils, sometimes affects for a time the eyes even of the Elect. For the Prophet was enduring this smoke within, when he said, *Mine* Ps. 6, 7. *eye is disturbed because of anger.* He was oppressed by its pouring in upon him, saying, *My heart is troubled* Ps. 38, *within me, and the light of mine eyes is not with me.* For^{10.} this smoke deadens in truth the keenness of the heart, because with the cloud of its darkness it disturbs the serenity of inward peace. But God cannot be recognised, except by a tranquil heart. Whence it is again said by the same Prophet, *Be still, and see that I am God.* But that mind Ps. 46, cannot be at ease³, which is oppressed with inundations of^{10.} ³vacare.

JOB 41, this smoke; because volumes of earthly thoughts are crowded
11. therein from love of the present life. The light of inward rest is therefore lost through this smoke, because the eye of the heart is darkened, when it is confused by the irritation of cares.

64. But this smoke annoys the minds of the Elect in one way, and blinds the eyes of the reprobate in another. For it is dispersed from the eyes of the good by the breath of spiritual desires, so as not to become dense, through the prevalence of wretched thoughts. But in the minds of the reprobate the more freely it collects itself by means of foul thoughts, the more entirely does it remove from them the light of truth. This smoke as it crowds into the hearts of the reprobate so many unlawful desires, swells out, as it were, into so many clouds before them.

65. And we certainly know that in clouds of smoke,
1 ina- when some are fading away¹ above, others rise up from
nescunt. below: so too in carnal thoughts, though some evil desires pass away, yet others succeed. But frequently the wretched mind beholds what has already passed, but does not behold where it is still detained. It rejoices in being no longer subject to some sins, but neglects to be careful, and to lament, because others have succeeded in their place, to which perhaps it yields more sinfully. And so it is that, while some sins pass away, and others succeed, the heart of the reprobate is possessed without intermission by this
Joel 1, serpent. Whence it is well said by the Prophet Joel, *That*
4. *which the palmer-worm hath left, the locust hath eaten; and that which the locust hath left, the canker-worm hath eaten; and that which the canker-worm hath left, the mildew hath eaten. Awake, ye drunkards, and weep.* For
2 eruca, what is designated by the palmer-worm², which creeps with all its body on the ground, except it be lust? which so pollutes the heart which it possesses, that it cannot rise up to the love of heavenly purity. What is expressed by the locust, which flies by leaps, except vain glory, which exalts itself with empty presumptions? What is typified by the canker-worm³, almost the whole of whose body is gathered
3 bru- into its belly, except gluttony in eating? What but anger
chus. is indicated by mildew, which burns as it touches? That

therefore which the palmer-worm hath left, the locust hath ^{BOOK} eaten, because, when the sin of lust has retired from the ^{XXXIII.} mind, vain glory often succeeds. For since it is not now subdued by the love of the flesh, it boasts of itself as if it were holy through its chastity. And that which the locust hath left, the canker-worm hath eaten, because when vain glory, which came as it were from holiness, is resisted, either the appetite, or some ambitious desires are indulged in too immoderately. For the mind which knows not God, is led the more fiercely to any object of ambition, in proportion as it is not restrained by any love even of human praise. That which the canker-worm hath left, the mildew consumes, because when the gluttony of the belly is restrained by abstinence, the impatience of anger holds fiercer sway, which, like mildew, eats up the harvest by burning it, because the flame of impatience withers the fruits of virtues. When therefore some vices succeed to others, one plague devours the field of the mind, while another leaves it.

66. But it is there well subjoined; *Awake, ye drunkards*, Joel 1, 5. *and weep*. For they are called ‘drunkards,’ who, confused with the love of this world, feel not the evils which they suffer. What then is meant by saying; *Awake, ye drunkards, and weep*, but ‘shake off the sleep of your insensibility, and oppose by watchful lamentations the many plagues of sins which succeed one to the other in the devastation of your hearts?’ The smoke therefore rises in as many clouds from the nostrils of Leviathan, as are the plagues by which he consumes the fruit of the reprobate heart with his secret breathing. But the Lord carefully explains still further the power of this smoke, when He immediately subjoins; *As of a heated and boiling pot*. For the pot is heated when the mind of man is instigated by the persuasion of the malignant enemy. But the pot boils, when it is already inflamed by consent with the desires of evil persuasions. And it throws out, as it were, as many waves in boiling, as are the wickednesses by which it extends itself into outward action. For the Prophet had beheld this heat of carnal concupiscence (that is, of the pot) arising from the smoke of Leviathan, when he said; *I see a heated pot, and its face from the face* Jer. 1, *of the north*. For the pot of the human heart is heated ^{13.}

JOB 40, from the face of the north, when it is inflamed with unlawful
 12. desires by the instigation of the opposing spirit. For he
 Is. 14, who says; *I will sit on the mount of the covenant, in the*
 13. *sides of the north*, inflames with the malignant blasts of his persuasion, as with fires placed beneath it, the mind of which he has once gained possession; in order that being discontented with what is before it, it may be so unceasingly agitated by desires, as to seek some things presently to be condemned, and to condemn other things which it has obtained; at one time to be eager for its own profit, at another to oppose another's advantages, even to its own loss; at one time to satisfy the allurements of the flesh, and at another to be hurried as it were on high by pride of thought, to put aside all concern for the flesh, and to raise itself up altogether with the haughtiness of exaltation. Because then a heart, which is inflamed by the instigations of this Leviathan, is led astray by various desires, its smoke is rightly said to be like a heated and boiling pot. Because its conscience, being blasted by his temptations, rouses itself by as many boilings, as are the thoughts by which it is puffed up within. But this point the Truth proceeds to speak of more plainly in other words, when it is subjoined;

[E. V. Ver. 12. *His breath kindleth coals.*

21.]
 xxxviii. 67. For what does He call 'coals,' but the minds of reprobate men, kindled with earthly desires. For they are on fire when they seek after any temporal object; doubtless because their longings, which suffer not their mind to be quiet and whole¹, inflame them. The breath of Leviathan therefore kindles the coals, as often as his secret suggestion allures the minds of men to unlawful pleasures. For it inflames some with the torches of pride, some with those of envy, some with those of lust, some with those of avarice.

Gen. 3, For he applied in truth the torch of pride to the mind of
 6. Eve, when he instigated her to despise the words of the

Gen. 4, Lord's command. He kindled the mind of Cain with the
 5. flame of envy, when he was grieved at his brother's sacrifice being accepted, and in this way arrived as far as the sin of

1 Kings fratricide. He inflamed the heart of Solomon with the
 11, 4. torches of lust, whom he overcame with such great love for women, that by having been led to the worship of idols, he

forgot the reverence due to his Maker, when he was pursuing the pleasure of the flesh. He also burnt up the mind of Abab with the fire of avarice, when he urged him with impatient desires to seek for the vineyard of another, and drew him on in this way even to the guilt of homicide. This Leviathan therefore blows on the coals, with a breath as great as the effort of secret suggestion with which he inflames the minds of men to aim at what is forbidden. Whence also it is immediately subjoined;

And a flame goeth out of his mouth.

68. For the flame of his mouth is in truth the very instigation of secret suggestion. For he addresses the words of evil persuasion to the mind of each person, but that which goes out of his mouth is a flame; because the mind burns with desires, when it is instigated by his suggestions. These he daily suggests, these he ceases not to suggest even to the end of the present life: but he then expands himself more wickedly when coming in that accursed man, he displays himself more openly in the glory of this world. A mightier smoke proceeds then from his nostrils, because a greater instigation assails the hearts of men when frightened at the marvels of his wonders. Then does his breath make the coals to burn more fiercely, because, on finding the minds of the reprobate already warm with the love of temporal glory, he inflames them with the breath of his suggestion, even to the wickedness of exercising cruelty. Then does a flame go forth from his mouth, because whatever he says by himself or by his preachers, is a fire with which unfruitful trees are burnt up. But the mind of those who do not at all wish to become precious metals, is touched by the fire of earthly concupiscence. Whosoever therefore wishes not to suffer from the flame of his mouth should take care, according to the expression of the teacher of truth, to be found, not *wood, hay, stubble*, but *gold, silver, and precious stone*. Because the fire of his persuasion burns them the more fiercely, the softer every one has rendered himself to yielding his consent. But because a mind, when placed in this corruptible flesh, is in no way permitted not to be touched by the heat of his persuasion, it

BOOK
XXXIII.
1 Kings
21, 2.

1 Cor.
3, 12.

JOB 40, remains for it, when parched by its malignant blasts, to
—^{4.}— betake itself unceasingly to the aid of prayer. For a
wave of tears quickly extinguishes the flame of his sugges-
tions.

BOOK XXXIV.

The thirteenth, with the remaining verses of the forty-first chapter is explained, chiefly with reference to the pride of the Devil, and the most crue persecutions of Antichrist against the Saints.

1. BECAUSE we bear about us a body from this world, let i.
 us consider the end of the universe, from the part of it in
 which we ourselves are¹. For we learn more quickly of what^{1 al.}
 kind is the end of the world, if we carefully consider that^{which we are.}
 which we bear about us from the world. For our age
 flourishes more vigorously in our youthful years, but in the
 time of old age it is shrivelled up by increasing diseases, and
 while its existence is extended to greater length, instead of
 dying it daily fails every moment of its life. So also as the
 duration of the world increases in years, it suffers under
 increasing evils, and it feels the loss of its health, as it
 obtains increase of age. For its tribulations increase
 together with its years, and it endures with greater weakness
 the losses of life, the more it lasts on, as it were, to a more
 advanced age. For the ancient enemy is let loose against it
 with all his strength, who, although he has already perished,
 as having lost the happiness of his heavenly condition, is
 yet at that time more fully extinguished, when he is deprived
 of his permission to tempt, and is fast bound in eternal fires.
 He is about, accordingly, to assail the ends of the world with
 severer temptations, because he becomes more raging in his
 cruelty, the nearer he perceives himself to punishment. For
 he considers that he is just about to lose his privilege of
 most fatal liberty. And the more he is confined by the
 shortness of the time, the more does he spread forth with mul-
 tiplicity of cruelty, as is said of him by the voice of the
 angel to John; *Woe to the earth, and to the sea, because* ^{Rev. 12,}
the devil is come down unto you, having great wrath, know- ^{12.}

JOB 41, *ing that he hath but a short time.* He then spreads himself
 13. forth into the fury of great wrath, in order that he, who could not remain in his state of happiness, may not fall into the pit of his damnation with a few only. He then searches out with greater craft whatever power of iniquity he has gotten, he then exalts more highly his neck of pride, and by means of that accursed man whom he wears, displays for the purpose of evil, all the temporal power he possesses. Whence also it is now rightly said by the Divine voice ;

[E. V. Ver. 13. *In his neck will remain strength.*

22.] 2. For what is designated by the 'neck' of that Leviathan,
 ii. except the stretching out of his pride, with which he raises himself up against God, when, with pretended sanctity, he is exalted also by the pride of power? For that pride is expressed by the 'neck,' the Prophet Isaiah witnesses, who
 Is. 3, 16. reproves the daughters of Jerusalem, saying, *They have walked with stretched forth neck.* Strength then is said to remain in the 'neck' of this Leviathan, because power is also subjoined and ministers to his pride. For all his haughty pride, all his crafty machinations, he prosecutes at that time by the strength also of secular power. Which the prophet
 Dan. 8, Daniel observing, says, *Craft will be directed aright in his*
 25. *hand.* For craft in his hand, is fraud in his strength; for all his wicked designs he is able also, for the time, to carry out with strength. But his craft is said to be 'directed,' because the malice of his fraud is impeded by no difficulty. For this Leviathan or his vessels are wont frequently to possess this peculiarity, that, to add to their iniquity, they are able to carry out more wickedly what they wickedly desire.

3. For when the Elect perchance are weakened, and rush headlong in their unlawful desires, they are frequently restrained by the hand of the Divine gift, so as to find no results from their wretched will. And when a strong opposition arises to their wishes, they are frequently corrected by the very impossibility, and by the wonderful course of the inward disposal, a change of their evil will succeeds through
 1 or conversion, while through their infirmity perfection¹ is denied
 'through their weakness fulfilment; them. For hence is that which the Lord says, under the
 character of every soul, to Judæa who is weak, and walking
 Hos. 2, in evil ways ; *Behold, I will hedge up thy way with thorns,*
 6. 7.

and I will hedge it up with a wall, and she shall not find her paths, and she shall follow after her lovers, and she shall not overtake them, and she shall seek them, and not finding them shall say, I will go and return to my first husband, for then it was better with me than now. For the ways of the Elect are hedged up with thorns, when they find the pain of piercing in that which they desire in this world. He obstructs, as it were, by interposing a wall, the ways of those, whose desires the difficulty of attainment opposes. Their souls truly seek their lovers, and find them not, when by following malignant spirits, they do not gain hold of those pleasures of this world, which they desire. But it is well added that she says immediately in consequence of this very difficulty ; *I will go and return to my former husband, for then it was better with me than now.* For the Lord is the first husband, Who united to Himself the chaste soul, by means of the love of the Holy Spirit. And the mind of each one then longs for Him, when it finds manifold bitternesses, as thorns in those delights, which it desires in this world. For when the mind has begun to be stung by the adversities of the world which it loves, it then understands more fully, how much better it was for it with its former husband.

4. Those then, whom an evil will perverts, adversity frequently corrects. Whence also it is much to be feared, lest prosperity should follow, when unjust things are longed for, because an evil, which is supported also by the prosperity of attainment, is with more difficulty corrected. Both craft then is directed aright in the hand of this Leviathan, who with his members is consigned to eternal tortures, and strength remains in his neck, because that which he longs for in this world with evil resolve against the good, he consummates with more evil ability, in order that no present adversity may oppose him, in proportion as no prosperity awaits him for the future. And because every one who, from depraved habits, is familiar with his friendship, loses first the true riches of the mind, it is fitly subjoined ;

And want will go before his face.

5. For acquaintance is wont to be designated by the 'face.' Whence it is written ; *And My Face shall go before thee*, that is, knowledge of Me will give thee guidance. But

BOOK
XXXIV.

iii.

Ex. 33,

But 14.

JOB 41, it should be known, that the want of the Elect is used in one
 13. sense in Holy Scripture, the want of the reprobate in another.

For it is the want of the Elect, when the true riches of the heavenly country recur to their mind, and when, placed in the sorrowful banishment of this present life, they remember that they are poor. For they sigh in truth unceasingly after

Eph. 1, those riches, of which Paul says; *That ye may know what is*
 18. *the hope of His calling, and what the riches of the glory of His inheritance in the Saints.* And because as yet they do not behold them, they earnestly groan, the mean while, in the sorrow of this poverty. Jeremiah had doubtless gained a

Lam. 3, sight of this poverty, when he was saying; *I am a man who*
 1. *behold my poverty by the rod of His indignation.* For the rod of the indignation of God is the blow of severity. And man then endured this indignation, when he was expelled from Paradise, and lost the true riches of inward joy. But because all the Elect continually behold that they have fallen into the poverty of the present life from that faculty of innate strength, it is well said, *I am a man who behold my poverty.* For whoever still longs after these visible things, understands not the misery of his pilgrimage, and has not skill to see the very evil which he is suffering. The prophet
 Ps. 31, David, beholding this poverty, says, *My strength is weakened*
 10. *in my poverty.* For strength is said to be weakened in poverty, because the mind which has fallen in this pilgrimage, and has been assaulted by the annoyances of its own corruption, is hindered from beholding that which it has lost.

6. But the reprobate know not how to think of this poverty, because, while they pursue those things which they behold, they neglect to think of the invisible things which they have lost. Whence it is rightly called their ‘want;’ for while they are filled with sins, they are emptied of the riches of virtues. And it is frequently their lot, that, when, from being lifted up by the madness of pride, they consider not the losses of their fall, they discern not that they are poor also in good deeds. Whence it is said by the

Rev. 3, voice of the Angel to the preacher of Laodicea; *Thou sayest*
 17. *that I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* He who is

elated through pride at his sanctity, declares himself, as it were, to be rich, but is proved to be poor, blind, and naked. Poor, assuredly, because he has not the riches of virtues; blind, because he sees not the poverty which he is suffering; naked, because he has lost his first garment, but in a worse way, because he knows not that he has lost it. Because then, as we have said, the 'want' of the reprobate is their being stripped of their merits, it is rightly said of Leviathan; *Want will go before his face*. For no one is joined to the knowledge of him, unless he is first stripped of the riches of virtues. For he first steals away good thoughts, and afterwards infuses in them a clearer knowledge of his own iniquity. Want is therefore said to go before his face, because the faculty of strength is first destroyed, in order that a knowledge of him may be afterwards gained, as if through familiarity. Or certainly, because he steals upon many in so crafty a manner, that he cannot be detected by them, and so makes void their virtues as not to display the evil design of his cunning, want is said to go before his face. As if it were openly said, Because when he tempts by lying in ambush, he spoils men before he is perceived. For hence is that which is said of Ephraim by the Prophet, *Strangers have devoured his strength, and he hath known it not*. For by 'strangers' are usually understood apostate angels, who devour our strength, when they consume the virtue of the mind by perverting it. Which Ephraim both endured, and knew it not, because through the temptation of malignant spirits he both lost the strength of his mind, and understood not that he had lost it. Want therefore goes before the face of Leviathan, because he spoils by his temptation the minds of the careless, before he who is tempted knows his snares. By this then which is said, *In his neck will remain strength*, is set forth the power of his violence. But by this which is added, *And want will go before his face*, is designated the subtlety of his craft.

7. Although with regard to our knowing that want goes before his face, there is another point for us to expound in a more melancholy manner. For by the awful course of the secret dispensation, before this Leviathan appears in that accursed man whom he assumes, signs of power are with-

JOB 41, drawn from Holy Church. For prophecy is hidden, the
 13. grace of healings is taken away, the power of longer abstinence is weakened, the words of doctrine are silent, the prodigies of miracles are removed. And though the heavenly dispensation does not entirely withdraw them, yet it does not manifest them openly and in manifold ways as in former times. And this is so caused by a wonderful dispensation, in order that the Divine mercy and justice may be fulfilled together by one and the same means. For when Holy Church appears as if she were more abject, on the withdrawal of signs of power, both the reward of the good increases, who reverence her for the hope of heavenly things, and not on account of present signs; and the mind of the wicked is the more quickly displayed against her, who neglect to pursue the invisible things which she promises, when they are not constrained by visible signs. When therefore the humility of the faithful is deprived of the manifold manifestation of wonders, by the terrible judgment of the secret dispensation, there is heaped up more abundant mercy for the good, and just anger for the evil, by the same means. Because these signs of power cease, in great measure, in Holy Church, before this Leviathan manifestly and visibly comes, it is now rightly said; *Want will go before his face.* For the riches of miracles are first withdrawn from the faithful, and then that ancient enemy displays himself against them with visible prodigies, in order that as he boasts himself on his wonders, he may be overthrown more mightily and more honourably by the faithful without wonders. For though signs will not be wanting to the faithful in their contest with him, yet his will be so great, that those of our people will seem to be rather few or none at all. But their virtue doubtless becomes mightier than all signs, when it crushes with the heel of inward resolution all his terrible deeds which it beholds. But the malignant enemy displays himself against them with so much the fiercer cruelty, the more he grieves that he is despised even with the brightness of his miracles. He therefore gathers himself together for their destruction, and unites all the reprobate with unanimous cruelty for the death of the faithful; in order that he may put forth his cruelty with so much greater power, in

proportion as all the members of his body agree with him in the things he seeks perversely to effect. Whence also it is rightly said; Book
XXXIV.

Ver. 14. *The members of his flesh cling to each other.* [E. V.

8. The 'flesh' of this Leviathan are all the reprobate, 23.]
iv. who rise not in their longing to a knowledge of their spiritual country. But the 'members of his flesh' are those, who are united to these very persons, when acting wickedly, and preceding them in the way to iniquity. As is said on the other hand by Paul to the Lord's body; *Ye are the body of Christ, and members of a member.* 1 Cor.
12, 27. For a member of a body is one thing, a member of a member is another. For a member of the body is a part referred to a whole, but a member of a member is a particle to a part. For a member of a member is a finger to the hand, the hand to the arm, but a member of the body, is the whole of this together to the body at large. As therefore in the spiritual body of the Lord we term 'members of a member' those who in His Church are governed by others; so, in that reprobate congregation of this Leviathan, those are the 'members of his flesh,' who by their wicked deeds are joined to some more wicked than themselves. But because the malignant enemy agrees with himself in his perverse doings from first to last, the Divine discourse speaks of the members of his flesh clinging to each other in him. For they so agree in their wicked opinions, as not to be divided by any mutual disputations with each other. No quarrel of disagreement then divides them, and they therefore prevail mightily against the good, because they keep themselves together with close agreement in evil. For as we have already said above, that it is fatal if unity is wanting to the good, so it is more fatal if it is not wanting to the evil. For the unity of the reprobate obstructs more firmly the path of the good, the more firmly it opposes itself to it by being collected together.

9. Paul had beheld this unity of the reprobate destructive to himself, when being seized in the midst of the Sadducees and Pharisees he was saying; *Of the hope and resurrection of the dead, I am judged.* Acts 23, And struck by this voice, the 6. crowd of his hearers immediately mutually started asunder against itself. And when the tumultuous multitude is

JOB 41, divided into two parts, a way of rescue is opened to Paul,
 14. because the crowd of persecutors when divided released him whom it had held fast when united together. The righteous are therefore rescued, when the unrighteous are divided, and the wishes of the Elect arrive at completion, when the hosts of the reprobate are confounded by discord. And
 Ex. 14, this is also well designated by the dividing of the Red Sea.
 21. For when the wave is divided into two parts, the Elect people journeys on to the land of promise, because, when the unity of the wicked is rent asunder, holy minds attain to that which they desire. If the unity of the wicked had not
 Gen. 11, been hurtful, Divine Providence would never have divided
 9. the tongues of the proud with such great diversity. If the unity of the wicked had not been hurtful, the Prophet would
 Ps. 55, 9. not say of the enemies of Holy Church; *Cast down, O Lord, and divide their tongues.* Because then this Leviathan is then let loose in his might against the Elect of God, to increase his power of hurting, he is permitted also to have unity among the reprobate, in order that he may put forth his might more powerfully against us, the more he assaults us not merely with the blow of strength, but also with the weight of unity. But who can be sufficient against these things? What mind must not tremble at the weight of such pride and compactness, from the very bottom of his thought? Whence, because the Divine Clemency sees that we are trembling through weakness, It immediately adds what It does for us, by Itself. For it follows;

He shall send lightnings against him, and they shall not be carried to another place.

v. 10. What is designated by the appellation of 'lightnings,' except those tremendous sentences of the last judgment? And they are, therefore, called 'lightnings,' doubtless, because they consume for ever those whom they strike. For Paul had beheld lightnings coming down on him, when he
 2 Thess. was saying, *Whom the Lord Jesus shall slay with the Spirit*
 2, 8. *of His mouth, and shall destroy with the brightness of His coming.* But these lightnings which are sent against him, are not carried to another place, because they then smite the reprobate only, while the righteous rejoice. For after the threshing of the present life, in which the wheat now groans

beneath the chaff, such a separation is made by that fan of BOOK XXXIV. the last judgment between the wheat and the chaff, that neither does the chaff pass into the garner of the wheat, nor do the grains of the garner fall into the fire of the chaff. Those lightnings then touch not another place, because, namely, they burn with their fire not the grains, but the chaff. But He teaches us, that punishment does not correct this Leviathan, when he adds;

Ver. 15. *His heart shall be hardened as a stone.*

[E. V.
24.]
vi.

11. For the heart of the ancient enemy will be hardened as a stone, because it will never be softened by any penitence of conversion. And because he will be fitted only for the blows of eternal punishment, it is rightly immediately added;

And he will be bound as the anvil of the hammerer.

For the hammerer puts up an anvil fitted to receive blows only. For an anvil is erected for the very purpose of being struck with frequent blows. Leviathan therefore will be bound as the anvil of the hammerer, because he will be confined by the chains of hell, in order to be beaten with the continual blows of eternal punishment. And he is struck also even now, when any of the just are saved, as he is watching in ambush, but wasting away with pain. But in an anvil other vessels are wrought into shape, while the anvil itself by its many blows is not changed into a vessel of another kind. This Leviathan is therefore rightly compared to an anvil, because we are wrought into shape by his persecutions, but he is both always struck, and is never changed into a useful vessel. We abandon him to eternal blows, and we, who have been smitten through his temptation by the hand of the heavenly Artificer, come out by his means properly shaped vessels. For on him we are beaten, but it is that we may come into use for the House above. But he is bound as an anvil, because, though he now goes about the world with his temptations, yet when placed in the pit, under the blow of his sentence, he wanders no more. It follows;

Ver. 16. *When he shall be taken away, the angels shall* [E. V. 25.] *fear, and being affrighted shall be purified.*

12. Holy Scripture often so mixes up past and future vii. times, as sometimes to use the future for the past, sometimes the past for the future. For it uses the future for the past,

JOB 41, when there is pointed out to John a woman, who is about to
 16. bring forth a male child, to rule the Gentiles with a rod of
 Rev. 12, iron. For since this had already taken place by the coming
 5. of the Lord in the flesh, an event which had occurred was
 being announced. Again, it was the past for the future, as
 Ps. 22, the Lord speaks by the Psalmist, saying; *They have dug*
 16. 17. *My hands, and My feet, they have numbered all My bones.*
 For by these words in truth, the nature of the Lord's Passion
 is described as already past, but yet it is announced as still
 far future. In this place then in which it is said; *When he*
shall be taken away, the angels shall fear, nothing pre-
 vents its being understood, that past events are described
 under the form of the future tense. Nor do we give up the
 sense of its true meaning, if we believe that when this
 Leviathan was falling from the height of blessedness,
 the Elect Angels also were greatly terrified at his fall, in
 order that, as the fall of pride was casting him out from their
 number, their very fear might give them strength to stand
 more firmly. Whence it also follows;

And being affrighted shall be purified.

13. But they are purified; doubtless because, when he
 went forth with his reprobate hosts, they alone, who were to
 live in happiness for ever, remained in the abodes of heaven.
 His fall then alarmed and purified them; it alarmed them,
 in order that they might not proudly despise their Creator.
 But it purified them, because it was so ordered, that when
 the reprobate went forth, the Elect alone remained. And
 because God, the Maker of all things, knows how to apply
 even the evil doings of the reprobate to the protection of the
 good, He converted the lapse of those who fell to the benefit
 of those who remain; and the fault of the proud is punished,
 by the same means by which the increased merits of the
 humble Angels were discovered and confirmed. For on the
 fall of these, it was granted as a special gift to those that
 they should never in any wise fall. For while the holy
 Angels behold in them the ruin of their own nature, they
 stand with greater caution and firmness in their own persons.
 Hence it is ordered, by the Lord the Maker of all, marvel-
 lously arranging all things, that even the losses of its ruin
 are of service to that abode of Elect spirits, when it is more

firmly built up, in consequence of its having been partially destroyed. BOOK
XXXIV.

14. But because Holy Scripture is frequently accustomed to designate the preachers of the Church, by the name of 'Angels,' because they announce the glory of the heavenly country, we can in this place understand 'Angels' to mean holy preachers. For this cause it is that John, in the Apocalypse, writing to the seven Churches, speaks to the Angels of the Churches, that is, to the preachers of the peoples. Hence the Prophet says; *And the angels of peace shall weep bitterly.* Hence again the Prophet Malachi says; *The priest's lips keep knowledge, and they seek the law at his mouth, for he is the angel of the Lord of hosts.* Hence Paul says; *Great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the Gentiles, is believed on in this world, is received up into glory.* He therefore, who, after he had said that the mystery of the dispensation appeared to Angels, added also that it had been preached unto the Gentiles, certainly by the name 'Angels' designated holy preachers, that is, the messengers of truth. Rev. 2,
and 3.
Is. 33, 7.
Mal. 2,
7.
1 Tim.
3, 16.

15. If therefore the expression, *When he shall be taken away, the angels shall fear, and being affrighted shall be purified,* is referred to future time, there is here pointed out the last damnation of this Leviathan, in this world, on the coming of the strict Judge. Because he, who is now tolerated by the wonderful longsuffering of gentleness, is taken out of this world by the wrath of judgment. But he is cast out from thence with so great a weight of terror, that even the strength of holy preachers is disturbed; *For when he shall be taken away, the angels shall fear.* Because when he is swept away with the whirlwind of judgment, even those messengers of the heavenly country, who shall be found in their bodies, are staggered with unbounded fear, and tremble. For though they now are strong and perfect, yet, as still living in the flesh, they cannot fail of being agitated with fear, at the whirlwind of such great terror. But when this Leviathan is swept away, and when all the elements are shaken at his destruction, the hope of the approach of the kingdom fills those holy preachers with

JOB 41, joy, whom, as I have said, that time of judgment shall find still
 17. in their bodies, and the infirmity of their flesh alarms them at the display of wrath. There will therefore be in them, in a certain way, a joyful trembling, and a fearless fear; because they are sure of being rewarded in the heavenly kingdom, and through fear of so great a whirlwind they tremble from the infirmity of the flesh.

16. Let us consider therefore how greatly the conscience of the wicked is then agitated, when the life even of the just is disturbed. What will they do, who hate the coming of the Judge, if even they who love tremble at the terror of so great a judgment? And because, whatever rust of slight sins could possibly exist in holy preachers, is burnt out by this dread, after He had said, *When he shall be taken away, the angels shall fear*, He fitly subjoined immediately; *And being affrighted shall be purified*. But because we have learnt these things concerning the end of this Leviathan, let us hear what he does meanwhile, before he perishes. It follows;

[E. V. Ver. 17. *When a sword has reached him, it will not be*
 26.] *able to remain, nor a spear, nor a breastplate.*

viii. 17. In Holy Scripture by a 'sword' is sometimes designated holy preaching, sometimes eternal damnation, sometimes temporal tribulation, sometimes the wrath or persuasion of the ancient enemy. For a 'sword' is put for

Eph. 6, holy preaching, as Paul says, *And the sword of the Spirit,*
 17. *which is the word of God*. By the word 'sword' is designated eternal damnation, as is written of an heretical

Job 27, preacher; *If his children be multiplied, they will be in the*
 14. *sword*; because in whatever great number they here shoot forth, they are consumed with eternal damnation. A 'sword' is taken for temporal tribulation, as is said to Mary concern-

Luke 2, ing tribulations which are about to follow; *And a sword*
 35. *shall pass through thine own soul*. Again, by 'sword' is expressed the wrath or persuasion of the malignant enemy,

Ps. 144, as the Psalmist says; *Who hast delivered David Thy servant*
 10. *from the malicious sword*. For kind is the sword of holy preaching, with which we are struck that we may die from sin. But the sword of diabolical persuasion is malicious, with which a man is fatally wounded, that he may be deprived of rectitude of life. The sword then of the ancient

enemy is, at that time, that accursed man, assumed for the purpose of his service. For he sharpens him through the malice of cunning, and pierces the hearts of the feeble. The sword therefore of this man reaches Leviathan, when his own accursed man has taken him up. But if by the word 'sword' his wrath is designated, he is rightly described, not as seizing the sword, but as seized by the sword. For he is then turned into such madness, that, seeking to rule over all, he is unable to control his own anger. For we, when we assume wrath in the exercise of justice, hold a sword; because we control it by keeping it under the moderation of judgment. But he, because he is hurried on through the precipices of fury, is said not to seize his sword, but to be seized by his sword. For he does not keep and control his anger, but, in his fury, is possessed by his anger.

18. But it is plain to all, that we strike our adversary with a spear, but are protected from our adversary by a breastplate. By a spear we inflict wounds, by a breastplate we are protected from wounds. What therefore is designated by a 'spear' but the shaft of preaching; what by a breastplate but the strength of patience? This Leviathan then, because by taking that reprobate man to himself, he is let loose in the wrath of every kind of cruelty, is said to be 'seized by a sword.' For by the display of his immense strength, he then exhibits whatever power of wickedness he possesses. And neither the spear nor the breastplate will be able to stand, because entering into Antichrist, he will seem to be of such great strength, as (if heavenly assistance were wanting) to blunt the keenness of preachers, and to overthrow the long-suffering of the patient. For unless heavenly grace strengthens the life of the righteous, the spear does not stand, because the strength of preachers is broken; the breastplate does not resist, because the patience of the constant is burst through and penetrated. Whence it is also subjoined,

Ver. 18. *For he shall esteem iron as straw, and brass as rotten wood.* [E. v. 27.]

19. That which above He called a 'spear,' he mentioned again below under the appellation of 'iron:' and that which He spoke of as a 'breastplate,' He again designated by

JOB 41, mentioning it as 'brass.' For iron is sharpened, that the
 17. adversary may be wounded; but brass is hardly destroyed

Deut. 33, 25. by any rust. Whence also it is said by Moses of Holy Church under the character of Asher; *His shoe is iron and brass.* For by 'shoe' is understood in Holy Scripture the

Eph. 6, 15. defence of preaching; as it is written, *Feet shod with the preparation of the Gospel of peace.* Because then strength is

expressed by 'iron,' but perseverance by 'brass;' her shoe is said to be iron and brass, when her preaching is protected by sharpness, and firmness at the same time. For by iron she penetrates opposing evils, but by brass she patiently preserves the blessings she has set before her. Whose perseverance he there in truth more plainly points out, saying, *As the days of his youth, so also shall his old age be.* But when this Leviathan has taken that sword, whom the Holy Scriptures call Antichrist, for the sake of practising his iniquity, he will esteem both iron as straw, and brass as rotten wood; because, unless Divine grace gives protection, he will both consume with the fire of his wickedness the strength of preachers as straw, and will reduce to dust the constancy of the patient like rotten wood. And therefore the keenness of iron and the strength of brass fail, when by the violence of his might both the understanding of preaching is blunted, and the long-suffering of patience is scattered.

20. Unless then the Divine assistance strengthens its Elect, where will the weak then be, if the strong are counted as straw? What will this Leviathan then do with the straw, if he will count the iron as straw? What is he about to do with the rotten wood, if he will break as rotten wood the strength of brass? But O! how many who think that they are in their own strength iron or brass, in that fire of tribulation then find that they are straw; and how many who from their own infirmity are afraid that they are straw, when supported by the Divine help are strengthened with the solidity of brass or iron, so as to be the stronger in God against their adversary the more they remember that they are weak in themselves. But the higher this Behemoth rises against the Elect of God by miracles, the more earnestly do the saints gird themselves for the words of preaching against him. But yet he so possesses the minds of the reprobate, as

not to leave them though he is wounded by all the darts of Book the truth. Whence it is also subjoined, XXXIV.

Ver. 19. *The archer shall not put him to flight.* [E. V. 28.]

21. For what do we understand by 'arrows' but the words X. of preachers? For when they are drawn forth by the voice of holy livers, they transfix the hearts of the hearers. With these arrows Holy Church had been struck, who was saying, *I am wounded with lore.* Of these arrows it is said by the Sol. voice of the Psalmist, *The arrows of children are made their* Song 2, *wounds*; because, that is, the words of the humble have Ps. 64, 7. penetrated the minds of the proud. Of these arrows it is said to the coming champion, *Thine arrows are sharp, O* Ps. 45, 5. *Thou most mighty, people shall fall under Thee in their heart.* An 'archer' then is he, who by the bow of holy intention fixes in the hearts of his hearers the words of sound exhortation. Because then this Leviathan despises the words of preachers, and when he has wounded the minds of the reprobate by his evil persuasions, does not, in his hardness, in any wise abandon them even in the midst of darts, it is rightly said, *The archer shall not put him to flight.* As if it were plainly said, The arrow of a holy preacher does not dislodge him from the hearts of the reprobate; because, whoever is seized by him, scorns at once to listen to the words of preachers. Whence the Lord, being deservedly angry for their former sins, says by the Prophet of those whom He abandons in the hands of the ancient enemy, *I will send among you serpents, basilisks, for whom there is* Jer. 8, *no charm.* As if He were saying, I will deliver you up by 17. just judgment to such unclean spirits, as cannot be shaken off by you, by the exhortation of preachers, as if by the word of charmers. But because this Leviathan is not driven from the hearts of the reprobate by the darts of holy preaching, his very contempt for holy men is also added, when it is immediately observed;

The stones of the sling are turned with him into stubble.

22. What is typified by the 'sling,' but Holy Church? xi. For when a sling is whirled round, so do stones fly out of it, for the breasts of the adversaries to be struck therewith. In like manner when Holy Church is led through a circuit of tribulations, in the whirl of time, mighty men come forth

JOB 41, from her, by whom the hearts of the wicked are to be beaten
 20. as if by the blows of stones. Whence the Lord says to the
 Zech. 9, Prophet concerning good teachers, *They shall devour, and*
 15. *subdue with sling stones.* For holy teachers who train others
 also in virtue, devour their enemies, when they change them
 1 one within¹ their own body by the power of conversion. And they
 Ms. into subdue them with sling stones, because while they train all
 the mighty men in Holy Church, they crush by their means
 the hard breasts of proud adversaries. Whence also the
 1 Sam. giant Goliath is killed by the stone of the sling; because the
 17, 49. lofty height of the devil is overcome by a single stone of
 Holy Church. Because then this Leviathan, when he has
 assumed that accursed man, despises all the mighty ones of
 the Church, as if they were weak, and crushes their strength
 for a season, is it now rightly said, *The stones of the sling*
are turned with him into stubble. As if it were plainly said,
 He reduces as it were into the softness of stubble the strength
 of Saints, whose tongue before smote his breast with hard
 blows. For then putting forth all the strength of his iniquity,
 the more he grieves at being vanquished by them spiritually,
 the more fiercely does he prevail against them bodily. And
 because he considers that he has no power against their
 spirit, he carries out in their flesh all the methods of his
 cruelty. But what wonder if he despises the strength of
 men, since he scorns even the very torments of the heavenly
 judgment against him. Whence it is also subjoined,

[E. V. Ver. 20. *He will esteem the hammer as stubble.*

29.] 23. As if he were saying, He despises even the weight of
 xii. that reproof, which strikes him by a punishment coming from
 above. For in Holy Scripture by the name 'hammer' is
 sometimes designated the devil, by whom the faults of
 offenders are now smitten. But it is sometimes taken for
 the smiting of heaven, by which even the Elect feel blows
 from above, in order to amend their evil ways: or it strikes
 the reprobate with just indignation, in order that by now
 anticipating eternal punishments, it may shew them what
 they also deserve hereafter. For that the ancient enemy is
 expressed by the term 'hammer' the Prophet witnesses,
 when he observes the power of the last judgment upon him,

Jer. 50, and says, *How is the hammer of the whole earth broken and*
 23.

crushed? As if he were saying, Who can imagine with what ^{BOOK} a whirling stroke, at the coming of the last judgment, the Lord ^{XXXIV.} shatters him with eternal damnation, by whom He smites those vessels of His which are to be fashioned for the use of His service? Again, by a 'hammer' is expressed a blow from heaven, which is signified by Solomon building the temple, when it is said, *And the house when it was in* ^{1 Kings} *building, was built of stones hewn, and made ready, and* ^{6, 7.} *neither hammer, nor hatchet, nor any tool of iron was heard in the house, while it was in building.* For what did that house typify but Holy Church, which the Lord inhabits in heavenly places? To the building of which the souls of the Elect are brought, as if they were some polished stones. And when it is built in heaven, no hammer of discipline there any longer resounds, because we are brought thither, as stones hewn, and made ready to be arranged in places fitted for us according to our desert. For here we are beaten outwardly, in order that we may arrive thither without reproach. Here does the hammer, here the hatchet, here do all the iron tools of blows resound. But in the house of God no blows are heard, because in the eternal country the noises of smittings are now hushed. There the hammer strikes not, because no punishment afflicts. The hatchet cuts not, because no sentence of severity casts out those who have been once received within. The instruments of iron resound not, because not even the slightest scourges are any longer felt. Because then the weight of the heavenly blow is expressed by a hammer coming down from above, what is meant by this Leviathan despising the hammer, except that he scorns to dread the blows of the heavenly punishment? And he counts the hammer as stubble, because he prepares himself for the weight of just wrath, as if against the lightest alarms. Whence it is also added still more expressly;

And will laugh at Him that shaketh the spear.

24. For the Lord shakes a spear against Leviathan, ^{xiii.} because He threatens a severe sentence in his destruction. For to 'shake a spear' is to prepare for him eternal death through strict punishment. But the apostate spirit, despising the Author of his life, even with his own death, laughs at

JOB 41, Him that shaketh the spear; because whatever severe, what-
 21. ever horrible fate he foresees approaching from the strict judgment, he fears not to suffer it: but the more he perceives that he cannot escape eternal torments, with the greater cruelty does he rise up in practising his wickedness. And when the wise ones of this world behold him made firm with such perseverance, and such might, in all that he desires, they, most of them, incline their hearts to yield to his tyranny; and all that they know by the gift of God, do they turn against Him and apply to the service of His enemy. Whence it is also rightly subjoined;

[E. V. Ver. 21. *The rays of the sun will be under him.*
 30.]

xiv. 25. For in Holy Scripture when the 'sun' is used figuratively, there is designated sometimes the Lord, sometimes persecution, sometimes the display of an open sight of any thing, but sometimes the understanding of the wise. For by the 'sun' the Lord is typified, as is said in the Book of Wisdom, that all the ungodly in the day of the last judgment, on knowing their own condemnation, are about to say;
 Wisd.5, *We have erred from the way of truth, and the light of*
 6. *righteousness hath not shined unto us, and the sun rose not upon us.* As if they plainly said: The ray of inward light has not shone on us. Whence also John says; *A woman*
 Rev. 12, *clothed with the sun, and the moon under her feet.* For by
 1. the 'sun' is understood the illumination of truth, but by the moon, which wanes and is filled up every month, the changeableness of temporal things. But Holy Church, because she is protected with the splendour of the heavenly light, is clothed, as it were, with the sun; but, because she despises all temporal things, she tramples the moon under her feet. Again, by the 'sun' is designated persecution, as the Truth
 Mat. 13, says in the Gospel, that the seeds which sprang up without
 6. roots withered when the sun arose. Because, namely, the words of life which flourish for a moment of time in the heart of earthly men, are dried up by the heat of persecution coming upon them. Again, by the 'sun' is designated the setting forth of a clear view, as the Prophet announces the
 Ps. 19, 4. Lord of all things appearing to our eyes, saying; *He hath set His tabernacle in the sun.* As if he were saying, He displayed in the light of clear vision the mystery of His

assumed humanity. And as it is said to the same Prophet BOOK XXXIV.
2 Sam. 12, 12. by the Divine voice by Nathan; *For thou didst it secretly; but I will do this thing in the sight of all Israel, and in the sight of the sun.* For what does he mean by the sight of the sun, except the knowledge of manifest vision. Again, by the name 'sun' is expressed the understanding of the wise, as it is written in the Apocalypse; *The fourth angel* Rev. 16, 8. *poured forth his vial upon the sun, and it was given unto him to afflict men with heat and fire.* To pour forth a vial upon the sun is in truth to inflict the punishments of persecution on men shining with the splendour of wisdom. *And it was given unto him to afflict men with heat and fire.* Because when wise men, overcome by tortures, are smitten with the error of evil living, the weak, being persuaded by their example, burn with temporal desires. For the falls of the strong increase the destructions of the weak. That the acuteness of wisdom is designated by the 'sun,' is said also in the way of comparison by Solomon; *A wise man con-* Eccclus. 27, 11. *tinueth as the sun, a fool changeth as the moon.* What then is pointed out in this place by the rays of the sun, but the acuteness of wise men? For because many, who seemed to be resplendent in Holy Church with the light of wisdom, either caught by persuasions, or alarmed by threats, or overpowered by tortures, submit themselves at that time to the power of this Leviathan, it is rightly said, *The rays of the sun will be under him.* As if it were plainly said, These, who within Holy Church seemed by the acuteness of wisdom to shed, as it were, rays of light, and by the authority of rectitude to be resplendent from above, submit themselves under the power of this Leviathan by their evil doings, so as no longer to shine from above by sound preaching, but to submit to him by obeying him in perverse ways. The rays therefore of the sun are under him, when some, even learned men, do not exalt the acuteness of their wisdom by acting freely, but bend themselves down, both by the perversity of their doings, and by the fawning of adulation, to the steps of this Leviathan; so that their understanding, which by the gift of heaven was like a sun to them from above, is cast down, by earthly desire, beneath the feet of the ancient enemy. And accordingly even now when any of the wise

JOB 41, or learned, for the sake of advantage, or of the glory of
 21. — temporal life, submits, by falling into flattery, to the powers of the world who work wickedness, a ray of the sun casts itself, as it were, beneath the feet of the coming Antichrist. And Behemoth humbles, as it were, beneath himself the light of heaven, when he tramples under foot, through their fatal assent, the minds of the wise. The rays, therefore, of the sun submit themselves to the feet of this Leviathan, as often as those who seem to be resplendent with the light of doctrine derive, through excessive acuteness, wrong opinions from Holy Scripture, and by their perverse opinions yield themselves up to his errors. For when they set themselves up against the faithful preaching of the truth, they follow by their false opinions the footsteps of this Leviathan. The rays of the sun are under him, as often as those who are learned, or powerful with the light of understanding, either exalt themselves in pride, to the contempt of others, or putting aside the lofty thoughts they feel, are polluted with the filthy desires of the flesh, or, forgetting heavenly things, pursue those of earth, or, not remembering that they are earth, boast vainly of their knowledge of heavenly things. Whence it is there also rightly subjoined,

He will strew gold under him like clay.

- xv. 26. For by the term 'gold' in Holy Scripture is understood sometimes the brightness of Divinity, sometimes the splendour of the heavenly city, sometimes charity, sometimes the brightness of secular glory, sometimes the beauty of sanctity. For by the name 'gold' is designated the very inmost brightness of Divinity, as the appearance of the Bridegroom is described in the Song of Songs; *His head is the most fine gold.* For because God is the Head of Christ, but in metals nothing is brighter than gold, the Head of the Bridegroom is said to be gold, because His Humanity rules over us from the brightness of His Divinity. Again, by the name 'gold' is understood the splendour of the heavenly city, as John bears witness that he saw it, saying; *The city itself was of pure gold, like unto clear glass.* For the gold of which that city consists is said to be like glass, in order that by the gold it may be described as being bright, and by the glass as being clear. Again, by the name 'gold' charity

Sol.
Song 5,
11.

Rev. 21,
18.

is suggested, as *the Angel*, whom the same John beheld Book XXXIV. Rev. 1, 13. talking with him, he saw girt at the paps with a golden girdle. Doubtless because when the breasts of the citizens of heaven are no longer subject to the fear of punishment, and are not separated by any rent the one from the other, they bind themselves together by charity alone. But to 'have a golden girdle about the paps,' is to restrain all the movements of our changeful thoughts by the bands of love alone. Again, by the name of 'gold' is expressed the brightness of secular glory, as is said by the Prophet, *Babylon is a golden cup*. For what is designated by the name of Babylon, but the glory of this world? And this 'cup' is said to be 'golden,' because while it shews the beauty of temporal things, it so intoxicates foolish minds with its concupiscence, that they desire temporal display, and despise invisible beauties. For in this golden cup Eve was the first who was made drunken of her own accord, of whom the history of truth says, that when she desired the forbidden tree, she saw that it was beautiful to the sight, and delightful to the look, and ate thereof. Jer. 51, 6. Babylon is therefore a golden cup; because while it displays a look of outward beauty, it steals away the feeling of inward rectitude. Again, by the name of 'gold' is understood the splendor of sanctity, as Jeremiah deplores the change of the Jewish people from the splendor of righteousness to the gloom of wickedness, saying, *How is the gold become dim, the finest colour is changed?* Lam. 4, 1. For as we said before, gold is dimmed, when the beauty of righteousness is forsaken, as the darkness of iniquity succeeds. The finest colour is changed, when the splendour of innocence is turned into the foulness of sin.

27. By the name also of 'clay' is designated in Holy Scripture sometimes the multiplicity of earthly goods, sometimes wicked teaching which savours of filth, sometimes the allurements of carnal desire. For by 'clay' is typified the multiplicity of earthly goods, as is said by the Prophet Habakkuk, *Woe to him that multiplieth those things which are not his; how long doth he heap against himself the thick clay?* Hab. 2, 6. For he weighs himself down with thick clay, who multiplying earthly goods by avarice, confines himself with the oppression of his sin. Again, by the name of 'clay' is

JOB 41, designated teaching which savours of faith, as is said to the
 21. Lord by the same Prophet; *Thou madest a way in the sea*
 Hab. 3, *for thy horses, in the clay of many waters.* As if he were
 15. saying, Thou hast opened a way for thy preachers amid the
 doctrines of this world which savour of filthy and earthly
 things. By 'clay' is designated also the desire of filthy
 Ps. 69, pleasure, as the Psalmist says in entreaty; *Take me out of*
 14. *the clay, that I stick not.* For to stick in the clay, is to be
 polluted with the filthy desires of carnal concupiscence.

28. In this place therefore 'gold' is taken for the bright-
 ness of sanctity; but nothing hinders our understanding by
 'clay,' either covetousness in earthly things, or the infection
 of wicked doctrines, or the filth of carnal pleasures. For
 because this Leviathan subjects at that time to himself many,
 who seemed within Holy Church to be resplendent with the
 brightness of righteousness, either by the desire of earthly
 things, or by the infection of erroneous doctrine, or by carnal
 pleasures, he doubtless strews the gold under him like clay.
 For to strew gold as clay, is to trample down in some persons
 purity of life by unlawful desires; so that even they may
 follow his filthy footsteps, who used before to flash forth
 against him with the splendour of their virtues. The ancient
 enemy then deceives some at that time under a show of
 sanctity, but intercepts others by the foul sins of a carnal life.
 But he will then openly attack in these ways, but now he
 rules secretly in the hearts of many, as the Apostle Paul
 2 Thes. says, *That he may be revealed in his time; for the mystery*
 2, 6. 7. *of iniquity doth already work.* He therefore even now
 throws gold under him as clay, as often as he overthrows the
 chastity of the faithful through the sins of the flesh. He
 tramples on gold as clay, as often as he distracts the under-
 standing of the continent by unclean desires. And this he
 performs the more vehemently at that time, the more unre-
 strainedly he perpetrates all that he desires, as given up to his
 own abandoned liberty.

29. And it may perhaps disturb some one, why the
 merciful Lord permits those things so to happen, that this
 Leviathan either now by crafty suggestions, or then by that
 accursed man whom he fully possesses, subjects to himself
 even the rays of the sun, that is, the learned and wise, or

strews gold (that is, holy men refulgent with the brightness of sanctity) as clay beneath him, by polluting them with sins. But we reply at once, that the gold which could be strewed as clay by his evil persuasions, was never gold before the eyes of God. For they who can at any time be seduced so as never to come back again, seem in the eyes of men to lose the sanctity they possessed; but they never had it in the sight of God. For a man is often involved secretly in many sins, and he seems great in some one virtue. And this virtue itself also becomes weak and fails, because, when it is observed by men, it is doubtless praised, and its praise is eagerly sought after. Whence it comes, that even that very virtue is no virtue in the eyes of God, while it conceals that which displeases, puts forward that which pleases Him. What merits then can there possibly be with God, when both sins are concealed, and good qualities made public? For frequently, as we have said, pride is hidden, and chastity is publicly known; and therefore the chastity which has been long made a shew of, is lost towards the end of life, because the concealed pride is sustained unamended even to the end. Another is busy in almsgiving, he distributes his own goods; but he is yet a slave to many acts of injustice, or perhaps employs his tongue in detraction. And it is frequently the case, that he, who had been compassionate, is inflamed, at the end of his life, with the stimulants of rapacity and cruelty. And it is the effect of a most righteous judgment, that he loses before men, even that by which he pleased men, who was never careful to amend that, by which he was displeasing to God. Another studies patience; but while he does not avoid envying others, and keeping malice in his heart, he at last becomes impatient, who for a long while grieved in secret. These therefore are in some measure 'gold,' and in some measure 'clay.' And this 'gold' is strewed as 'clay,' when even the virtue, which had shone brightly before men, is scattered by the force of secret sins. But we think it worth while to consider more accurately the excellence of the heavenly dispensation in these cases.

30. For Almighty God often tolerates the secret sins of some persons, in order that He may so make use of their

JOB 41, known virtues as to promote the interests of His own Elect.
 21. For some persons do not entirely forsake the world, and lay hold on the narrow way, not so as to persevere. But yet by their example they inflame those, who are about to persevere, to seek the narrow way. Whence it frequently happens that this good life which they seem to live, they live not for themselves, but rather for the Elect alone, when, though not about to persevere themselves, they excite others, who will persevere, to zeal in holy living. But we often behold some persons enter on a way, and hasten to the proposed spot; and others follow them, because they see them on the way, and they go on together to the same place. But it frequently happens that when any difficulty assails them, those who were going before, return back, and that those who were following reach the appointed spot. So doubtless are those who lay hold on the way of holiness, though not about to persevere. For they enter on the way of virtue, though not about to reach its end, for the very purpose of shewing to those who are about to reach it, the way in which they should walk. And even the fall of these promotes, with no slight benefit, the advancement of the Elect. Because while they behold their fall, they tremble for their own state, and the ruin which condemns those, humbles these. For they learn to trust in the protection of heavenly assistance, when they see that many have fallen from their own strength. When therefore the reprobate seem to be acting rightly, they are pointing out as it were a level road for the Elect who are following them; but when they fall and lapse into wickedness, they shew, as it were, to the Elect who are journeying after them, the pitfall of pride to be guarded against. Let this Leviathan then go his way, and 'put beneath himself the rays of the sun,' and 'cast under him the gold like clay.' Almighty God knows how to use aright the sin of the reprobate for the comfort of His own Elect, when they who are about to reach Him, both advance toward Him by their own merits, and are frequently corrected in their proud thoughts by the lapses of others. But if this Leviathan acts thus even with those whom some virtue distinguishes, what is he likely to do with those whose mind is

not in any degree raised up above earthly desires? These persons however the divine discourse plainly mentions, when it subjoins, Book XXXIV.

Ver. 22. *He will make the deep sea to boil like a pot.* [E. V. 31.]

31. What is expressed by the 'sea' but the life of the worldly, what by the 'deep' but their deep and hidden thoughts? And this deep sea this Leviathan makes to boil like a pot, because it is doubtless quite plain, that in the time of the last persecution he studies to excite the minds of the reprobate against the life of the Elect by the flame of cruelty. Then does the deep sea boil as a pot, when he inflames with strong heat the hearts of the lovers of this world, and when those who in this time of peace kept their malice close within itself, then boil over with the heat of most savage persecutions, and with the headlong liberty of open cruelty breathe forth that hatred of ancient envy, which they had long suppressed. But because, when persuaded by deadly error they so serve Antichrist in these doings, as to imagine that they are the more truly doing service to Christ; after he had said, *He will make the deep sea to boil like a pot*, he fitly subjoined,

He will make it as when ointments boil.

32. For ointments when they boil give forth the fragrance of sweetness. Because then this Leviathan will so seduce the hearts of the reprobate, that, whatever they do from the wickedness of unbelief, they imagine they are doing it for the truth of the right faith, that which they do with zeal for religion, smells, as it were, sweetly to them. Whence the Truth says to His disciples in the Gospel; *That every one that killeth you, will think that he doeth God service.* John 16, 2. They, therefore, boil as a pot, while they cruelly persecute: but this very persecution smells, to their sense, with the fragrance of ointments, when their mind, deceived by vain imaginations, thinks that it is doing God service. For in Holy Scripture by the sweet smell of ointments is usually signified an opinion of virtues. Whence the Bride in the Song of Songs, longing for the Bridegroom, says, *We run in the odour of Thy ointments.* And hence the Apostle Paul, Sol. Song 1, 3. knowing that he was fragrant with the praise of virtues, says, *We are unto God a sweet savour of Christ.* 2 Cor. 2, 15. Because, there-

JOB 41, fore this Leviathan involves the ministers of that accursed
 23. vessel of his in deeds of cruelty, under the notions of praise, and the pretext of virtue, after He had said, *He will make the deep sea to boil as a pot*: He immediately rightly adds, *He will make it as when ointments boil*. For the sea which boils with the fire of cruelty, He shews to boil as ointments, in the judgment of those same persons, who are excited by the feigned name of virtue; in order that they may become more atrocious in their cruelty, the more they believe that they even deserve rewards for their zeal for religion. And in the Divine judgment it is just that they, who neglect to consider and guard the power of piety, should be deceived by the odour of their own fancy. Whence, to increase the illusion, signs also and prodigies attend them when committing their cruelties, as it is also rightly subjoined;

[E. V. Ver. 23. *A path will shine after him*.
 32.]

xviii. 33. For a 'path' is said to shine after Leviathan, because wherever he passes along, he leaves behind him great astonishment from the brightness of his miracles, and wherever he goes forth, either by himself or by his ministers, he glitters with lying wonders. Whence the Truth says in the Gospel, that which we have already frequently quoted; *There will arise false Christs, and false prophets, and will give signs and wonders, so as even for the Elect, if possible, to be led into error*. A path, therefore, shines after Leviathan, because he enlightens by prodigies the deeds of those, whose hearts he penetrates; in order, doubtless, to keep their minds more deeply involved in the darkness of error, the more powerfully he displays, as it were, by their means the light of miracles without. But there are some, who retaining in their memory both the words of the Prophets, and the precepts of the Gospel, know that both the wonders he displays are false, and that the punishments, to which he leads them on by his deceit, are true. Because, therefore, this Leviathan does not deceive their hearts by a display of sanctity, he presents himself to them with another illusion. For he observes some persons, though knowing these things, yet loving the present life; to whose minds he proceeds to make light of future punishments; he asserts, that the sentence of severity will at length terminate; and hurries them on, when craftily

Mark
 13, 22.

deceived, to present pleasures. Whence it is also immediately fitly subjoined; Book XXXIV.

He will esteem the deep¹ as growing old.

34. That the eternal and incomprehensible judgments are usually designated by the name 'deep' the Psalmist witnesses, saying, *Thy judgments are a great deep.* But old age is sometimes put for the approach of the end. Whence the Apostle says, *That which decayeth and waxeth old, is near to destruction.* This Leviathan, therefore, will look on the deep as growing old, because he so infatuates the hearts of the reprobate, as to infuse in them a suspicion that the approaching judgment may come, as it were, to an end. For he considers that the abyss is growing old, who thinks that the heavenly infliction of punishment will ever be brought to a close. This ancient deceiver, therefore, makes light in his members, that is, in the minds of the wicked, of future punishments, which he bounds, as it were, by a certain limit, in order that he may prolong their faults without any limit from reproof, and that they may not here put an end to their sins, the more they imagine that the punishments of sins will be there brought to a close. ¹ abyssum. XIX.

35. For there are those even now, who neglect to put an end to their sins, for the very reason that they suspect that the future judgments upon them will, some time or another, have an end. To whom we briefly reply; If the punishments of the reprobate will at any time be ended, the joys of the blessed will also be ended at last. For the Truth says by His own mouth, *These shall go away into eternal punishment, but the righteous into life eternal.* If, therefore, this is not true which He has threatened, neither is that true which He has promised. But they say, He threatened eternal punishment to sinners, in order to restrain them from the perpetration of sins; because He ought to threaten, not inflict, eternal punishments on His creature. To whom we reply at once: If He has made false threats in order to withdraw² from unrighteousness, He has also made false promises, in order to encourage to righteousness. And who can tolerate this madness of theirs, who, while they assert in their fair offers that the punishments of the reprobate are terminated, overthrow by their assertion the rewards, and Matt. 25, 46
² corrigere.

JOB 41, recompenses, of the Elect also? Who can tolerate their
 23. madness, who endeavour to establish that that is not true which the Truth has threatened concerning eternal fire, and who, while busy in declaring God to be merciful, are not ashamed to proclaim Him to be false?

36. But they said, A fault, which has an end, ought not to be punished without end. Almighty God is doubtless just, and that which is not committed with eternal sin, ought not to be punished with eternal torment. To whom we reply at once, that they would say rightly, if the just and strict Judge at His coming considered not the hearts, but only the doings of men. For the wicked have sinned with a limit, because their life had a limit. For they would have wished to live without end, in order that they might continue in their sins without end. For they are more eager to sin than to live; and they therefore wish to live for ever here, in order that they may never cease to sin, as long as they live. It pertains then to the justice of the strict Judge, that they should never be free from punishment, whose mind desired when in this life never to be free from sin; and that no end of punishment should be granted to the wicked, because as long as he was able he wished to have no end to his sin.

37. But they say, No just person revels in cruelty, and an offending servant is ordered by his just master to be scourged, in order to be corrected of his wickedness. He is, therefore, scourged for some object, when his master delights not in his tortures. But to what end will the wicked ever burn, who have been consigned to the fires of hell? And because it is certain that the Merciful and Almighty God revels not in the tortures of the wicked, why are the wretched put to torture, if they make not expiation? To whom we reply at once, that Almighty God, because He is merciful, revels not in the torture of the wretched; but because He is just, He ceases not, even for ever, from punishing the wicked. But all the wicked are punished with eternal suffering, and indeed by their own iniquity; and yet they are burnt for some purpose, in order, namely, that all the just may behold in God the joys they experience, and may see in them the punishments they have escaped; in order that they may acknowledge that they are the more indebted to Divine

grace, the more they see the eternal punishment of the sins, which by His help they were able to avoid. BOOK XXXIV.

38. But they say, And where then is their saintship, if they will not pray for their enemies, whom they will then see burning, though it is expressly said to them, *Pray for your enemies?* But we reply at once, They pray for their enemies at that time when they are able to convert their hearts to fruitful penitence, and save them by this very conversion. For what else must we pray for our enemies, except that which the Apostle says, *That God may give them repentance, and that they may recover themselves from the snares of the devil, by whom they are held captive unto his will?* And how will prayers be made at that time for them, when they can no longer be in any degree turned from iniquity to works of righteousness? There is, therefore, the same reason for not praying then for men condemned to eternal fire, as there is now for not praying for the devil and his angels who have been consigned to eternal punishment. And this is now the reason for holy men not praying for unbelieving and ungodly men who are dead; for they are unwilling that the merit of their prayer should be set aside, in that presence of the righteous Judge, when in behalf of those whom they know to be already consigned to eternal punishment. But if even now the just when alive do not sympathize with the unjust who are dead and condemned, (when they know that they themselves are still enduring from their flesh that which will be called into judgment,) how much more severely do they then regard the torments of the wicked, when, stripped of every sin of corruption, they will themselves cleave more closely and firmly to righteousness? For the power of severity so absorbs their minds, by means of their cleaving to the most righteous Judge, that they take no pleasure whatever in any thing which is at variance with the strictness of that inward rule. But because we have made these brief remarks against the followers of Origen¹, as the opportunity occurred, let us go back to the course of exposition, from which we have digressed. After the merciful Lord had pointed out the crafty machinations of this Leviathan, openly announcing all the fierce oppressions he inflicts outwardly on the Elect, and every thing

Matt. 5, 44.

2Tim.2, 25. 26.

¹ See Huetii Origeni- ana, B.2. q. 11.

JOB 41, which he infuses into the reprobate within by his flattering
 24. suggestion, He immediately subjoins, in speaking briefly of the hugeness of his strength ;

[E. V. Ver. 24. *There is no power upon earth, which can be*
 33.] *compared to him.*

xx. 39. His power upon earth is said to be preeminent over all, because though he has fallen below men by the merit of his doings, yet he transcends the whole human race by the condition of his angelic nature. For though he has lost the happiness of eternal felicity, yet he has not lost the greatness of his nature ; by the strength of which he still surpasses all human things, though he is inferior to holy men, by the baseness of his deserts. Whence also the meritorious recompense of the Saints, who are contending against him, is the more increased, the more he is defeated by them, who boasts that, by the power of his nature, he has as it were a right to rule over men. It follows ;

Who was made to fear no one.

xxi. 40. He was indeed so made by nature, as to be bound to feel a chaste fear for his Creator ; that is to say, with a subdued and fearless fear, not with the fear which love casts out, but with the fear which remains for ever and ever, that is, which love begets. For a loving wife fears her husband in one way, an offending handmaid fears her master in another. He had therefore been so created, as, with joyful dread, to fear his Maker with love, and to love Him with fear. But by his own perversity he was made such as to fear no one. For he scorned to be subject to Him by Whom he had been created. For God is in such way above all, as to be Himself subject to no one. But this Leviathan, beholding the height of His loftiness, aimed at the privilege of the fatal liberty of ruling over others, and being subject
 Isa. 14, to no one, saying, *I will ascend above the height of the*
 14. *clouds, and I will be like the Most High.* But he lost His likeness, because he proudly desired to be like Him in loftiness. For he who was bound to imitate His charity, in subjection, aimed at gaining His loftiness, and lost through pride that which he was able to imitate. He would, doubtless, have been lofty, if he had been willing to cleave to Him Who is truly lofty. He would have been lofty, if he had been contented

with a participation in true loftiness. But while he proudly aimed at high estate by himself, he rightly lost that which was participated. For having left that First Cause, to Whom he was bound to adhere, he aimed at being, in a sense, his own first cause¹. Having forsaken Him, Who was able truly to be sufficient for him, he decided that he was able to be sufficient for himself, and fell the more beneath himself, the more he raised himself up against the glory of his Creator. For him, whom a slavery akin to freedom exalted, a slavish freedom cast down. With which liberty he is so let loose, as to fear no one, but he is grievously restrained by this very want of restraint. For, by the heavenly judgment which wisely ordains all things, the liberty which he desired, fettered him; because he, who was able to subdue even the elements, if he had been willing to fear the One Whom he ought, is now, though in every way not fearing, subject to every punishment. He doubtless would fear One with possession of all things, who now, by not fearing One, suffers all things.

41. He was therefore made to fear no one, no one, that is, because not even God. But he neither feared that which he was about to suffer. But it had been doubtless more blessed for him to avoid punishments, by fearing them, than by not fearing, to endure them. He changed therefore his desire after high estate into hardness of heart, in order that he, who sought in his ambition to rule over others, might feel not, through hardness of heart, that he has wrought wickedly. For because he did not obtain the right of the power he sought for, he found the madness of insensibility a kind of remedy for his pride; and because he was not able, by going beyond, to surpass all things, he, by making light of these, prepared himself to meet all things. But his pride is still further carefully described, when it is immediately observed;

Ver. 25. *He beholdeth every high thing.*

42. That is, he looks down as if from above on all, who are, as it were, placed beneath him; because while he strives in his intention against his Maker, he scorns to think any one like himself. And this fitly suits his members also, because all the wicked, elated through swelling of heart,

BOOK
XXXIV.

¹ principium.

[E. V.
34.]
xxii.

JOB 41, despise with the haughtiness of pride all whom they behold.

25. And if they ever respect them outwardly, yet within, in the secret of their heart, where they are great in their own estimation, they consider the life and the merits of others inferior to themselves. And they look on them as beneath themselves, because, through the lofty thought of their heart, they have placed themselves on a kind of high eminence. To

Is. 5, 21. whom it is well said by the Prophet; *Woe unto you that are wise in your own eyes, and prudent in your own sight.* Hence

Rom. 12, also Paul says; *Be not wise in your own conceits.* Hence it is

16. said to Saul by the Divine reproof; *When thou wast little in*

1 Sam. *thine own eyes, did I not make thee a head in the tribes of*

15, 17. *Israel?* For he is little in his own eyes, who in considering himself, regards himself as inferior to the merits of others. For whoever in the loftiness of his thought extends himself above the merits of others, looks, as it were, on himself as great. But the reprobate Saul remained not in the good which he had begun, because he was swollen with pride at the power he had received. But, on the other hand, David, ever thinking humbly of himself, and counting himself inferior, in comparison with the same Saul, after he had met with an opportunity of striking, and spared this same raging adversary, prostrated himself with humble profession, saying;

1 Sam. *Whom dost thou pursue, O king of Israel? whom dost thou*

24, 15. *pursue? A dead dog, and a single flea.* And he had been already certainly anointed as king, and had already learned by Samuel praying, and pouring the oil upon his head, that Divine Grace, having rejected Saul, was preserving him to hold the helm of the kingdom. And yet with humble mind he was prostrating himself to his persecuting adversary, to whom he knew that he had been preferred in the Divine judgment. He therefore humbly placed himself beneath him, to whom he knew that he was incomparably superior through the grace of election. Let those then, who are still ignorant in what rank they are held by God, learn in what way they should humble themselves to their neighbours, if even His Elect thus humble themselves before those, to whom they know they are already preferred in His secret judgments.

43. But it is a usual mark of the Elect, that they ever think more meanly of themselves than they really are. For

hence it is said by the same David; *If I did not think humbly, but exalted my soul.* Hence Solomon invites the little ones to wisdom, saying; *If any is a little one, let him come to her.* But he who as yet despises not himself, does not lay hold of the humble wisdom of God. Hence the Lord says in the Gospel; *I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones.* Hence again the Psalmist says; *The Lord keeping little ones.* Hence the teacher of the Gentiles says; *We became little ones in the midst of you.* Hence advising his disciples, he says; *Each esteeming others better than themselves.* For, because every wicked person considers every one whom he knows, to be inferior to himself, the righteous, on the contrary, endeavours to regard all his neighbours as superior to himself. And lest, when one person humbles himself before another, this humiliation should tend to the pride of the other, he rightly admonished both parties, saying; *Each esteeming others better than themselves:* in order that in the thoughts of the heart I should prefer him to myself, and he in return should prefer me to himself; so that, when the heart is kept down on either side, no one may be elated by the honour bestowed on him.

44. But the reprobate, because they are members of this Leviathan, scorn either to know or to maintain this form of humility. Because, though they sometimes shew themselves outwardly humble, yet they neglect to maintain the power of humility within. And it often happens to them that if they ever perform one single good thing, however trifling, they immediately turn away the thought of their mind from all their faults, and ever look with all their attention at even this last good thing they may have done, and that from this they regard themselves as already holy, forgetting all the wickedness they have committed, keeping in mind only their one good action, which perhaps they were able but imperfectly to execute. As, on the other hand, it is usually the case with the Elect, that though powerful in the grace of many virtues, one sin, however inconsiderable, greatly harasses and assails them, in order that, by considering that they are weakened in one quarter, they may not pride themselves on

JOB 41,
25. those virtues in which they are powerful. And while they tremble at their weakness, they also maintain more humbly that point in which they are strong. The wicked, therefore, by thus incautiously looking at their one inconsiderable good quality, discern not the many and grievous sins in which they are plunged. And it is so ordered by a marvellous dispensation, that the Elect from the fear of being weakened by even their most minute sin, lose not the great virtues to which they have advanced.

45. It is so ordered then by the rule of the righteous and secret judgment, that their evils are of service to the one, and that their good things are injurious to the others; when these make use of their slight sins for their advance in virtue, and those avail themselves of their smallest good deeds to add to their sin. For these advance to greater perfection in virtue from the fact that they are tempted to sin. But those fall back into greater sin, from the fact that they boast of their goodness. The reprobate therefore applies what is good to a bad purpose, and the virtuous applies what is bad to a good purpose. As it frequently happens that one person falls into the evil of sickness from wholesome food taken improperly, and that another, by taking the poison of a serpent in a medicine of proper composition, gets the better of his troublesome sickness. He therefore who would not use his wholesome food aright, perishes fatally by the very means from which others live in health. But he who took care to use the serpent's poison cautiously, lives in health by the very means by which others perish fatally. We call then not the wickedness itself, but the suggestion of wickedness, with which we are often tempted against our will and efforts, the poison of the serpent. But this is then turned into a remedy, when the mind which is raised on high by its virtues, is brought low by the temptations it sees ranged against it. Whatever works then the wicked, and those who are rejected from the approval of inward examination, may perform, with whatever virtues they may shine forth, they are utterly ignorant of the sense of humility; doubtless because they are members of this Leviathan, of whom it is said by the voice on high, *He beholdeth every high thing*. Because not only by himself, but by the hearts of those whom he has

possessed, he looks down as from an high place on all beneath him. Book XXXIV.

46. But it must be observed, that this Leviathan, who is described by a beast which possesses a body, is described as looking on high, because, namely, when pride of heart extends outwardly as far as to the body, it is first indicated by the eyes. For they, being puffed up by the swelling of pride, look, as it were, from on high, and the more they depress, the higher they raise, themselves. For unless pride shewed itself through the eyes, as if through certain outlets¹, ^{1 fenestras.} the Psalmist would never say to God, *Thou wilt save the humble people, and wilt bring down the eyes of the proud.*^{27.} ^{Ps. 18,} Unless pride poured forth through the eyes, Solomon would not say also concerning the pride of Judæa; *A generation, whose eyes are lofty, and their eyelids lifted up on high.*^{13.} ^{Prov. 30,} Because then this Leviathan is designated by an animal possessing a body, and pride, when it comes forth into the body, more plainly rules over the eyes, the ancient enemy is described as seeing all men, as it were, from on high. But because many points are brought forward to set forth the enemy of the human race, the mind is very desirous, that some one point should be more plainly stated, in the end of the Lord's speech, by which his members can be pointed out by a brief description. It follows;

He is a king over all the children of pride.

47. This Leviathan, in order to fall in all the points xxiii. mentioned above, smote himself with pride alone. For he would not wither up, through those many branches of sins, had he not first, through this, become rotten in the root. For it is written, *Pride is the beginning of all sin.* For by this he himself fell, by this he overthrew men who followed him. He assaulted the health of our immortality with the same weapon as he destroyed the life of his own blessedness. But God introduced it at the end of His speech, for this reason, that by mentioning the pride of this Leviathan after all his sins, He might point out what was worse than all sins. Although further, from the fact of its being placed at the bottom, it is pointed out to be the root of vices. For as a root is covered over beneath, but yet branches expand outwardly from it, so pride conceals itself within, but open

JOB 41, vices immediately shoot forth from it. For no evils would
25. come forth to view, if this did not fetter the mind in secret. This is that which makes the mind of this Leviathan to boil as a pot. And by this he agitates also the minds of men with a kind of glow of madness, but he shews by their outward deeds how he subverts the mind of the person he agitates. For that first boils with pride within, which afterwards foams forth in works without.

48. But because an opportunity has offered itself of speaking about pride, we ought to examine into it with greater minuteness and anxiety, and to point out with what power or in what way it enters the minds of men, and on whom, and in what way, it commits ravages. For other sins assail those virtues only by which they themselves are destroyed; as, namely, anger patience, gluttony abstinence, lust continence. But pride, which we have called the root of vices, far from being satisfied with the extinction of one virtue, raises itself up against all the members of the soul, and as an universal and deadly disease corrupts the whole body. So that whatever is doing when it makes its assaults, even if it appears to be a virtue, vain-glory alone, and not God, is served thereby. For when pride assaults the mind, a kind of tyrant closely invests, as it were, a besieged city: and the wealthier is any one he has seized, the more harshly does he rise up in his authority; because the more largely the business of virtue is transacted without humility, the more widely does pride exercise its sway. But whoever has with enslaved mind admitted its tyranny within, suffers this loss first of all, that from the eye of his heart being closed, he loses the equitableness of judgment. For even all the good doings of others are displeasing to him, and the things which he has done, even amiss, alone please him. He always looks down on the doings of others, he always admires his own doings; because whatever he has done, he believes that he has done with singular skill; and for that which he performs through desire of glory, he favours himself in his thought; and when he thinks that he surpasses others in all things, he walks with himself along the broad spaces of his thought, and silently utters his own praises. But the mind is sometimes brought to such haughtiness, as in his pride to be

unrestrained even in boastfulness of speech. But ruin follows the more easily, the more shamelessly a man is puffed up in his own mind. For hence it is written, *The heart is exalted before a fall.* Hence it is said by Daniel, *The king was walking in the palace of Babylon, and he answered and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, in the glory of my beauty?* But how vengeance swiftly aroused repressed this pride, he immediately added, saying, *While the word was yet in the king's mouth, there fell a voice from heaven, To thee it is said, O king Nabuchodonosor, the kingdom shall depart from thee, and they shall drive thee out from men, and thy habitation shall be with cattle, and wild beasts: thou shalt eat hay as an ox, and seven times shall be changed over thee.* Behold, because the pride of mind vented itself even in open words, the forbearance of the Judge immediately burst out in his sentence; and smote him the more severely, the more immoderately his pride exalted itself; and because he enumerated and mentioned the goods in which he flattered himself, he heard the evils enumerated with which he was to be smitten.

49. But it should be understood, that this very pride, of which we are speaking, possesses some persons in secular, and others in spiritual concerns. For one prides himself on gold, another on eloquence, one on weak and earthly things, another on the highest and heavenly virtues. And yet one and the same thing is going on before the eyes of God, though, as it comes to the hearts of men, it is clothed in their sight with a different garb. For when he who was at first proud of earthly glory, is afterwards elated at his sanctity, pride has never forsaken his heart, but, coming to him as usual, it has changed its garment, that it may not be recognised.

50. It should be known also, that it attacks rulers in one way, and subjects in another. For it suggests to the thoughts of a ruler, that he has by the sole merit of his life risen above others; and if he has ever done any things well, it suggests them unseasonably to his mind. And when it suggests that he has specially pleased God, in order the more easily to enforce its suggestion, it brings forward in

Book XXXIV.

Prov. 16, 18.

Dan. 4, 29.

ib. 31.

JOB 41,
 25. evidence, the recompense of the power entrusted to him; saying, That unless Almighty God perceived thee to be better than these men, He would not have given them all under thy power. And it presently exalts his mind, points out that those who are under his power are vile and worthless, so that he no longer regards any body as fit for him to speak to on equal terms. And hence the calmness of his mind is soon turned into wrath; because when he despises all, when he blames without any moderation the understanding, and the conduct of all, he swells out the more unrestrainedly into anger, the more he considers that those who are committed to his charge, are not worthy of him.

51. But, on the other hand, when pride urges on the heart of subjects, it strives especially to make them neglect entirely the consideration of their own conduct, and in their silent thoughts always to become judges of their ruler. For when they look unseasonably for what they ought to blame in him, they never notice what to correct in themselves. And hence they perish the more dreadfully, the more they avert their eyes from themselves; because they stumble and fall in the journey of this life, while they fix their attention elsewhere. They declare that they are sinners indeed, but not to such a degree that they should be delivered up to the control of so hurtful a person. And while they despise his doings, while they scorn his precepts, they are plunged into such madness, as to think that God does not care for the concerns of men; because they grieve that they have been put under the charge of one, who is, as it were, deservedly blamed. And while they are thus proud against their ruler, they also rise up against the sentence of their Maker. And whilst they pass sentence on the conduct of their pastor, they impugn also the wisdom of Him who orders all things. But they often oppose the commands of their ruler impertinently, and term this haughtiness of language, liberty. For pride frequently thus presents itself, as if it were proper liberty, just as fear frequently puts itself in the place of humility. For, just as many are silent through fear, and yet consider that they are silent from humility, so do some speak from the impatience of pride, and yet think that they are speaking with rightful freedom. But sometimes inferiors utter not

the impertinencies which they feel; and they whose loquacity is hardly restrained, are sometimes silent solely from the bitterness of their inward rancour. But, by suppressing through grief of mind their words of impertinence, though they are wont to speak wickedly, they are more wickedly silent. Because when on having sinned they hear any correction, they keep back, through indignation, the words of reply. Whenever they are treated harshly, they frequently break out into words of complaint at this very harshness. But when their teachers prevent them with gentleness, they are more grievously indignant at this very humility, with which they are prevented. And their mind is the more vastly inflamed, the more considerately it is regarded as weak. These doubtless, because they are ignorant of humility, which is the parent of virtues, lose the benefit of their labour, even if there are any good things which they seem to do; because the height of the rising fabric is not strongly fixed, which is not by the strength of its foundation made fast on the rock. That then which they build rises up only to fall, because before they erect the fabric they do not first prepare the foundations of humility. But we thoroughly lay open their inmost character, if we shew what they are in a few outward points.

52. For to all who swell within with proud thoughts there is noisiness in their speech, bitterness in their silence, dissoluteness in their mirth, wrath in their sorrow, unseemliness in their conduct, comeliness in their appearance, erectness in their gait, rancour in their reply. Their mind is ever strong in inflicting, weak in enduring, contumely; sluggish in obeying, importunate in provoking others; slothful in those things which it ought, and has power, to do, but ready for those which it neither ought, nor is able, to do. In that which it seeks not of its own accord, it is turned by no exhortation, but it seeks to be compelled to do that which it secretly longs for, because while it fears to become cheap from indulging its desire, it wishes to suffer compulsion even in its own will.

53. Because then we have said that the minds of men are tempted in one way by carnal, and in another by spiritual, concerns, let those hear; *All flesh is grass, and the glory* 1s.40,6.

JOB 41, *thereof as the flower of grass.* And let these hear that
 25. which is said to some persons after their miracles; *I know*
 Luke 13, *you not whence ye are; depart from Me, all ye workers of*
 27. *Ps. 62, iniquity.* Let those hear; *If riches increase, set not your*
 10. *heart upon them.* Let these hear that the foolish virgins,
 Mat. 25, who come with empty vessels, are shut out from the marriage
 12. within. Again, because we have said before, that rulers are
 tempted in one way, and subjects in another, let those hear
 Eccles. that which is said by a certain wise man; *Have they made*
 32, 1. *thee a ruler? Be not lifted up, but be among them as one of*
 Heb. 13, *them.* Let these hear; *Obeys them that have the rule over*
 17. *you, and be subject to them, for they watch as if about to*
 give an account for your souls. Let those, when they boast
 of the power they have received, hear that which is said by
 Luke 16, the voice of Abraham to the rich man in flames; *Son, re-*
 25. *member that thou in thy life time receivedst thy good things.*
 Let these, when they break into complaints against their
 rulers, hear that answer which is given to the murmuring
 Ex. 16, people by the voices of Moses and Aaron; *Nor is your*
 8. *murmur against us, but against the Lord. For what are we?*
 Ps. 68, 4. Let those hear; *They shall be troubled in the sight of Him*
Who is the Father of orphans, and the Judge of widows.
 Let these hear what is said against the contumacy of sub-
 Rom. 13, jects; *Whosoever resisteth the power, resisteth the ordinance*
 2. *of God.* Let all together hear; *God resisteth the proud,*
 James 4, 6. *but giveth grace to the humble.* Let all hear; *Every one*
 Prov. 16, 5. *that exalteth his heart is unclean before God.* Let all hear;
 Eccles. 10, 9. *Why art thou proud, O earth and ashes?* Against the
 plague of this sickness, let us all hear that, which the Truth
 Mat. 11, our Instructor teaches, saying; *Learn of Me, for I am meek,*
 29. *and lowly in heart.*

54. For for this end the Only Begotten Son of God took
 Phil. 2, on Him the form of our infirmity; for this the Invisible
 5—8. appeared not only visible, but even despised; for this He
 endured the jests of contumely, the reproaches of derisions,
 and the torments of sufferings, that God in His humility
 might teach man not to be proud. How great then is the
 virtue of humility, since for the sole purpose of truly teaching
 it, He Who above estimation is great, became little, even to
 suffering? For since the pride of the devil caused the

origin of our fall, the humility of God was found out as the instrument of our redemption. For our enemy who was created great among all things, wished to appear exalted above all things. But our Redeemer remaining great above all things, deigned to become little among all things. Book XXXIV.

55. But we both detect more readily the cause of pride, and lay bare the foundations of humility, if we briefly mention and run over what the author of death, and what the Creator of life declare. For the one says; *I will ascend into heaven.* But the Other says by the Prophet, *My soul is filled with evils, and My life hath drawn nigh unto hell.* The one says; *I will exalt my throne above the stars of heaven.* The Other says to mankind expelled from the abodes of Paradise; *Behold, I come quickly, and I will dwell in the midst of thee.* The one says; *I will sit in the mount of the testament, on the sides of the north.* The Other says; *I am a worm, and no man, the reproach of men, and the outcast of the people.* The one says; *I will ascend above the height of the clouds; I will be like the Most High.* The Other; *When He was in the form of God thought it not robbery to be equal with God, but emptied Himself, taking the form of a serrant; and He speaks by His members, saying; Who is like unto Thee, O Lord?* The one speaks by his members, saying; *I know not the Lord, neither will I let Israel go.* The Other says by Himself; *If I should say I know Him, not, I shall be a liar, like unto you: but I know Him, and keep His saying.* The one says; *The rivers are mine, and I have made them.* The Other says; *I can of Mine own Self do nothing.* And again; *My Father that abideth in Me, He doeth the works.* The one, when shewing all kingdoms, says; *All this power will I give Thee, and the glory of them, for they are delivered to me, and to whom I will I give them.* The Other says; *Ye shall drink indeed of My cup, but to sit on My right hand, or on My left, is not Mine to give to you, but to them for whom it is prepared of My Father.* The one says; *Ye shall be as gods, knowing good and evil.* The Other says; *It is not for you to know the times or the moments which the Father hath put in His own power.* The other, in order that the Divine Will might be

JOB 41, despised, and his own enforced, says; *Why hath God commanded you, that ye should not eat of every tree of Paradise?*
 25.
 Gen. 3, And a little after; *For God doth know, that in whatsoever*
 1.
 ib. 5. *day ye eat thereof, your eyes shall be opened.* The Other
 John 5, says; *I seek not Mine own will, but the will of Him Which*
 30. *hath sent Me.* The one speaks by his members, saying;
 Wisd. 2, *Let there be no meadow, which our luxury does not pass*
 2. *through, let us crown ourselves with roses before they be*
withered, let us leave every where tokens of our joy. The
 John 16, Other announces to His members, saying, *Ye shall weep*
 20. *and lament, but the world shall rejoice.* The one teaches
 the minds who are subject to him nothing else but to aim at
 the height of loftiness, to transcend all their equals in swelling
 of mind, to surpass with lofty pride the society of all
 men, and to exalt themselves even against the might of their
 Creator: as is said of these very persons by the Psalmist;
 Ps. 73, 7. *They have passed into the affection of the heart, they have*
thought and spoken wickedness, they have spoken iniquity on
high. The Other when approaching the spitting, the palms
 of the hands, the buffets, the crown of thorns, the cross, the
 John 12, spear, and death, admonishes His members, saying; *If any*
 26. *man serve Me, let him follow Me.*

56. Because then our Redeemer rules the hearts of the
 humble, and this Leviathan is called the king of the proud,
 we know plainly, that pride is a most evident token of the
 reprobate, but humility, on the contrary, of the Elect.
 When it is known then which any one possesses, it is found
 out under what king he is fighting. For every one bears as it
 Titulum were a kind of inscription¹ in his work, to shew thereby easily
 under the power of what ruler he is serving. Whence it is
 Matt. 7, also said by the Gospel; *Ye shall know them by their fruits.*
 16. Lest then the members of this Leviathan should deceive us
 by performing even wonders, the Lord has pointed out a
 plain token by which they can be detected, saying; *He is a*
king over all the children of pride. For though they some-
 times assume a pretended appearance of humility, yet they
 cannot conceal themselves in every point. For since their
 pride cannot bear to be long concealed, when it is concealed
 by one action it is exposed by another. But they who war
 under the king of humility, ever fearful, and circumspect on

every side, fight against the darts of pride, and specially guard, as it were, the eye only of their body against the coming blows, when in themselves they principally defend their humility. BOOK
XXXIV.

BOOK XXXV.

In which many things already said are repeated in recapitulation, and this immense work is brought to a close by a most lowly confession of human infirmity.

BECAUSE this is the last book of this work, and since, the more difficult places having been treated, those which remain are less obscure, it seems good to run through it with less attention and care. For as if we had traversed a mighty ocean, we now gain sight of the shore, and lowering the sails of our intention, are not borne along with the same force as before, but yet we still hold our way from the impulse of the former blast. The storm of our anxiety has, so to speak, abated, but its violence, through now moderated, yet still wafts us on to our station on the shore. After then the Lord had shewn to His faithful servant how strong and crafty is Leviathan His enemy, while He carefully disclosed his strength and craft, blessed Job replied to both, saying,

Chap. xlii. ver. 2. *I know that Thou canst do all things, and that no thought is hid from Thee.*

- i. 2. For against his huge strength he observed; *I know that Thou canst do all things*; but against his hidden machinations he subjoined; *And no thought is hid from Thee*. Whence he immediately upbraids the same Leviathan, saying;

Ver. 3. *Who is he that hideth counsel without knowledge?*

For Leviathan hides counsel without knowledge, because, though he is concealed from our infirmity by many frauds, he is yet disclosed to us by the holy inspiration of our Protector. He hides counsel without knowledge, because though he escapes the notice of those who are tempted, yet he cannot escape the notice of the Protector of the tempted. Having heard therefore the power and craft of the devil,

having heard also the power of our Creator, which both mightily represses him, and mercifully protects us, we entreat thee, O blessed Job, not to conceal from us that which thou thinkest of thyself. It follows;

Therefore I have spoken foolishly, and things that above measure exceeded my knowledge.

3. All human wisdom, however powerful in acuteness, is foolishness, when compared with Divine wisdom. For all human deeds which are just and beautiful are, when compared with the justice and beauty of God, neither just nor beautiful, nor have any existence at all. Blessed Job therefore would believe that he had said wisely what he had said, if he did not hear the words of superior wisdom. In comparison with which all our wisdom is folly. And he who had spoken wisely to men, on hearing the Divine sayings, discourses more wisely that he is not wise. Hence it is that Abraham saw, when God was addressing him, that he was nothing but dust, saying; *I will speak unto my Lord, though I am dust and ashes.* Hence it is that Moses, though instructed in all the wisdom of the Egyptians, as soon as he heard the Lord speaking, discovered that he was a person of more hesitating and slower speech, saying; *I beseech Thee, O Lord, I am not eloquent; for from yesterday, and the day before, since Thou hast spoken unto Thy servant, I am of a more hesitating and slower tongue.* Hence it is that Isaiah, after he saw the Lord sitting on a throne high and lifted up, after he beheld the Seraphim covering their face with two wings, and their feet with two, and flying with two, after he heard them crying one to the other, That Which He is, *Holy, Holy, Holy, Lord God of Hosts*, he returned to himself, and said; *Woe is me, because I have held my peace, because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips.* And he immediately added, whence he had learned this pollution, and said; *And I have seen with mine eyes the King, the Lord of Hosts.* Hence also Jeremiah, on hearing the words of God, found that he had no words in himself, saying; *Ah, ah, ah, Lord God, behold I know not how to speak, for I am a child.* Hence Ezekiel speaking concerning the four animals, says; *When there was a voice above the firmament, which was over their*

ii.

Gen. 18,
27.

Ex. 4,
10.

Is. 6, 5.

Jer. 1,
6.

Ez. 1,
25.

JOB 42, *heads, they stood, and let down their wings.* For what is
 —4.— designated by the flying of the animals but the sublimity of
 evangelists and doctors? Or what are the wings of the animals,
 but the contemplations of saints raising them up to heavenly
 things? But when a voice is uttered above the firmament
 which is over their heads, they stand, and let down their
 wings, because when they hear within the voice of heavenly
 wisdom, they drop down, as it were, the wings of their flight.
 For they discern, in truth, that they are not able to contem-
 plate the loftiness itself of truth. To drop down their wings
 then at the voice which comes from above, is, on learning
 the power of God, to bring down our own virtues, and from
 contemplating the Creator, to think but humbly of ourselves.
 When holy men, therefore, hear the words of God, the more
 they advance in contemplation, the more they despise what
 they are, and know themselves to be either nothing, or next
 to nothing. Let blessed Job then reply to the words of God,
 and, as he advances in wisdom, find himself to be a fool,
 saying; *I have spoken foolishly, and things that above
 measure exceeded my knowledge.* Behold, he reproveth him-
 self the more, the more he advances, and believed that he had
 beyond measure exceeded his knowledge, because in the
 words of the Lord he discerned, more than he had imagined,
 the secrets of His wisdom. It follows;

Ver. 4. *Hear, and I will speak; I will question Thee,
 and answer Thou me.*

- iii. 4. To hear, is, with us, to adapt our ear which is in one
 place to a sound which comes from another. But with God,
 on the other hand, to Whom nothing is external, hearing is
 properly for Him to perceive our longings which are rising
 up beneath Him. For us then to speak to God, Who is
 acquainted with the hearts even of those that hold their
 peace, is not for us to utter what we think with the words of
 our throat, but to long for Him with eager desires. And
 because a person asks a question in order to be able to learn
 that of which he is ignorant, for a man to question God, is for
 him to acknowledge that he is ignorant in His sight. But
 for God to reply, is for Him to instruct with His secret
 inspirations him who humbly acknowledges his ignorance.
 Blessed Job then says; *Hear, and I will speak.* As if he

were saying, Mercifully understand my desires, in order that, while Thy mercy receives and furthers them, they may rise up to Thee in greater number. For as often as good wishes obtain their effect, they are multiplied. Whence it is written in another place; *I have called, for Thou hast heard me.* Ps.17,6. For he says not, Because I called, Thou hast heard me: but, *I have called, for Thou hast heard me.* For he who had been heard when speaking, when he had been heard, and his wishes had been successful, exclaimed; *I will question Thee, and answer Thou me.* As if he were saying, From the contemplation of Thy knowledge I acknowledge myself to be ignorant. Answer me therefore when I question Thee, that is, teach me who humbly confess my own foolishness. For that he himself was questioning God from his longing after humility, and was seeking for God to answer him by the instruction of inspiration, is declared in the following words. For he announced that he would put a question, and yet added nothing in the shape of a question. For as thinking only humbly of himself, and as acknowledging the favours he had mercifully received from God, he immediately subjoins;

Ver. 5. *I have heard Thee by the hearing of the ear, but now mine eye seeth Thee.*

5. By these words he doubtless plainly declares, that as far as sight is superior to hearing, so far does the progress also he had made through suffering differ from that which he was before. And because he had beheld more plainly the light of truth with the eye within, he more clearly discerned and beheld the darkness of his humanity. Whence it also follows;

Ver. 6. *Wherefore I reproach myself.*

6. For the less a person sees himself, the less is he displeased with himself; and the more he discerns the light of greater grace, the more blameworthy does he acknowledge himself to be. For when he is elevated within, by all that he is, he endeavours to agree with that standard which he beholds above him. And because human weakness still impedes him, he perceives that he differs therefrom in no slight degree, and every thing within him is burdensome, which does not agree with that inward standard. This

JOB 42, standard blessed Job more fully beholds, as he was making
 6.—progress after his suffering, and with great self-reproach is at variance with himself, saying; *Therefore I reproach myself.* But because there is no knowledge of reproach, if the lamentations of penitence do not also follow, it is rightly added, after the reproach,

And do penance in dust and ashes.

vi. 7. For to do penance in dust and ashes, is, after having contemplated the supreme Essence, to acknowledge himself to be nothing else but dust and ashes. Whence the Lord in
 Mat. 11, the Gospel says to the reprobate city, *If the mighty works which have been done in you had been done in Tyre and Sidon, they would have done penance long ago in sackcloth and ashes.* For by 'sackcloth,' is set forth the roughness and the piercing of sin, but in 'ashes' the dust of the dead. And therefore both of these are wont to be used in penance, in order that by the piercing of sackcloth we may know what we have done through sin, and that in the dust of ashes we may consider what we have become through judgment. Let piercing sins then be considered in sackcloth, let the just punishment of sins, which succeeds by the sentence of death, be considered in ashes. For since insults of the flesh have sprung up after sin, let man behold in the roughness of the sackcloth what he has done through pride, let him behold in the ashes how far he has gone through sin. But by sackcloth can be designated also the very compunction of grief which arises from remembrance and penitence. For blessed Job in saying, *I reproach myself,* is wounded as it were by a kind of sackcloth, when he is galled in his mind by the sharp stings of reproaches. But he does penance in ashes; because he carefully observes what he has been made by a just judgment after his first sin, saying, *I do penance in dust and ashes.* As if he plainly said, I do not boast myself of any gift of my Creator, because, having been taken from the dust, I know that I return to dust by the sentence of death which has been inflicted on me.

8. Having heard then all the words of Job, having known also all the answers of his friends, let us turn the sight of our mind to the sentence of the inward Judge, and say to Him; Behold, Lord, we have heard both the sides of those who are

disputing in Thy sight, and we know that Job, in this contest, goes through his virtuous deeds, and that his friends maintain against him the glory of Thy justice. But Thou knowest what amid these things is the opinion of our mind. For we cannot possibly blame the sayings of those whom we know to be contributing to Thy defence. But, behold, the parties are present, and wait the sentence; bring forth therefore, O Lord, from Thine invisible rule the most discriminating sentence of Thy judgment, and shew us which has spoken most rightly in this contention. It follows;

Ver. 7. *But after the Lord had spoken these words unto Job, He said to Eliphaz the Themanite, My anger is kindled against thee and thy two friends, because ye have not spoken before Me the thing that is right, as My servant Job.*

9. O Lord, the sentence of Thy judgment declares how much our blindness is at variance with the light of Thine uprightness. Behold, we know that in Thy judgment blessed Job is victorious, whom we believed to have sinned against Thee by his words. In Thy judgment those are condemned, who believed that they surpassed the merits of blessed Job by speaking in Thy behalf. Since then we have learned by the Divine sentence what to think of the parties, let us now examine a little more minutely the words of this sentence. For how is it that blessed Job is blamed above, if, in comparison with his uprightness, his friends are said not to have spoken that which is right before the Lord? Is not this decision concerning him still further confirmed, in which it is said to the ancient enemy, *Hast thou seen My servant Job, Job 1, 8. that there is none like him upon the earth?* But what is this, that he is praised to the enemy, and reprov'd in his own person; reprov'd in his own person, and yet preferred to the friends who spake to him? Unless it be that the holy man surpassed all men by the virtue of his merits, and yet, inasmuch as he was man, could not possibly be without blame before the eyes of God. For in a holy man sojourning in this temporary state, the rule of the Divine judgment has still something to judge, though in comparison with the rest of men it has even now something to praise. Blessed Job therefore believed that he was scourged for his fault, and not as a favour; he considered that his sins were lopped off,

JOB 42, not that his merits were increased. And he is blamed for
 7. imagining that the intention of the scourging was different, and yet is preferred, in the decision of the inward judgment, to his friends who opposed him. Whence it is plainly gathered how great was his justice, in establishing the innocence of his doings against the arguments of his friends, since he is preferred in the Divine judgment even to those very persons who defended the Divine judgment. But we
 Book 3, learned in the beginning of this Book that Satan had said of
 sect. 15. him to the Lord; *Put forth Thy hand and touch him, and see if he do not bless Thee to Thy face.* At which request
 Job 2, 5. blessed Job is permitted to be touched with losses, with bereavement, with wounds, and with offensive words, because, in truth, He Who had praised him was certain, that the holy man would never, according to the assertion of the devil, fall into the sin of cursing. As we have then said also
 Preface above, whoever considers that blessed Job sinned in his words
 chap. 3. after he had been scourged, plainly decides that the Lord had been the loser in His pledging. And though the Lord in speaking to the devil, brought forward his present good qualities, but did not promise his perseverance, it should yet be known that He would not have put forward his righteousness by permitting it to be tempted, if He foresaw that he would not be able to continue righteous under temptation. Since the devil then had been permitted by God to tempt him, if any one considers that he sank under temptation, he blames the ignorance of Him who permitted it.

10. Let us then truthfully approve of blessed Job in his sayings, lest we should sinfully blame God in His providence. And although, as far as concerns human judgments, his friends might be believed to have said in their words many things better than himself, yet Truth bringing forth another rule from the secret place, says; *Ye have not spoken before Me the thing that is right, as My servant Job.* Before Me, He says, that is, within, where the conduct of many often displeases, even if outwardly it is pleasing to men. Whence it is said with great judgment, in praise of
 Luke 1, the righteous married people; *They were both righteous before God.* For it is no safe praise to appear just before
 6. men. For the opinion of man often approves of a person as

if mighty before God, but Almighty God knows not him, who ^{Book XXXV.} is approved of as if by Him. For hence is it that the Psalmist watchfully prays, saying; *Direct my way in Thy sight.* Ps. 5, 8. Doubtless, because even that way is frequently believed to be right in the sight of men, which is turned aside from the way of truth. And it is observable, that it is not said, *Ye have not spoken before Me* the thing that is *right as Job*, but, *as My servant Job*. In order, namely, that by speaking of him as if in some sort in a peculiar character, by introducing the mention of his being a *servant*, He might point out that all that had been urged in his defence, he had said not with haughty pride, but with humble truth. But because God is just and merciful, He both reproveth his friends strictly with His justice, and graciously converts them by His mercy. For it follows;

Ver. 8. *Take unto you seven bulls, and seven rams, and go to My servant Job, and offer up for yourselves a whole burnt offering. But My servant Job shall pray for you; his face I will accept, that folly be not imputed to you.*

11. Behold the just and merciful God neither passes over viii. their faults without reproof, nor yet leaves their guilt without conversion. For since He is our inward Physician, He first made known the corruptions of our wound, and afterwards pointed out the remedies for obtaining health. But we have Pref. chap. 6. already often said, that the friends of blessed Job represent heretics, who offend God, while they endeavour to defend Him; for they are in their words rebels against the truth, which they imagine they are serving by their false assertions. Because therefore Almighty God frequently incorporates them into the body of Holy Church, through the knowledge of the truth; their conversion also, which is often mercifully effected, is well designated by this pardon which the friends of Job obtain.

12. But it must be specially observed, that they are ordered to offer to the Lord the sacrifice of their conversion, not by themselves, but by Job. Heretics doubtless, when they come back from their error, cannot appease the wrath of God towards them by a sacrifice offered by themselves, unless they are converted to the Catholic Church, which blessed Job designates; that so they may obtain their

JOB 42, salvation by her prayers whose faith they used to impugn
 8. — with their false assertions. For He says; *My servant Job will pray for you; his face I will accept, that folly be not imputed to you.* As if He openly said to heretics; I accept not your sacrifices, I hear not the words of your petitions, except through the intercession of her, whose words of confession concerning Me I acknowledge true. And do ye indeed bring down bulls and rams to offer the sacrifices of your conversion, but ask of Me your salvation through the Catholic Church, which I love. For I wish to remit to her the sin which ye have committed against Me in her, in order that she may obtain your recovery, who used to suffer from your sickness.

13. For it is she alone through whom God willingly accepts a sacrifice, she alone who intercedes with confidence for those who are in error. Whence also the Lord commanded concerning the sacrifice of the lamb, saying; *In one house it shall be eaten, neither shall ye carry forth of the flesh thereof out of the house.* For the lamb is eaten in one house, because the true Sacrifice of the Redeemer is immolated in the one Catholic Church. And the Divine law orders its flesh not to be carried forth abroad, because it
 Exod. 12, 46. forbids that which is holy to be given to dogs. It is she alone in whom a good work is fruitfully carried on, whence
 Matt. 7, 6. they only who had laboured in the vineyard received the reward of a penny. It is she alone who guards those who are placed within her by the strong bond of charity. Whence also the water of the deluge raised the ark indeed aloft, but destroyed all those whom it found out of the ark. It is she alone in whom we truly contemplate the heavenly mysteries. Whence also the Lord says to Moses; *There is a place by Me, and thou shalt stand upon a rock.* And a little after;
 Exod. 33, 21. *I will take away Mine hand, and thou shalt see My back parts.* For since the truth shines forth from the Church Catholic alone, the Lord says that there is a place by Him, from which He is to be seen. Moses is placed on a rock, to behold the form of God, because if any one maintains not the firmness of the Faith, he discerns not the Divine
 Mat. 16, 18. presence. Of which firmness the Lord says; *Upon this rock I will build My Church.* What is then in this place

the saying to the friends of Job, *Go ye to Job*, except, ^{Book XXXV.} 'Ascend ye the rock?' What is, *His face I will accept for you*, *that folly be not imputed to you*, except that which is there said, *Thou shalt see My back parts?* that is, thou shalt understand the mysteries of that Incarnation which is hereafter to be.

14. But heretics, because they disdain to stand on the rock, behold not the back parts of God as He passes by; because, being situated without the Church, they discern not the mysteries of His Incarnation, as they really are. For, as we have said before, by 'bulls' is expressed the neck of ^{Pref.} pride; but by 'rams,' the leadership which is exercised by ^{chap. 8.} heretics, when people are persuaded by them, as flocks that are led astray. For of proud heretics, who corrupt the minds of the weak by their evil persuasion, it is said; *The* ^{Pf. 68, 30.} *congregation of the bulls amongst the kine of the people.* And because they lead like flocks the people that follow them, they are sometimes called 'rams.' For rams in truth lead the flock. Whence Jeremiah says by way of reproof; *Thy princes are like rams.* Because then heretics, when ^{Lam. 1, 6.} they return to the Church, abandon the haughtiness of pride, and lead not the multitude of the people to destruction, like herds that follow them, the friends of blessed Job are ordered to offer bulls and rams. For to offer bulls and rams in sacrifice, is to sacrifice proud leadership with the humility of conversion, so that they, who before endeavoured to take the lead in teaching, may tame the neck of pride, and learn to follow by obedience. This their pride is also rightly expiated by seven sacrifices; because heretics, on returning to the Church, receive through the offering of humility the gifts of the Spirit of sevenfold grace, in order that they who had wasted away through their old habit of pride, may be formed afresh by the newness of grace.

15. But the number seven is among the wise of this world considered to be perfect on some special grounds of its own, because it is the sum of the first even, and the first uneven number. For the first uneven number is three, and the first even number is four. Of these two numbers that of seven is composed, which, by multiplying together these very parts rises up to the number twelve. For whether

JOB 42, we multiply three by four, or four by three, we arrive at that
 8. number. But we, because we enjoy the preaching of truth by a gift from above, tread under foot and look down on these matters which are fixed on the loftiness of knowledge, doubtless retaining this with unshaken faith, that those, whom the Spirit of sevenfold grace has filled, it makes perfect; and imparts to them not merely the knowledge of the Trinity, but also the performance of the four virtues, that is, prudence, temperance, fortitude, and justice. And It is increased, in a manner, in its parts, within those also whom It enters, when both the performance of the four virtues is received through the knowledge of the Trinity, and by the performance of the four virtues we attain even to the manifest sight of the Trinity. And therefore among ourselves the number seven is perfect, but in a very different way; because it rises fully and with no deficiency to the number twelve, when it both perfects works by faith, and again faith by works¹. The holy Apostles also, who were to be filled with the Spirit of sevenfold grace, were chosen twelve in number. For they were sent in the four quarters of the world to make known the Trinity, Which is God. They were therefore chosen in number twelve, that even by the nature of the number itself, the cause might be plain, why they preached the three highest, through the four lowest things.

¹ i.e. four
by three
and
three by
four.

16. Whether then from this, or perhaps from some other reason, in Holy Scripture, by the number seven is designated sometimes the secure rest of eternity, sometimes the whole of this present time, but sometimes the whole body of Holy Church. For by the number seven the perfection of eternity is suggested, when the seventh day is called sanctified for the rest of the Lord. And no evening is said to belong to it, because the rest of eternal blessedness is confined by no limit. Hence also it is that, on the giving of the Law, the seventh day is ordered to be one of rest, in order that eternal rest may be designated by it. Hence it is, that in the course of years, the number seven multiplied seven times, with a unit added, amounts to fifty, in order that the most holy rest of

Gen. 2,
3.

Ex. 20,
8—11.

Lev. 25, the Jubilee, signifying perpetual blessedness, might be observed. Hence it is, that the Lord, rising again and fre-

John 21, quently appearing, is said at His last feast to have eaten

with seven disciples; because they who are now perfected in Him, are filled by Him with eternal refreshment. BOOK XXXV.

17. Again by the number 'seven' is understood the whole of this temporal condition. For hence it is that the whole season of this present life is passed over in periods of seven days. Hence it is, that in type of Holy Church, which at all times traverses this world with her preaching, the Ark of the Lord, carried round for seven days with the sound of trumpets, overthrew the walls of Jericho. Hence the Prophet says; *Seven times a day have I praised Thee.* And as signifying that he had said this for the whole and entire season of his supplication, he says; *His praise shall be ever in my mouth.* But that the whole of the present life is designated by the number 'seven' is shewn more plainly, when the number 'eight' is mentioned after it. For when another number besides follows after seven, it is set forth by this very addition, that this temporal state is brought to an end and closed by eternity. For hence it is that Solomon advises, saying; *Give portions to seven, and also to eight.* For by the number seven he expressed the present time, which is passed by periods of seven days. But by the number 'eight' he designated eternal life, which the Lord made known to us by His resurrection. For He rose in truth on the Lord's day, which, as following the seventh day, that is, the Sabbath, is found to be the eighth from the creation. But it is well said; *Give portions to seven, and also to eight; for thou knowest not what evil shall be on the earth.* As if it were plainly said; So dispense temporal goods, as not to forget to desire those that are eternal. For thou oughtest to provide for the future by well-doing, who knowest not what tribulation succeeds from the future judgment. Hence it is, that the Temple is ascended with fifteen steps, in order that it may be learned by its very ascent that by seven and eight our worldly doings may be carefully discharged, and an eternal dwelling may be providently sought for. Hence also it is that, by increasing a unit to ten, the Prophet uttered a hundred and fifty Psalms. For on account of this number 'seven' signifying temporal things, and the number 'eight' eternal things, the Holy Spirit was poured forth upon a hundred and twenty of the faithful, sitting in an

BOOK
XXXV.

Josh. 6,
12—20.

Ps. 119,
164.

Ps. 34, 1.

Eccles.
11, 2.

Acts 1,
15.

JOB 42, upper room. For fifteen is made up of seven and eight, and
 8. — if in counting from one to fifteen we mount up by adding the sums of the numbers together, we reach the number a hundred and twenty. By this effusion of the Holy Spirit they learned in truth both to pass through with endurance things temporal, and eagerly to seek after those that are eternal.

18. Again, by the number 'seven' is designated the whole
 Rev. 1, body of Holy Church. Whence John in the Apocalypse
 20. writes to seven Churches: but what else but the Church universal did he wish to be signified by them? And in order that this universal Church might be signified to be full of the Spirit of sevenfold grace, Elisha is described as having
 2 Kings 4, 35. breathed seven times over the dead child. For the Lord, coming to a lifeless people, opens his mouth seven times, because He confers on it in His mercy the gifts of the Spirit of sevenfold grace. Because then the whole body of Holy Church is typified by the number 'seven,' let the friends of blessed Job come to him, and offer the whole burnt offering commanded by God. But let them guard with all watchfulness the mysteries of the number seven; in order, namely, that they who are living without may first unite themselves to the general body of Holy Church, and then at length seek pardon for the guilt of their former pride. Let them offer for their fault seven sacrifices, because they receive not the washing away of their guilt, unless by the Spirit of sevenfold grace they are united to that universal peace, from which they had been cut off. Let it be said then, *Take unto you seven bulls, and seven rams, and go to My servant Job, and offer for yourselves a whole burnt offering. But My servant Job shall pray for you; his face I will accept, that folly be not imputed to you.* As if it were plainly said to heretics on their return; Unite yourselves to the universal Church by the humility of penance, and obtain from Me through her prayers that pardon, of which of yourselves ye are not worthy: for when through her ye learn to be truly wise, ye are the first to blot out before Me the foolishness of your wisdom. It follows;

Ver. 8. *For ye have not spoken before Me the thing which is right, like My servant Job.*

19. The Lord used these words a little before, and yet He again repeats and adds the same words. What is this, except that, by again repeating, He confirms the sentence which He had already pronounced in judgment? And, in order that the righteousness of blessed Job and the unrighteousness of his friends might be the more manifestly displayed, the praise of the one and the reproof of the other is brought forward by a repetition of the words, so that by being repeated outwardly, it might appear how firmly fixed they are held within. For when the king of Egypt had known in two visions the fearful seasons of the coming famine under the figure of kine and of ears of corn, he heard by the voice of the holy interpreter; *For that thou hast seen a second time a dream pertaining to the same thing, it is a token of the certainty.* From which it is plainly collected, that whatever is repeated in the word of God, is more strongly confirmed. But since we have heard what the Judge has decreed, let us hear also what they do who are convicted. It follows;

Ver. 9. *Therefore Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite, went and did according as the Lord had spoken to them: and the Lord accepted the face of Job.*

20. We say nothing concerning the interpretation of these names, because we remember that we discussed it at greater length in the beginning of this work. But it must be noticed, that the order of the pardon they received is so carefully observed, as had been announced, that the Lord is said to have accepted in their sacrifices not their face, but the face of blessed Job. But, because whoever endeavours to intercede for others, promotes still more his own interest from this very love, it is rightly subjoined;

Ver. 10. *The Lord also was turned at the penitence of Job, when he prayed for his friends.*

21. For he is before shewn to have been heard in behalf of his friends, when the circumstance, which we before mentioned, is stated; *They did according as the Lord had spoken, and the Lord accepted the face of Job.* But when it is immediately observed, *The Lord also was turned at the penitence of Job, when he prayed for his friends;* it is

BOOK
XXXV.
ix.

Gen. 41,
32.

x.

xi.

JOB 42, plainly shewn, that a penitent has deserved to be heard the
 10. more quickly in his own behalf, the more devoutly he has
 interceded for his friends. For he makes his prayers more
 powerful in his own behalf, who offers them also in behalf of
 others. For that sacrifice of prayer is more willingly re-
 ceived, which, in the sight of the merciful Judge, is flavoured
 with love for one's neighbour. And a person then truly
 adds to its amount, if he offers it even for his enemies. For
 hence is that, which the Truth Who is our Teacher says ;
 Luke 6, *Pray for them that persecute and calumniate you.* Hence
 28. again He says, *When ye shall stand to pray, forgive if ye*
 Mark have ought against any, that your Father also Who is in
 11, 25. *heaven may forgive you your sins.* But how much he
 obtained for himself, who interceded for others, is imme-
 diately pointed out, when it is subjoined,

The Lord added all that had been to Job, twofold.

- xii. 22. He received twofold all that he had lost, because
 through the tenderness of the merciful Judge the assistance
 of consolations far surpasses the loss of our temptation.
 But the temptation tries us less than the reward consoles us ;
 in order that he, who used from the weight of the blow to
 consider that he had suffered some heavy trial, may learn
 from the recompense he has earned¹, that what he endured
 was but light. Whence it is said also to afflicted Judæa ;
 1 retri-
 butionis
 merito.
 Is. 54, 7. *For a small moment have I forsaken thee, and in great
 mercies will I gather thee.* But sometimes the measure of
 consolation is dispensed in proportion to the weight of af-
 fliction. Whence it is written elsewhere, *According to the*
 Ps. 94,
 19. *multitude of my sorrows in my heart, Thy comforts have
 rejoiced my soul.* For he, who exclaims that he had been
 made joyful according to the multitude of his sorrows, points
 out that he was consoled in the same measure as he had
 been afflicted. But the reader is not slightly instructed, if
 he considers the very order of the remuneration. For cor-
 rection follows excess, penitence correction, pardon peni-
 tence, gifts pardon. But because he who had been smitten
 by permission of Divine Providence, was afflicted also by the
 words of his friends, when he is consoled by the gifts of the
 Divine mercy, he deserves to be cherished also with human

love; in order that to him, whom the sorrows and adversities of pains wounded on every side, the joys of consolation may on every side correspond. Whence also it is added, BOOK
XXXV.

Ver. 11. *But there came to him all his brethren, and all his sisters, and all that knew him before, and did eat bread with him in his house, and moved the head over him.*

23. What is designated by the eating of bread but charity, xiii. and what by the moving of the head but admiration? But it is well subjoined,

And comforted him over all the evil that the Lord had brought upon him.

For to console the grief of one that had been smitten, is to rejoice with him on his pardon after he had been smitten. For the more a person is seen to rejoice on the restoration of his neighbour's health, the more does he give proof that he had grieved at its loss.

And they gave him each one sheep, and one earring of gold.

24. Although all these things are truly stated according to the history, we are yet compelled by the very gifts which were offered to go back to the mystery of allegory. For we ought not to hear in a listless manner that they offered a sheep, and a single one, and a golden earring, and a single one. And if perhaps it is not wonderful in the mere letter why the sheep which was offered was one, yet it is very wonderful why the earring was one. But what reference has a sheep to an earring, or an earring to a sheep? We are compelled therefore, by the very definiteness¹ of the¹ fine. gifts, to examine in the mysteries of allegory the former statements also, which we have run through and treated superficially according to the mere history. Because therefore Christ and the Church, that is, the Head and the body, are one person, we have often said that blessed Job sometimes typifies the head, sometimes the body. Preserving then the truth of the history, let us understand that as performed under the type of the Church, which is written, *The Lord added all that had been to Job twofold.* For though Holy Church now loses many by the stroke of temptation, yet in the end of this world she receives those things that are her own, twofold, when, having received the Gentiles in full

JOB 42, number, all Judæa also which shall then be found, agrees to
 11. run to her faith. For hence it is written, *Until the fulness*
 Rom. 11, 25, 26. *of the Gentiles should come in, and so all Israel should be*
 Mat. 17, 11. *saved.* Hence the Truth also says in the Gospel, *Elias*
shall come, and he shall restore all things. For now the Church has lost the Israelites, which she was unable to convert by preaching, but when, at that time, on the preaching of Elias, she gathers together as many as she shall have found, she receives as it were in fuller measure that which she has lost.

25. Or certainly, for Holy Church to rejoice over each of us at both the blessedness of our soul, and the incorruption of our body, is for her to receive double at her end. For hence is that which is said of the Elect by the Prophet,
 Is. 61, 7. *In their land they shall possess the double.* Hence it is that the Apostle John says of the Saints who were seeking
 Rev. 6, 11. *for the end of the world; White robes were given, unto every one of them one, and it was said unto them that they should rest yet a little season, until the number of their fellow-servants and of their brethren should be filled up.* For as
 Pref. chap. 10. we have said a great way above, the Saints receive a single garment before the resurrection, because they enjoy the happiness of their souls alone; but in the end of the world they are about to have, each of them, two, because, together with blessedness of mind, they will possess also the glory of the flesh.

26. But these words which are subjoined attest that they rather announce the conversion of the Jewish people at the end of this world. For it is added; *There came to him all his brethren, and all his sisters, and all that knew him before, and did eat bread with him in his house.* For then do His brethren and sisters come to Christ, when as many as shall have been found of the Jewish people are converted. For from that people He took the substance of His flesh. His brethren and sisters therefore then come to Him, when from that people which is united to Him by kindred, either those who are about to be strong, as brethren, or weak, as sisters, flock to Him with devout congratulation through the knowledge of the Faith. They then set forth in His house a banquet of most crowded festivity, when they no longer

despise Him as a mere man, and, mindful of their relationship, rejoice together in cleaving to His Godhead. They then ^{BOOK XXXV.} eat bread in His house, when they put aside the observance of the letter which is inferior, and feed, as it were, on the marrow of the grain of mystical teaching in Holy Church. But it is well subjoined; *All who knew him before.* For they knew Him before, Whom they scorned in His Passion as if unknown to them. For no one who completely learned the Law was ignorant that Christ would be born. Whence even Herod the king, when alarmed by the coming of the Magi, endeavoured to enquire diligently of the priests and rulers, where they knew Christ would be born; to whom they immediately answered; *In Bethlehem of Judah.* They ^{Matt. 2,} therefore knew Him before, Whom they knew not, when ^{5.} they despised Him at the time of His Passion. And both their former knowledge and their subsequent ignorance is well and briefly signified by the dimness of Isaac. For ^{Gen. 27,} when he was blessing Jacob, he both foresaw what would ^{1.} afterwards happen, and knew not who was standing before him. Thus in truth was the people of the Israelites, which received the mysteries of prophecy, but yet had eyes which were dim in contemplation, because it saw not Him when present, of Whom it foresaw so many things in the time to come. For it was unable to see Him when standing in its presence, the might of Whose coming it had long before announced. But, behold! they come at the end of the world, and recognise Him Whom they knew before. Behold! they eat bread in His house, because they feed on the grain of sacred doctrine in Holy Church, and shake off all the insensibility of their former torpor. Whence it is subjoined; *And they moved the head over him.* For what is understood by the head but the ruling power¹ of the mind? As is ¹principle. said by the Psalmist; *Thou hast made fat my head with oil.* ^{Ps. 23, 5.} As if it were plainly said, Thou hast watered with the unction of charity my mind which is dried up in its thoughts. The head therefore is moved, when the mind, smitten with dread of truth, is roused from its insensibility. Let the kinsmen² then come to the banquet, and having shaken off² ^{paren-} their drowsiness, let them move their head; that is, let those ^{tes.} who are connected with our Redeemer in the flesh, enjoy at

JOB 42, last the refreshment of the word by faith, and lose the hardness of their former insensibility. Whence it is well said by 11. Hab. 3, Habakkuk; *His feet stood, and the earth is moved.* For the earth is doubtless moved when the Lord stands, because when He imprints on our heart the footsteps of His fear, every earthly thought in us trembles. In this place, therefore, to move the head, is to shake off the immoveableness of the mind, and to approach to the knowledge of the faith by the steps of belief.

27. But because Holy Church suffers now from the estrangement of the Hebrews, and then is relieved by their conversion, it is rightly subjoined; *And comforted him over all the evil that the Lord had brought upon him.* They, namely, console Christ, they console the Church, who repent of the error of their former unbelief, and abandon the depravity of life by which they had opposed the teachers of the truth. Is it not a weighty sorrow to preach fruitlessly to hard hearts, to endure labour in setting forth the truth, but to find no fruit of our labour from the conversion of our hearers? But the subsequent progress of their hearers is on the other hand a great consolation to preachers. For the conversion of a learner¹ is a consolation to his teacher. And it is to be observed that they would not console him when exposed to the scourge, but that they come to console him after the scourge; doubtless because the Hebrews, despising at the time of His Passion the preaching of the faith, disdained to believe Him to be God, Whom they had proved to be a man by His death. Whence the Lord says by the Psalmist, *I looked for one to lament with Me, and there was none; I sought for one to comfort Me, and I found none.* For He found no one to comfort Him in His Passion, because in His contempt of death He endured even His very enemies, for whom He came to death. After his scourging, then, his neighbours come to console him; because the Lord now also suffers in His members, but in the last times all the Israelites flock together to the faith, on hearing the preaching of Elias, and return to the protection of Him from Whom they had fled; and then is celebrated that splendid banquet by the manifold assemblage of the people. At that time Job is shewn, as it were, to be in health after his scourging,

¹ proficientis.

Ps. 69,
20.

when, to those who are converted and believe, the Lord is by the certainty of faith known to live, after His passion and resurrection, immortal in the heavens. At that time Job is as it were seen to be rewarded, when in the power of His Majesty He is believed to be God, as He is, and those who before resisted Him are seen to be subjected to the faith. Let the believing Hebrews therefore assemble together at the end of the world, and offer, as if to Job in health, the vows of their oblations to the Redeemer of mankind in the power of His Godhead. Whence it is also well subjoined; *And they gave him each one sheep, and one earring of gold.* What is designated by a 'sheep' but innocence, what by an 'earring' but obedience? For by a sheep is expressed an innocent mind, but by an earring, hearing adorned with the grace of humility.

28. But because a fit opportunity has offered itself for setting forth the virtue of obedience, let us examine into it with somewhat more attention and care, and point out how great is its merit. For obedience is the sole virtue which implants other virtues in the mind, and keeps them safe when planted. Whence also the first man received a precept to keep, to which if he had willed obediently to submit himself, he would attain without labour to eternal blessedness. Hence Samuel says; *For obedience is better than victims, and to hearken rather than to offer the fat of rams, because to rebel is as the sin of witchcraft, and to refuse to obey as the sin of idolatry.* For obedience is justly preferred to victims, because by victims the flesh of another, but by obedience our own will, is offered up; a person therefore appeases God the more quickly, the more he represses before His eyes the pride of his own will, and immolates himself with the sword of the commandment. And on the other hand, disobedience is said to be the sin of witchcraft, in order that it might be pointed out how great a virtue is obedience. It is shewn therefore the better from its opposite what is thought in its praise. For if to rebel is as the sin of witchcraft, and to refuse to obey as the guilt of idolatry, it is the sole virtue which possesses the merit of faith, without which a person is convicted of being an unbeliever, though he seem to be a believer¹. Hence it is said by ¹ fidelis

JOB 42,
11.
Prov. 21,
28. Solomon in speaking of obedience; *An obedient man speaketh of victories.* For an obedient man in truth speaketh of victories, because, when we humbly submit ourselves to the voice of another, we overcome ourselves in our heart. Hence the Truth says in the Gospel; *Him that cometh to Me I will not cast out, for I came down from heaven, not to do Mine own will, but the will of Him that sent Me.* For what? if He were doing His own will, would He have rejected those who come to Him? But who can be ignorant that the will of the Son differs not from the will of the Father? But since the first man went forth from the joy of Paradise, because he wished to do his own will; the second Man coming for the redemption of men, when He shews that He does the will of the Father, and not His own will, taught us to remain firm within. When therefore He does not His own will, but that of the Father, He casts not out those that come unto Him, because, while by His own example He brings us under the rule of obedience, He closes against us the way of escape. Hence again He says; *I can of Mine own Self do nothing; but as I hear I judge.* For obedience is enjoined on us to be observed even to death. But if He judges as He hears, He obeys also at that time when He comes as Judge. Lest then obedience to the end of our life should appear wearisome to us, our Redeemer points out that He practises it, even when He comes as a Judge. What wonder then if man who is a sinner subjects himself to obedience in the short period of the present life, when the Mediator between God and men does not abandon it, even when He recompenses the obedient.

29. But it should be known, that a sin ought never to be committed, through obedience, but that sometimes a good deed which is being performed ought, through obedience, to be given up. For the tree in Paradise was not evil, which God commanded man not to touch. But in order that man, who was rightly created, might increase the better by the merit of obedience, it was right that He should prohibit him even what was good; in order that his conduct might be more truly virtue, the more humbly he shewed that he was subject to his Maker, by forbearing what was good. But

Gen. 2,
16. 17. it should be observed that it is there said, *Eat ye of every*

tree of paradise, but touch ye not of the tree of knowledge of good and evil. For it is necessary that he who forbids those under him one good thing, should concede many, lest the mind of the person who obeys should perish utterly, if it is famished from having been entirely shut out from all good things. But the Lord granted all other trees of Paradise for food, when He prohibited them from one, in order that He might restrain His creature, whose advancement He desired, and not its destruction, the more easily from one, the greater liberty He gave for the rest.

BOOK
XXXV.

30. But because sometimes worldly advantages, and sometimes worldly losses, are enjoined on us, it should be especially understood that sometimes if obedience has something of its own, it is none at all, but sometimes if it has not something of its own, it is a very paltry obedience. For when success in this world is enjoined, when a higher rank is commanded to be taken, he who obeys these commands makes void for himself the virtue of his obedience, if he is eager for these things with longing of his own. For he guides not himself by the rule of obedience, who in attaining to the good things of this life gives way to his own natural desire of ambition. Again, when contempt for the world is enjoined, when the endurance of reproaches and insults is commanded us, unless the mind desires these things of itself, it diminishes the merit of its obedience, because it descends reluctantly and against its will to those things which are despised in this life. For obedience incurs loss, when its own consent does not in a measure accompany a mind in submitting to the reproaches of this world. Obedience then ought both in adversity to have something of its own, and again in prosperity to have nothing at all of its own; in order that in adversity it may be more glorious, the more it is united even in desire to the Divine ordinance, and may be more sincere in prosperity, the more entirely it is separated in desire from that present glory, which it obtains from God.

31. But we shew more clearly this value of virtue if we mention the doings of two men of the heavenly country. For Moses, when he was feeding sheep in the desert, was called by the Lord speaking to him in the fire by means of an Angel, to take the lead in the deliverance of all the multi-

JOB 42, tude of the Israelites. But because he was humble in his
 11. own mind, he trembled at once at the glory of such authority
 which had been offered to him, and immediately had recourse
 Exod. 4, to his weakness as a defence, saying, *I beseech Thee, O Lord,*
 10. *I am not eloquent: from yesterday and the day before, since
 Thou hast begun to speak unto Thy servant, I am of a more
 hesitating and slower tongue.* And, having put himself
 bid. 13. aside, he asks for another, saying; *Send whom Thou wilt send.*
 Behold, he is speaking with the Maker of his tongue, and
 that he may not undertake the power of such great authority,
 he alleges that he has no tongue. Paul had also been
 admonished by God that he ought to go up to Jerusalem, as
 Gal. 2, he himself says to the Galatians; *Then fourteen years after*
 1. *I went up again to Jerusalem, taking with me Barnabas
 and Titus; but I went up by revelation.* And when he had
 found on his journey the Prophet Agabus, he heard from him
 what adversity awaited him in Jerusalem. For it is written
 that this Agabus placed Paul's girdle on his own feet, and
 Acts 21, said; *So shall they bind at Jerusalem the man whose girdle*
 11. *this is.* But Paul immediately answered; *I am ready not*
 ib. 13. *to be bound only, but also to die at Jerusalem for the name*
 Acts 20, *of Jesus; neither do I count my life more precious than*
 24. *myself.* Going up then to Jerusalem by the command of
 revelation, he knows his sufferings, and yet he willingly seeks
 them, he hears of things to fear, but yet he more ardently
 pants after them. Moses therefore has nothing of his own
 to lead him on to prosperity, because he strives in his prayers
 not to be set over the people of Israel. But Paul is even by
 his own wish led on to suffering, because he gains a know-
 ledge of the evils that threaten him, but yet in his devotion
 of spirit he is eager for sharper sufferings. The one wished,
 though God commanded him, to decline the glory of present
 power; the other when God had provided severity and
 hardships, yet studied to prepare himself for severer suffer-
 ings. We are taught then by the stubborn virtue of both
 these leaders going before, that if we truly endeavour to
 lay hold on the reward of obedience, we must contend for
 the prosperity of this world only by command, but that we
 must fight against its trials with devotion.

32. But it must be observed, that in this place a sheep is

offered with an earring, and an earring with a sheep; doubtless because the ornament of obedience is always connected with innocent minds, as the Lord witnesses, Who says; *My sheep hear My voice, and I know them, and they follow Me.* ^{Book XXXV. John 10, 27.}

No one therefore offered blessed Job an earring without a sheep, no one a sheep without an earring; because, in truth, he who is not innocent obeys not his Redeemer, and he cannot be innocent who despises obedience. But since this very obedience must be maintained not with servile fear, but with the affection of love, not with dread of punishment, but with love of justice, all who come to the feast are said to have offered a 'golden' earring, in order, namely, that in that obedience which is displayed, charity should shine forth so as to surpass all virtues, as gold the other metals.

33. But because there can be no innocence, no true obedience, in the manifold divisions of heretics, let those who come to the knowledge of the faith offer a lamb, but only one; and an earring, but only one. That is, let them come so minded as to abide innocent and obedient in the unity of Holy Church. For that which is 'one' cannot be divided by numbers, because also this very 'one' of which we are speaking, is not a number. Let them offer therefore a sheep, but only one; let them offer an earring, but only one. That is, coming to Holy Church with innocence and obedience, let them offer such a mind as the schisms of sects cannot divide.

34. Let us open the eyes of faith, and contemplate that last banquet of Holy Church at the reception of the people of Israel. To which banquet that mighty Elias who is coming is engaged as the inviter of the guests. Then do neighbours, then do friends, come with gifts to Him, Whom they despised but a little before when exposed to the scourge. For as the day of judgment draws near, either by the words of His forerunner, or by certain signs which burst forth, does the might of the approaching Lord shine out in a measure before them. And while they hasten to prevent His wrath, they forward the time of their own conversion. But when converted they come with gifts, because by offering their virtuous deeds, they then reverence Him, Whom but a little before they derided in His Passion. Doubtless by this their

JOB 42, oblation fulfilling that which we behold already made good
 12. in great measure, and which we believe is still to be made
 Ps. 45, good in its fulness; *The daughters of Tyre shall adore Him*
 12. *with gifts.* For then do the daughters of Tyre more fully
 adore Him with gifts, when the minds of the Israelites, which
 are now overcome by the desires of this world, bring to Him,
 Whom they proudly denied, when known at last, the offerings
 of their confession. And although at these very times, at which
 Antichrist draws near, the conduct of the faithful seems to be
 to a certain extent less virtuous, although in the contest with
 that ruined man, mighty fear constrains the hearts even of
 the strong; yet not only do all the faithful, strengthened by
 the preaching of Elias, remain in the firmness of Holy
 Church, but, as we said before, many also of the unbelievers
 are converted to the knowledge of the faith. So that the
 remnants of the nation of Israel, which had before been
 utterly rejected, crowd together to the bosom of the Church
 their Mother with the most pious devotion. Whence it is
 now well subjoined;

Ver. 12. *But the Lord blessed the latter end of Job more
 than his beginning.*

xv. 35. We believe that these things have taken place historically,
 we hope that they are to take place mystically. For the
 latter end of Job is blessed more than his beginning, because
 as far as concerns the admission of the people of Israel, when
 the end of the present world is pressing on, the Lord con-
 soles the pain of Holy Church by a manifold ingathering of
 souls. For then she will be the more abundantly enriched,
 the more clearly it becomes known that the temporal con-
 dition of the present life is hurrying to its close. For the
 Psalmist had beheld the preachers of Holy Church enriched
 Ps. 92, with the blessing of the latter times, when he said; *They*
 14. *shall still be multiplied in a fruitful old age, and shall be*
well patient to announce. They are in truth multiplied in
 a fruitful old age, because, when their life is prolonged, their
 strength is ever carried on to a better condition, and the
 gains of their merits are increased by means of the increase
 of their age. But they are well patient to announce,
 because, when preaching heavenly truths, they endure ad-
 versities with greater firmness, the more abundantly they

bring back benefits for their souls by their very endurance. Book XXXV.
It follows ;

Ver. 13, 14. *And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses ; and he had seven sons, and three daughters.*

36. That he had had seven thousand sheep, and three xvi.
thousand camels, five hundred yoke of oxen, and five hundred she asses, before the trial of his scourging, the preface of this same history points out to us. Those things which were lost through his scourging, were now restored twofold. But as many children were restored as he had lost. For he had seven sons and three daughters. But he is now described as having received seven sons and three daughters, in order that those who had been destroyed may be shewn to be alive. For when it is said ; *The Lord added all that had been to Job twofold*, and yet He restored him as many children as he had lost, He also added to him a double number of children, to whom He afterwards restored ten in the flesh, but reserved the ten that had been lost, in the hidden abode¹ of souls. But if any one wishes, as an ⁱ vita.
intellectual being, to put aside the chaff of the history, and to feed on the grain of mysteries, it is necessary for him to learn what is our opinion. For it is possible for us to understand that by these animals is designated the universal body of the faithful. For hence is that which is said by the Psalmist to the Father concerning the Son ; *Thou hast put* Ps. 8, 7.
all things under His feet, sheep and all kine, and, moreover, the herds of the plain. Hence is it that the same Prophet, beholding the simple ones inhabiting Holy Church, says ;
Thine animals shall dwell therein. Ps. 68, 10.

37. What then do we understand by 'sheep,' but the innocent, what by 'camels,' but those who surpass the evil doings of others by the involved mass of their exuberant vices ; what by 'yoked oxen,' but the Israelites subject to the Law ; what by 'asses,' but the simple minds of the Gentiles ? For that the innocent are designated by the name of 'sheep' the Psalmist witnesses, who says, *But we* Ps. 95, 7.
are His people, and the sheep of His pasture. For those

JOB 42, who neglect to preserve their innocence, are not fed with
 13. 14. that refreshment of the spiritual pasture.

38. But by the name of 'camel' is expressed in Holy Scripture sometimes the Lord, sometimes the pride of the Gentiles, tortuous, as it were, with a swelling excrescence from above. For since a camel bends itself of its own accord to take up its burdens, it designates not improperly the grace of our Redeemer, Who, in deigning to bear the burden of our infirmity, descended of His own accord from the height
 John 10, of His power. Whence He says also in the Gospel; *I have*
 18. *power to lay down My life, and I have power to take it up again, and no man taketh it from Me.* Whence He
 Mat. 19, also says again; *It is easier for a camel to go through the*
 24. *eye of a needle, than for a rich man to enter into the kingdom of heaven.* For what does He mean by the name 'rich,' but any haughty person, what by the expression 'camel,' but His own condescension? For a camel passed through the eye of a needle, when the same our Redeemer entered through the narrow straits of His passion to the suffering of death. And this passion was like a needle, because it wounded His body with pain. But a camel goes more easily through the eye of a needle, than a rich man enters the kingdom of heaven, because, unless He took on Him first the burdens of our infirmity, and shewed us the opening¹ of humility by His passion, our haughty stubbornness would never bend itself down to His humility. Again, by the name 'camel' is designated the Gentile world, tortuous and full of sins; as it is said by Moses, that when the day
 Gen. 24, had already declined, Rebecca sitting on a camel beheld
 64. 65. Isaac who had gone forth in the field, and that she immediately descended from the camel, and being ashamed at the sight of him, covered herself with a veil. For whom did Isaac designate, in having gone forth in the field when the day had already declined, but Him, Who, coming in this last age of the world, as if in the close of the day, went forth as it were into the field? Because though He is invisible, yet He shewed Himself to be visible in this world. And Rebecca when sitting on a camel beheld him, because the Church, coming forth from the Gentiles, when it was still

¹ foramen.

resting on its sins, and cleaving not to spiritual, but animal emotions, listened to Him. But she immediately descended BOOK XXXV. from the camel, because it abandoned the sins, with which it had before been proudly elated, and was careful to cover itself with a veil, because, on beholding the Lord, it blushed at the infirmity of its own conduct; and she, who was before carried by the camel unconstrained, is afterwards on descending modestly covered. Whence it is said by the voice of the Apostle to this same Church, when converted from her former pride, as if to Rebecca descending from the camel, and throwing over her a veil; *For what fruit had ye then in those things whereof ye are now ashamed?* Rom. 6, 21.

39. But in 'oxen' is expressed sometimes the madness of the lustful, sometimes the laborious strength of preachers, sometimes the humility of the Israelites. For that by the name of ox is designated by comparison the madness of the lustful, Solomon points out. For when he had first mentioned the wantonness of the seducing woman, he added; *Immediately he followeth her, as an ox led for a victim.* Prov. 7, 22. Again, that the labour of preachers is expressed by the name of ox, the words of the Law witness, which says; *Thou shalt not muzzle the mouth of the ox when treading out the corn.* Deut. 25, 4. 1 Cor. 9, 9. 1 Tim. 5, 18. As if it plainly said; Thou shalt not keep the preachers of the word from obtaining their stipends. Again, that the people of Israel is typified by the name of ox, the Prophet asserts, who says, when announcing the coming of the Redeemer, *The ox knoweth his owner, and the ass his master's crib.* Is. 1, 3. Signifying in truth by the 'ox' the people of Israel, brought into subjection to the yoke of the Law, but indicating by the 'ass' the people of the Gentiles, given up to pleasures, and more overwhelmingly brutish.

40. Under the name also of he asses and she asses is designated sometimes the wantonness of the lustful, sometimes the gentleness of the simple, but sometimes, as we have before said, the foolishness of the Gentiles. For that the wantonness of the lustful is expressed, by way of comparison, by the term he asses, is plainly declared, when it is said by the Prophet; *Whose flesh is as the flesh of asses.* Ez. 23, 20. Again, because the life of the simple is typified by the name of she asses, when our Redeemer was going to Jerusalem, He is said to have sat on a she ass. For Jerusalem means the Mat. 21, 5.

JOB 42, vision of peace. What then does it signify, that our Lord
 12. sits on a she ass, and guides it to Jerusalem, except that
 when He possesses simple minds by ruling over them, He
 1 sessi- leads them by His own sacred indwelling¹ to the vision of
 one. peace? Again, that by the name of he asses the foolishness
 of the Gentiles is designated, the Prophet witnesses, saying ;
 Is. 32, *Blessed are ye that sow upon all waters, sending in thither*
 20. *the foot of the ox and the ass.* For to sow upon all waters
 is to preach to all people the fruitful words of life. But to
 send in the foot of the ox and the ass, is to bind the ways of
 the Israelitish and the Gentile people by the bands of
 heavenly precepts.

41. While preserving then the truth of the letter, we
 rightly believe that under the name of blessed Job, the
 people of Holy Church are designated by all these animals;
 in order that those things that are written, by the dispensa-
 tion of the Holy Spirit Which wonderfully orders all things,
 may both relate to us what has happened, and announce
 what is to come. Let us recognise then in the ‘sheep’ the
 faithful and innocent people from Judæa, which had been
 before fed with the pastures of the Law. Let us recognise
 in the ‘camels’ the simple-minded from the Gentiles coming
 to the faith, who before, when under sacrilegious rites,
 through a kind of deformity of limbs, from the foulness, that
 is, of their vices, appeared very hideous. And because, as
 we have before said, the Holy Scriptures take good care to
 repeat their assertions, the Israelites, who were crushed, as
 it were, by the yoke of the Law, can again be understood by
 the ‘oxen.’ But, as has been said, by asses, can be under-
 stood the Gentile people, who, when they used to bow down
 to worship stones, foolishly, as it were, bent down their back,
 and, with no reluctant mind, served any idols whatever with
 brutish sense. Holy Church therefore which, when oppressed
 at her first beginnings with innumerable temptations, lost
 either the people of Israel, or many of the Gentiles, (those,
 namely, whom she was unable to gain,) receives double at
 the end; because there springs up in her, out of each people,
 a multiplied number of believers. By yoked oxen preachers
 can also be understood. Whence, when the Lord sent them
 Luke 10, forth to preach, He is described as having sent them two
 1. and two; in order that either because there are two precepts of

charity, or that society cannot exist between a less number than two, the holy preachers might learn from the very mode of their sending forth, how much they should love the agreement of fellowship. By she asses, as we have before said, the minds of the simple can be designated. But Holy Church receives oxen and she asses in double number; because holy preachers, who from being oppressed with fear in the time of her temptation had hitherto remained silent, and the minds of the simple, which from being overpowered by terrors were afraid to confess her truth, now exert their voices with greater powers in confession of the truth, the more weakly they were before afraid.

42. We have briefly stated these points as typical of Holy Church. But how they serve to set forth the Head of this same Holy Church, we remind you that we have stated at greater length in the beginning of this work. Whoever therefore is anxious to be more fully satisfied on these points, should deign to read the second book of this work. But if we are now asked to discuss the number of the animals, why a thousand yoke of oxen, or a thousand she asses, and six thousand camels, and fourteen thousand sheep, are mentioned; we can state briefly, that in secular knowledge the number thousand is considered perfect, because it is the solid square of the number ten. For ten times ten are a hundred, which though a square, is a plane figure. But in order that it may rise in height and become solid, the hundred is again multiplied by ten, and becomes a thousand. But the number six is perfect, because it is the first number which is made up of its several parts, that is, its sixth, its third, and its half, which are one, and two, and three, and these added together become six. Nor is any other number found before six, which, when it is divided into its several parts, has its whole amount made up. But because we transcend all this knowledge, by advancing through the loftiness of Holy Scripture, we there find the reason why the numbers six, seven, ten, and a thousand, are perfect. For the number six is perfect in Holy Scripture, because in the beginning of the world God completed on the sixth day those works which He began on the first. The number seven is perfect therein, because every good work is performed with seven virtues

JOB 42,
13. through the Spirit, in order that both faith and works may be perfected at the same time. The number ten is perfect therein, because the Law is included in ten precepts, and no fault is forbidden further than by the ten words, and as the

Mat. 20,
2. Truth relates, the labourers in the vineyard are rewarded with a denarius. For in a denary three are joined to seven. But man, who consists of soul and body, consists of seven qualities. For he flourishes in three spiritually and in four bodily. For in the love of God he is excited in three qualities spiritually, when it is said to him by the Law;

Mat. 22,
37. *Thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.* But he consists of four qualities bodily; because, namely, he is composed of hot and cold, of moist and dry matter. Man therefore who consists of seven qualities is said to be rewarded with a denarius, because in that attainment of the heavenly country our seven are joined to the eternal Three, in order that man may enjoy the contemplation of the Trinity, and, by the reward of his work, live as though made perfect by a denarius. Or certainly, because there are seven virtues in which we toil in this life, and when the contemplation of the Trinity is granted them as a reward, the life of those that toil is rewarded with a denarius. But every one who is perfect receives a denarius even in this life, when he unites to these same seven virtues, faith, hope, and charity. The number thousand is also considered as perfect in Holy Scripture, because universality is designated by its

Ps. 105,
8. appellation. Whence it is written; *The word which He commanded to a thousand generations.* For since it cannot be believed that the world can be extended to a hundred generations, what else is set forth by a thousand generations but the whole number of generations? Blessed Job therefore received fourteen thousand sheep. For since in Holy Church the perfection of virtues extends to both sexes, the number seven is doubled therein. *And six thousand camels;* because they receive therein the plenitude of their work, who were before cut off from her by the filthiness of their sins. He received also a thousand yoke of oxen, and a thousand she asses, because she exalts Israelites and Gentiles, learned and simple, after the falls of temptations,

to the height of perfection. He received also seven sons and three daughters, because to the minds of those whom she had begotten with seven virtues, she adds faith, hope, charity, to complete their perfection, in order that she may the more truly rejoice in her offspring, the more she considers that there is no virtue wanting to her faithful ones. But because we have run over these points briefly, let us now turn to examine also the names themselves of his daughters. It follows,

Ver. 14. *And he called the name of one Dies, and the name of the second Casia, and the name of the third Cornustibii.*

43. Because these names are derived from virtues, the translator appropriately took care not to insert them as they are found in the Arabic language, but to shew their meaning more plainly when translated into the Latin tongue. For who can be ignorant that Dies and Casia are Latin words? But in Cornustibii, (though it is not *cornus* but *cornu*, and the pipe of singers is called not *tibium* but *tibia*.) I suppose he preferred, without keeping the gender of the word in the Latin tongue, to state the thing as it is, and to preserve the peculiarity of that language from which he was translating. Or because he compounded one word out of the two, (*cornu*, and *tibia*.) he was at liberty to call both words, which are translated in Latin by one part of speech, whatever gender he pleased. What is the reason then that the first daughter of Job is said to have been called Dies, the second Casia, but the third Cornustibii, except that the whole human race, which is chosen by the kindness of its Creator, and by the mercy of the same Redeemer, is designated by these names? For man as he was made shone as bright as the day (dies), because his Maker overspread him with the splendour of innate innocence. But when he fell of his own accord into the darkness of sin, because he deserted the light of truth, he concealed himself as it were in the night of error; because he is elsewhere said to have followed a shadow. But because the bounteousness of His goodness failed not our Maker, even in spite of the darkness of our iniquity, He afterwards received him by a mightier redemption from his error, whom He at first mightily created for righteousness. And

JOB 40, because he wanted, after his fall, the strength of his original
 14. creation, He supported him against the inmost assaults of
 His opposing corruption with the manifold virtues of His
 gifts. And these virtues of those who are advancing are
 doubtless fragrant, in the discernment of other men, as if
 with sweet odours. For hence is that which is said by
 2 Cor. Paul, *We are unto God a sweet savour of Christ.* Hence
 2, 15. it is that Holy Church, having scented a kind of fragrant
 sweetness in her Elect, speaks in the Song of Songs, saying,
 Sol. *While the king is at his repose, my spikenard gave forth its*
 Song 1, *odour.* As if he plainly said, As long as the king is con-
 12. cealed with himself from my sight in the rest of the heavenly
 1 exer- retreat, the life of the Elect is regaled ¹ with wonderful odours
 cetur. of virtues, in order that as it still beholds not Him Whom it
 seeks for, it may burn the more ardently with desire. For
 the spikenard gives forth an odour, as the king is taking his
 repose, because when the Lord is resting in His blessedness,
 the virtue of Saints in the Church supplies us with the
 delight of great sweetness. Because then the human race
 shone bright, on its creation, with the light of innocence,
 and afterwards, when redeemed, scattered the odour of
 sweetness by the exercise of good works, the first daughter
 is rightly named *Dies*, and the second is not unfitly named
Casia. But she is well called Casia who is spread abroad
 with so strong an odour of a sublime life. For man, in his
 very beginning, in which he was created righteous, needed
 not such great virtues as he now requires. Because if he
 wished to remain as he had been created, he would have
 been able without difficulty to overcome his enemy placed
 without. But after that the adversary, through man's con-
 sent, has forced his way into his inmost parts, he is now cast
 out with greater labour as conqueror, who would, when still
 an assailant, be repulsed without difficulty.

44. For many qualities now need to be displayed, which
 were not necessary in Paradise. For now we require the
 virtue of patience, laborious instruction in learning, chasten-
 ing of the body, assiduity in prayer, confession of faults, a
 deluge of tears; none of which man wanted in truth on his
 creation, because by his very creation he enjoyed the blessing
 of salvation. For a bitter cup is held out to a sick man,

that he may be restored to a state of health by the removal of disease. But a man in health is never ordered what to take in order to regain his strength, but what to avoid, lest he should be ill. We therefore display now greater zeal, when we do not preserve the health we possess, but endeavour to regain that which we have lost. And because all these efforts for our restoration, are supported by great opinions in Holy Church, the name of the second daughter justly smells as cassia; in order that, as the first daughter existed as 'the day' through the dignity of her creation, the second may be 'cassia' through the fragrance of strength by the grace of redemption. Whence also it is said by the prophet to the same Redeemer on His coming; *Myrrh and amber and cassia come from Thy garments, from the ivory steps, out of which the daughters of kings have delighted Thee in Thine honour.* For what is designated by the name of myrrh, amber, and cassia, except the sweetness of virtues? What is expressed by the ivory steps, except the ascent of proficients, which shines with great strength? Our Redeemer, therefore, when He comes, uses myrrh, amber, and cassia in His garment, because He scatters forth from His Elect, with whom He mercifully arrays Himself, the fragrance of the myrrh of virtue. And in them this odour is led on by ivory steps, because, in them an opinion of their virtues arises not from the show of pretence, but from the ascent of true and solid deeds. But it is well subjoined; *Out of which the daughters of kings delighted Thee in Thine honour.* For holy souls, which had been brought forth by the ancient fathers to the knowledge of the truth, delight their Redeemer in His honour, because they claim nothing to their own credit from all that they do well. But because the human race in its third condition, even when new fashioned for the resurrection of the flesh, is engaged in that concert of eternal praise, the third daughter is called *Cornustibii*. For what is expressed by 'Cornustibii' but the song of those that rejoice? For there is that truly fulfilled which is now said by the Prophet? *Sing unto the Lord a new song.* It is there truly fulfilled, where the song of praise to God will be sung no longer by faith, but in a contemplation of His Person. There does our Creator receive from us the true songs of His

BOOK
XXXV.

Dies.

Ps. 45, 8.

Ps. 149,
1.

JOB 43, praises, Who both made the human race 'Dies' by creating
 15. it, 'Casia' by redeeming it, and 'Cornustibii' by taking it
 to Himself. For we who were 'light' when created, and are
 now 'casia' by having been redeemed, shall at last be 'cornus-
 tibii' when engaged in the exultation of eternal praise. But
 before the Bride comes to the marriage chamber, she casts
 off from herself all filthiness of life, and preparing herself for
 the love of the Bridegroom, adorns and arrays herself with
 the beautifyings of virtues. For she studies to approve herself
 to the judgment of the inward Judge, and from being exalted
 in her inmost desires, to transcend the filthy habits of human
 conversation. Whence it is also well subjoined concerning
 the same daughters of blessed Job ;

Ver. 15. *But in all the land were no women found so fair
 as the daughters of Job.*

xviii. 45. For the souls of the Elect surpass, by the comeliness
 of their beauty, all the human race which lives after the
 fashion of men on the earth : and the more they slight
 themselves by outward affliction, the more truly do they
 array themselves within. Hence it is, that it is said by the
 Psalmist to Holy Church, which is adorned with the beauty
 Ps. 45, of the Elect ; *The King hath greatly desired thy beauty.*
 11. Of whom it is added a little after ; *All the glory of this*
 ib. 13. *daughter of kings is from within.* For if she sought glory
 without, she would have no beauty within, for the king
 greatly to desire. And although many shine therein with
 the beauty of virtues, and surpass the merits of others by the
 very perfection of their conduct, yet some, because they are
 not able to attain to higher things, being conscious of their
 own weakness, are embraced in the bosom of her gentleness.
 For these, as far as they possess strength, avoid sins, although
 they do not fulfil higher excellencies as far as they desire.
 Yet God graciously receives them, and admits them to Him-
 self in proportion to the recompense they deserve. Whence
 it also follows ;

*And their father gave them inheritance among their
 brethren.*

xix. 46. Because then of the merit of the perfect they are said
 to be beautiful ; but as being a type of the imperfect they
 also receive, as if they were weak, an inheritance among their

brethren. For the practice of life in former times admitted not females to obtain an inheritance among males, because the severity of the Law, selecting the strong, and despising the weak, studied to sanction what was strict rather than what was merciful. But on the coming of our gracious Redeemer, let no one who is conscious of his infirmity despair of obtaining the inheritance of the heavenly patrimony. For our Father has granted to women also a right of succession among males, because amid the strong and perfect He admits the weak and humble to the lot of the heavenly inheritance. Whence the Truth Itself says in the Gospel; *In My Father's house are many mansions.* For ^{John 14,} there are in truth many mansions with the Father, because ^{2.} in that equal life of blessedness each one obtains a different place according to his different desert. But he feels not the losses of this disparity, because that which he has received is quite sufficient for him. Sisters therefore come to an inheritance together with their brethren, because the weak are admitted thither together with the strong; in such wise that if any one through imperfection shall not be the highest, he may not through humility be shut out from his lot of the inheritance. And these mansions Paul well teaches us are apportioned to each one according to his merits, when he says; *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory.* It follows;

Ver. 16. and last. *But Job lived after these scourges a hundred and forty years, and saw his sons, and his sons' sons, even to the fourth generation, and he died an old man, and full of days.*

47. In Holy Scripture a person is not easily recorded as 'full of days,' unless he is one whose conduct is praised in the same Scripture. For he is in truth void of days, who, even if he has lived ever so long, has wasted the time of his life in vanity. But he, on the other hand, is said to be 'full of days,' whose days pass not away and come to nought, but by the daily reward of good works, are treasured up with the just Judge, even after they have been passed.

48. But because there are some who wish to interpret these things also as typical of Holy Church, (whose wishes

JOB 42,
17. we must the rather obey, the more we must also rejoice at their spiritual understanding,) if we multiply fourteen by ten, we come to the number one hundred and forty. And the life of Holy Church is rightly reckoned as made up of ten and four, because by keeping both Testaments, and living both according to the ten commandments of the Law, and the four books of the Gospel, it is carried on to the height of perfection. Whence also, though the Apostle Paul wrote fifteen Epistles^a, yet Holy Church does not retain more than fourteen, in order that the illustrious teacher might shew by the very number of his Epistles, that he had searched out the secrets of the Law and of the Gospel. But blessed Job is well said to 'live' after his scourgings, because Holy Church too is first smitten with the scourge of discipline, and afterwards strengthened by perfection of life. And she beholds also her sons, and her sons' sons even to the fourth generation, because in this life, which rolls on through four seasons in the year, she beholds children daily born to her, by the mouths of preachers even to the end of the world. Nor is it inconsistent with the truth to say that times are designated by generations. For what is each succession but a kind of offshoot of a race? And when the butler of the king of Egypt had seen a dream which was throwing out three shoots, Joseph, who was endowed with the solution of dreams, declares that the three shoots designate three days. If therefore the space of three days is expressed by three shoots, why should not also the four seasons of the year be typified by four generations? Holy Church, therefore, beholds her sons, when she beholds the first progeny of the faithful. She sees her sons' sons, when she beholds that sons are begotten to the faith by these same faithful ones. And she dies also old and full of days, because in the light, which follows as a reward for her daily doings, having laid aside the weight of corruption, she is changed into the incorruption of the heavenly country. She dies, namely,

^a He refers to the Epistle to the Laodicæans, Col. 4, 16. which however is thought to be that to the Ephesians, including Laodicæa, as all Achaia is associated with Corinth. Some Fathers have quoted the Ep. to

the Ephesians as 'to the Laodicæans.' There is a spurious Epistle in Hutter's N. Test. 12. Linguarum, and one held by the Marcionites is rejected by St. Epiphanius. *Ab. from Ben.*

full of days, since her days pass not away as they glide on, ^{Book XXXV.} but are made firm by the recompense of her enduring deeds. She dies full of days, who in this transitory state works that which passes not away. Whence it is also said to the Apostles; *Labour not for the meat that perisheth, but for* ^{John 6, 27.} *that which endureth unto everlasting life.* Holy Church therefore loses not her days, even when she leaves the present life. Because she finds their lights more abundantly multiplied in her Elect, the more cautiously and anxiously she now guards herself in them from all temptation. The Church loses not her days, because she neglects not to examine herself watchfully day by day in this life, and is not weighed down with any sloth in all things which she is able rightly to perform. For hence is that which is said of her by Solomon; *She considers the ways of her house, and eateth* ^{Prov. 13, 27.} *not her bread in idleness.* For she considers the ways of her house, because she accurately examines all the thoughts of her conscience. She eateth not her bread in idleness, because that which she learned out of Holy Scripture by her understanding, she places before the eyes of the Judge by exhibiting it in her works. But she is said to 'die,' because when the contemplation of eternity has absorbed her, it makes her entirely dead to this vicissitude of her changeableness, so that there lives no longer within her any thing to impede the keenness of inward vision. For she then more truly beholds inward things, the more entirely she is dead to all outward things. Let us both believe therefore that this death, this plenitude of days, has taken place in blessed Job, who is in truth one member of the Church; and let us hope that it is to take place in the whole Church together; in order that the truth of the history may be so maintained, that the prophecy of what is to take place may not be made void. For if the good deeds which we learn from the life of Saints are wanting in truth, they are nothing; if they contain no mysteries, they are of very little value. Let the life then of good men, which is described by the Holy Spirit, both shine upon us in its spiritual meaning, and yet let not its interpretation depart from belief in the history, in order that the mind may remain more firmly fixed in its under-

JOB 42, standing, the more hope binds it to the future, and faith to
 17. the past, when standing, as it were, midway between them.

40. This work then being now completed, I see that I must go back to myself. For our mind, even when it endeavours to say what is right, is much distracted from itself. For when we think on how our words are spoken, it takes from the perfection of the mind, because it draws it out of itself. I must therefore return from the outward utterance
 of words to the council chamber¹ of the heart, to summon together the thoughts of my mind in a kind of council of consultation, to examine myself, in order that I may there see, whether I have either incautiously said wrong things, or right things in a wrong way. For a right thing is then rightly spoken, when he who says it, seeks by what he says to please Him alone from Whom he has received it. And though I do not find that I have said any things that are wrong, yet I do not maintain that I have not said any at all. But if I have said any good things, by a gift from above, I profess that it is my own fault in truth that I have spoken them but imperfectly. For on returning to myself within, and putting aside the leaves of words, and the branches of sentences, when I look closely at the very root of my intention, I find that I specially desired to please God thereby. But yet the desire of human praise, in some unknown secret way, blends itself with this intention with which I strive to please God. And when I discern this slowly and at last, I find that I do a thing in one way, which I knew I began in another. For the desire of human praise, secretly joining itself, and meeting with it, as it were, on the way, frequently comes up with our intention, when it is rightly commenced before the eyes of God. As food is taken indeed as a matter of necessity, but when gluttony stealthily creeps in, as it is being eaten, the pleasure of eating is blended with it. Whence it frequently happens, that we finish for the sake of pleasure the bodily refreshment we begin for the sake of health. It must be confessed therefore that a less correct intention, which seeks to please men by means of the gifts of God, sometimes insidiously accompanies our right intention, which seeks to please God alone. But if we are strictly ex-

amined on these points by God, what place of safety remains for us therein, when both our evils are purely evil, and the good things we believe we possess, cannot possibly be purely good? But I believe it to be worth my while, to disclose without hesitation to the ears of my brethren all which I secretly blame in myself. For since in my exposition I have not concealed what I thought, in my confession I hide not what I suffer. By my exposition I have laid open my gifts, by my confession I discover my wounds. And because in this numerous race of men, there are not wanting little ones, who ought to be instructed by my words, nor yet great ones, who are able to pity my infirmity, when made known to them; in both these ways I confer assistance on some brethren, as far as I can, and hope for it from others. The one I have told in my exposition what to do; to the others I make known by my confession what to spare. From the one I withdraw not the healing remedies of my words; from the others I conceal not the laceration of my wounds. I pray therefore that every one who reads these books, may confer on me before the strict Judge the solace of his prayers, and wash away with his tears every filthiness which he discover, in me. But on comparing the virtues of prayer, and of exposition, my reader surpasses me in his recompense, if when he receives words by my means, he gives me tears in return.

INDEX OF TEXTS.

GENESIS.

i. 1.	iii. 250	vi. 7.	i. 503, ii. 496
3, 5.	i. 431	viii. 21.	iii. 298
6, 7.	i. 549	ix. 1.	ii. 534
7.	iii. 250	23.	iii. 128
11.	ii. 420, iii. 338	25.	iii. 161
12.	i. 353	xi. 7.	i. 74
20.	i. 549	9.	iii. 626
26.	i. 201, 549, iii. 524	xii. 1.	iii. 278
27.	i. 291, iii. 523	1—4.	iii. 209
31.	i. 528	xv. 16.	iii. 114
ii. 3.	ii. 253, iii. 672	xviii. 1.	i. 69
4, 5.	iii. 523	2.	i. 69, 573, iii. 265
7.	ii. 381, iii. 24	9.	i. 573
15.	ii. 424	20.	i. 256, ii. 434
16, 17.	iii. 682	21.	ii. 434
21, 22,	iii. 402	27. i. 170, 615, ii. 382, iii. 87,	663
23.	ii. 167	xix. 1.	i. 69, iii. 220
iii. 1.	iii. 58, 660	9—11.	i. 341
3.	iii. 52	xxii. 6—9.	iii. 210
4, 5.	iii. 572	10.	iii. 209
5.	i. 187, 283, iii. 58, 314,	12.	ii. 404, 524, iii. 270
6. i. 283, ii. 517, iii. 616, 639	609, 659, 660	xxiii. 19.	i. 355
7.	i. 283, iii. 153	xxiv. 64, 65.	iii. 638
8.	iii. 265, 558	xxv. 4.	iii. 689
9.	i. 71	27, Vulg.	i. 256
12.	i. 216, ii. 574	34.	iii. 406
13.	iii. 603	xxvi. 15—18.	ii. 239
14.	ii. 518	18.	iii. 466
15. Vulg.	i. 63	xxvii. 1.	iii. 679
17.	i. 185	5.	ii. 9
19. i. 106, 461, ii. 4, 49, 101,	452, iii. 315, 475	25.	ii. 9
23.	i. 135	34.	ii. 9
23, 24.	iii. 54	xxviii. 12.	iii. 265
24.	ii. 53, 131	20.	iii. 43
iv. 5.	iii. 616	xxix. 15—30.	iii. 210
4, 5.	ii. 570	26.	i. 360
7. LXX.	i. 145, 207	xxx. 37—39.	ii. 573
10.	ii. 101	xxxi. 30.	iii. 413
vi. 3.	ii. 167	33.	iii. 414
6.	i. 503	34.	iii. 414
		35.	iii. 414
		xxxii. 30.	ii. 388, iii. 57
		xxxiii. 14.	i. 492

xxxvi. 33.	i. 14
xxxvii. 19, 20.	i. 334
23, Vulg.	i. 66
xxxix. 7, 8.	iii. 210
8, 9.	iii. 391
xl. 10.	iii. 698
12,	iii. 698
xli. 32.	iii. 675
xlvi. 27.	i. 144
xliv. 9.	ii. 220, 358
14, 15. Vulg.	i. 45
17.	iii. 457
18.	iii. 458
27.	ii. 334

EXODUS.

i. 21.	ii. 320
ii. 11, 12.	iii. 32
iii.	iii. 213
2, 4.	iii. 266
3.	ii. 218
4.	iii. 266
6.	i. 16
14.	i. 231, 290. ii. 382
iv. 10.	iii. 663, 684
13.	iii. 684
21.	ii. 9. iii. 345
v. 2.	iii. 659
21.	iii. 332
vii. 1.	iii. 314
3.	ii. 9
viii. 25.	i. 405
26.	i. 614
x. 3.	i. 405
13, 15.	iii. 461
xii. 10.	ii. 462
46.	iii. 670
xiii. 13.	iii. 227
17.	iii. 70
xiv. 15.	i. 540. ii. 582
21.	iii. 626
xv. 11.	iii. 559
18. LXX.	ii. 259
xvi. 3.	iii. 147
8.	ii. 596. iii. 558
15.	iii. 230
xix. 3.	iii. 32
8.	iii. 460
13.	i. 359
17.	i. 68
xx. 8—11.	iii. 672
13—16.	iii. 294
17.	iii. 295
24.	i. 164
xxi. 24.	iii. 295
33, 34.	ii. 302
xxii. 25, 26.	ii. 227
xxiii. 15.	i. 395
xxv. 29.	ii. 448
xxvi. 1.	iii. 129

xxvi. 7.	iii. 129, 532
32.	iii. 275
xxviii. 21.	iii. 272
xxx. 34—36.	i. 64
xxxii. 6.	i. 36
7.	ii. 457
10.	i. 512, 540
27, 28.	ii. 457
52.	i. 512
xxxiii. 9.	i. 293
11.	ii. 388
13.	ii. 388
14.	iii. 621
20.	ii. 389
21.	iii. 670
21, 22.	iii. 116
23.	iii. 116, 670
xxxiv. 7.	ii. 210, 243
14.	ii. 496
xxxv. 21, 23.	iii. 379
xxxvii. 16.	ii. 448

LEVITICUS.

i. 5.	i. 555
6.	i. 65
12.	i. 555
17.	i. 336
iii. 9. Vulg.	i. 66.
v. 6, 7.	iii. 510
vi. 12.	iii. 104, 105
13.	iii. 106
xi. 4.	i. 43
10, 11.	i. 255
xv. 16.	iii. 24
xix. 23.	i. 481
26. Vulg.	i. 448
xxv. 10.	iii. 672
xxvi. 12.	ii. 352, 412. iii. 212

NUMBERS.

vi. 5.	i. 125
viii. 7.	i. 287
24.	iii. 19
x. 2.	iii. 373
5.	iii. 373
xi. 5.	ii. 479
16.	ii. 417
20.	ii. 594
xii. 3.	i. 15
xiv. 2.	iii. 460
6—9.	iii. 210
xvi. 20—22.	iii. 210
47.	i. 512
xvii. 8.	ii. 163
xix. 2—6.	i. 355
15.	iii. 16

xxii. 28.	iii. 199, 266
xxiii. 10.	iii. 597
xxiv. 3, 4.	ii. 211
4.	iii. 244
16.	iii. 117
21.	iii. 496
xxv. 11.	i. 512
xxxii. 4, 5.	iii. 217
7.	iii. 217
13.	ii. 496
16, 17.	iii. 217

DEUTERONOMY.

v. 17—20.	iii. 294
vi. 5.	i. 383. ii. 345
x. 12.	i. 383
16.	iii. 270
xi. 14.	ii. 448
xiii. 3.	ii. 404. iii. 270
xv. 19.	i. 480
xvi. 16.	i. 395
20.	i. 522
xvii. 11.	ii. 252
15, 16.	i. 498
xviii. 9.	iii. 438
xix. 5, 6.	i. 587
xxii. 10.	i. 44
11.	i. 488
xxiii. 10, 11.	i. 554
xxiv. 6.	iii. 579
xxv. 4.	i. 43
xxxii. 1.	i. 101. ii. 300. iii. 341
2.	i. 505. ii. 300, 403. iii. 233, 340
11.	iii. 514
22.	ii. 341
32—35.	iii. 114
34.	ii. 58
39.	i. 344
40.	iii. 515
42.	ii. 331
43.	iii. 243
xxxiii. 9.	i. 398
25.	(bis) iii. 632

JOSHUA.

v. 13—16.	iii. 220
13.	iii. 598
vi. 12—20.	iii. 673
xvi. 10. Vulg.	i. 211

JUDGES.

iii. 1.	i. 212
vi. 11.	i. 169

vii. 1—22.	iii. 415
xiii. 22, 23.	i. 285
xv. 16.	ii. 96
xvi. 30.	iii. 319
xx.	ii. 138

1 SAMUEL.

i. 18.	iii. 597
ii. 5.	i. 315
9.	i. 342
10.	iii. 227, 315
15.	iii. 406
vi. 10.	i. 399
12.	i. 399
ix. 2.	iii. 525
x. 11.	iii. 199
24.	iii. 525
xii. 23.	i. 514
xiii. 2.	i. 493
xiv. 44.	iii. 405
xv. 17.	ii. 359. iii. 126, 167, 650
22, 23.	iii. 681
xvi. 1.	iii. 211
2.	iii. 211
xvii. 47.	iii. 634
xviii. 10.	i. 80
20.	ii. 319
25.	i. 335
xxiv. 4.	iii. 211
15.	iii. 650
xxvi. 12—16.	iii. 211
xxx. 13.	i. 300

2 SAMUEL.

i. 21.	i. 181
iv. 5—7. Vulg.	i. 59
vi. 7.	i. 259
20.	iii. 257
21.	iii. 257
22.	iii. 257
vii. 23.	iii. 213
viii. 13.	i. 161
xi. 11.	i. 166
xii. 7.	i. 406
11.	iii. 125
12.	iii. 637
13.	i. 535
xvi. 10.	iii. 390
11, 12.	iii. 390
xxiv. 1—17.	iii. 126
xix. 21, 22.	i. 156
xx. 9.	ii. 179
xxiv. 10.	i. 513
25.	i. 512

1 KINGS.

i. 23.	i. 408
iii. 16.	i. 445
vi. 7.	iii. 635
viii. 10, 11.	iii. 362
xi. 4.	iii. 616
xiii. 1—34.	iii. 48
2.	i. 406
4.	i. 408
6.	i. 408
xvii. 1.	ii. 31
xviii. 17, 18.	i. 406
27.	i. 613
44.	i. 512
xix. 4.	ii. 401
11, 12.	i. 292
18.	iii. 504
xxi. 2.	iii. 617
29.	iii. 103
xxii. 19.	i. 94. ii. 388

2 KINGS.

i. 10.	i. 185
iii. 13, 14.	i. 406
iv. chap.	i. 542
27.	i. 127, 408
35.	iii. 674
v. 9.	i. 406
vi. 5.	ii. 554
xiii. 17.	i. 367
xvii. 16.	ii. 550
xix. 3.	i. 455
xx. 1.	ii. 46
17.	i. 483
xxv. 8.	iii. 404

1 CHRONICLES.

xxii. 8.	i. 410
xxviii. 3.	i. 410

JOB.

i. 1.	i. 32
2.	iii. 2
5.	i. 533
7.	i. 76
8.	iii. 81, 261, 667
8, 9, 10.	i. 20, 76
12.	i. 76
19.	iii. 552
21.	i. 184, 400
22.	i. 19
ii. 3.	iii. 26, 85, 142, 261
5.	ii. 140
6.	iii. 552
9.	iii. 5

ii. 9, 10.	iii. 552
10.	i. 184
iii. 3.	i. 8, 178
5.	i. 8
11.	i. 563
11—13.	i. 179
14.	i. 180
iv. 10, 11. Vulg.	i. 261
v. 13.	i. 261
vi. 7.	i. 8
vii. 1.	ii. 452. iii. 36
15.	i. 7
19.	i. 8
20.	ii. 323
ix. 9.	iii. 239
13.	i. 7
20.	i. 578. ii. 323
x. 13.	ii. 54
xiii. 2.	iii. 27
3, 4.	i. 27, 160. ii. 298. iii. 4
xiv. 4, 5.	i. 518
xvi. 19.	iii. 134
xix. 24.	ii. 358
25.	ii. 251. iii. 3
xxi. 9.	iii. 157
14, 15.	ii. 234
16.	ii. 235
xxiii. 7. Vulg.	iii. 142
xxiv. 13.	ii. 396
20.	ii. 1
23.	iii. 98
xxv. 5.	i. 439
xxvii. 2.	iii. 80
6.	i. 8. iii. 26
14.	iii. 630
xxviii. 8.	i. 273. iii. 380
xxix. 8.	ii. 532
9.	i. 19
15.	i. 533
25.	i. 19
xxx. 1.	ii. 406
11.	iii. 472
25.	i. 533
29.	i. 32
xxx. 9.	i. 533
13.	i. 19, 533
16—20.	i. 9
17.	i. 19, 533
20.	i. 533
29.	i. 533
30.	i. 533
32.	i. 19, 533
xxxii. 1.	iii. 9
xxxiii. 22.	iii. 67, 73
26.	iii. 67
32.	iii. 88
xxxv. 14.	iii. 102
xxxvi. 22.	iii. 204
xxxviii. 1.	iii. 8
2.	iii. 5, 8
12.	iii. 261
17.	iii. 261
32.	iii. 261

xl. 20.	iii. 337
xli. 20.	iii. 463
24, 25.	ii. 308
34.	ii. 242, iii. 166, 312
xlii. 5.	ii. 388
7.	i. 261, 313, ii. 142

PSALMS.

i. 1.	iii. 310
3.	ii. 440
4.	ii. 27, iii. 277, 378, 436
5.	iii. 116, 171
ii. 7.	iii. 515
8.	iii. 411
9.	i. 377
11.	i. 275, ii. 451
12.	ii. 450
iv. 1.	iii. 322
2.	ii. 399
3.	iii. 433
5. Vulg.	i. 307
v. 3. Vulg.	i. 462, ii. 269, iii. 34
7.	ii. 320
8.	iii. 669
12.	iii. 602
vi. 5.	i. 440
7.	ii. 441, iii. 55, 613
8, 9.	i. 275, 307
vii. 2.	i. 349
4.	i. 227
12, 13.	ii. 442
14.	iii. 290
viii. 2.	i. 27, ii. 25
5.	iii. 220
6, 7.	i. 221
7.	iii. 687
8.	ii. 4
ix. 9.	iii. 159, 226
9, 10.	ii. 488
13, 14.	ii. 416
x. 3. Vulg. ix. 24.	i. 218, ii. 77
5.	i. 268
7. Vulg.	i. 268, ii. 179
7, 8.	iii. 601
9.	iii. 530
17.	i. 75, ii. 582
xi. 1.	iii. 555
2.	iii. 473
4.	iii. 270
6.	ii. 209
xii. 1.	iii. 532
2.	ii. 179, 448, iii. 74
3. Vulg.	i. 72
6.	i. 228, 315, ii. 238, 332, iii. 275
xiii. 7. Vulg.	ii. 369
xiv. 1.	ii. 205, 318
5.	i. 378, iii. 441
7.	ii. 369

xvi. 2.	i. 458, ii. 225
6.	iii. 573
7.	i. 200
xvii. 6.	iii. 665
7.	iii. 521
8.	iii. 514, 558
15.	iii. 181
xviii. 1.	iii. 521
9—11.	ii. 304
11.	i. 293, 250, ii. 20, 301, iii. 202, 208
12.	iii. 328
14.	iii. 364
27.	ii. 242, iii. 653
29.	iii. 149
33.	iii. 149
44, 45.	ii. 430
xix. 1.	i. 500, ii. 68, 196, 310, iii. 636
4. Vulg. i. 166. ii. 395.	iii. 636
5.	ii. 280
12.	ii. 36
14.	ii. 410
xxi. 5.	iii. 639
9.	i. 348, ii. 195
xxii. 2.	ii. 495, iii. 159
6.	iii. 409
7.	iii. 659
12.	i. 392
15.	i. 153
16, 17.	iii. 628
21.	iii. 448
xxiii. 1.	iii. 398
4.	ii. 456
5.	ii. 307, 409, iii. 679
xxiv. 4.	i. 395
7, 8.	iii. 416
xxv. 2.	iii. 557
17.	ii. 470
xxvi. 2.	i. 81, 379, 430, ii. 590
xxvii. 1.	ii. 144, 429
4.	i. 226, iii. 194
xxix. 1.	iii. 368
3.	ii. 400
5.	iii. 527
xxx. 2, 3.	ii. 338
xxxi. 7, 8.	iii. 184
10.	iii. 622
20.	i. 198, 248, 362
22.	ii. 366, iii. 36, 222
24. Vulg.	i. 195, 380, ii. 221, iii. 182, 269, 414
xxxii. 1.	i. 202, ii. 264, iii. 414, 508
4.	ii. 464
5.	i. 443
7.	iii. 150
9.	iii. 151, 177, 456
xxxiii. 6.	ii. 312
7. Vulg.	i. 501, ii. 407
9.	iii. 515
xxxiv. 1.	iii. 673
5.	ii. 391

xxxiv. 10.	ii. 177	i. 16.	ii. 15, 181, 404
16.	ii. 279. iii. 518	17.	ii. 404
19.	ii. 199	li. 3.	ii. 59
20.	i. 285. iii. 40	5.	i. 179
xxxv. 5.	i. 172	7.	ii. 44. iii. 231, 328
6.	ii. 429	14.	ii. 99
10.	i. 285	16.	i. 153, 538
xxxvi. 6.	iii. 202, 343, 555, 645	17.	i. 537. ii. 505
xxxvii. 10.	i. 401. ii. 285	lii. 6, 7.	i. 348
23.	iii. 121	liv. 3.	ii. 70
27.	i. 34. ii. 111. iii. 39	lv. 7.	i. 227
35, 36.	ii. 218, 285	9.	iii. 626
xxxviii. 5.	i. 554	15.	ii. 330
10.	iii. 613	23.	i. 298
12.	i. 105	lvi. 6.	i. 63
17.	i. 379, 564	7.	ii. 300
18.	i. 564	lvii. 4.	i. 339
xxxix. 1.	iii. 18	lviii. 2.	iii. 74
3.	iii. 18	6.	ii. 435
5.	i. 594	8. Vulg.	i. 566
6. Vulg. i. 594. ii. 576. iii. 36,	558, 692	lix. 3.	i. 380
9.	iii. 29	10.	iii. 594
xl. 2.	iii. 309	lx. 3, 4.	ii. 442
xli. 3.	i. 447. iii. 39	lxii. 10.	iii. 658
xliv. 1.	iii. 389	lxiii. 3.	i. 458
2.	i. 424, 588. ii. 350.	5.	i. 433. ii. 415
3.	iii. 185, 305	8.	i. 588
4.	i. 251	lxiv. 1, 2.	i. 349
6.	i. 251. iii. 377	3.	ii. 442
7.	iii. 567	7.	iii. 633
8.	iii. 235	lxv. 11.	i. 208
9.	iii. 46	lxvi. 18.	ii. 550
xliv. 19.	i. 204. ii. 492. iii. 176,	lxvii. 6, 7.	ii. 351
22.	558	lxviii. 4. Vulg. ii. 398. iii. 212, 658	iii. 212
xliv. 1.	i. 423	7.	iii. 340
2.	iii. 559	9.	ii. 4. iii. 427, 687
3.	ii. 385, 395	10.	ii. 18
4.	i. 542	12.	ii. 459
5. LXX.	i. 39	23.	ii. 257. iii. 321
8.	i. 367. iii. 663	24.	iii. 671
10.	iii. 695	30.	ii. 384
11.	iii. 414	31.	ii. 400. iii. 362
12.	iii. 696	4.	i. 148
13.	iii. 686	14.	ii. 377. iii. 640
16.	i. 485. ii. 411. iii. 164,	15.	iii. 183
xlvi. 2.	696	18.	iii. 156
9.	i. 228. ii. 357. iii. 189	20.	ii. 281. iii. 680
10.	i. 497. ii. 352	23.	iii. 130, 308
11.	iii. 602	27.	iii. 114
12.	i. 255, 284, 358.	lxix. 1.	i. 497
13.	ii. 370. iii. 613	4.	ii. 468
14.	ii. 585	lxix. 2, 3.	i. 316
15.	i. 206	5.	i. 268
16.	ii. 80	7.	ii. 215. iii. 660
17.	iii. 157	9.	ii. 79
18.	i. 465. Vulg. ii. 30	18.	ii. 285. iii. 518
19.	iii. 60, 152	22.	i. 596
20.	i. 190, 518. ii. 209,	26.	ii. 198
21.	315, 333	28.	i. 227
22.	ii. 197	lxxiv. 15.	iii. 575
23.	iii. 410	lxxv. 2.	i. 621
24.		4.	iii. 425

lxxv. 5.	ii. 335	xciv. 7.	ii. 318
6.	iii. 576	15.	iii. 175
7.	iii. 576	19.	iii. 676
8.	ii. 306	xcv. 2.	i. 442
lxxvi. 3.	iii. 602	4. LXX.	iii. 420
4. LXX.	iii. 209	7.	iii. 398, 687
6.	iii. 457	xcvii. 4.	iii. 366
7.	ii. 38	5.	iii. 420, 555
lxxvii. 2, 3.	i. 368	xcix. 4.	iii. 102
3.	ii. 585	c. 3.	iii. 9
10.	ii. 551	ci. 5.	ii. 155, 157
17.	iii. 334	6.	ii. 262
lxxviii. 1.	i. 16	8.	ii. 269
5.	iii. 410	cii. 9.	iii. 109
13.	i. 445	24.	ii. 258
30, 31.	ii. 188	26.	ii. 287, 382. iii. 310
34.	ii. 26	27.	ii. 382
36.	iii. 566	28.	i. 234. iii. 156
38.	i. 550	29.	i. 441
39.	i. 189, 550. ii. 167	ciii. 14. ii. 103. LXX. ii. 382. iii. 87	
49, 50.	iii. 114	14, 15.	iii. 47
57.	iii. 255	15.	i. 401. ii. 42
61.	i. 484	18.	ii. 181
lxxix. 8.	ii. 421	civ. 1, 2.	iii. 515
12.	ii. 573	3, Vulg.	ii. 399
lxxx. 2.	iii. 589	4.	ii. 6
7.	iii. 149	6.	iii. 202
12.	iii. 157	8.	iii. 555
15.	i. 187	14.	iii. 337
lxxxii. 6, 7.	i. 201	18.	iii. 409
lxxxiii. 13.	ii. 274	20, 21.	iii. 237
lxxxiv. 2.	i. 233, 452	22.	iii. 237
3.	ii. 436	24.	ii. 362
6.	iii. 408	29.	iii. 87
7.	ii. 585	30.	iii. 339
10. Vulg.	i. 92. ii. 258	cv. 8.	iii. 692
lxxxvi. 11.	ii. 451	18.	ii. 191
13.	ii. 54	cvii. 26.	i. 517
15.	ii. 496	33.	iii. 336
lxxxvii. Vulg.	i. 543	35.	ii. 359
1.	iii. 272	40.	ii. 418. iii. 479
2.	iii. 599	cix. 23.	iii. 462
lxxxviii. 4.	iii. 659	29.	i. 545
4, 5.	iii. 318	cx. 1.	i. 489
8.	ii. 580	7.	ii. 162. iii. 564
16.	i. 368	cxi. 2, Vulg.	i. 337
17.	iii. 362	3.	ii. 365
lxxxix. 1.	i. 239	6.	ii. 326
6.	ii. 376, 378	10.	ii. 405
8.	iii. 314	cxii. 6.	ii. 27
10.	ii. 308	cxiv. 3.	iii. 297
15.	iii. 56	cxv. 8.	iii. 342
37.	ii. 103	11.	iii. 325
43.	ii. 38, 500	13.	i. 237
xc. 6.	iii. 337	cxvi. 5.	iii. 651
11.	i. 252, 591	6.	iii. 216
xc. 3, Vulg.	i. 346	11.	ii. 577
4.	iii. 513	16.	i. 236, 564
xcii. 12.	iii. 527	17.	i. 554
14.	iii. 686	cxviii. 1.	i. 437
xciii. 1.	iii. 515	7.	iii. 319
3.	iii. 366	22.	iii. 277
3, 4.	i. 502	27. Vulg.	i. 526

xvii. 15.	ii. 321
24.	ii. 450
28.	ii. 24
xviii. 3.	ii. 73. iii. 185
4.	i. 411. ii. 10, 301
12.	ii. 242
14.	i. 304
17.	i. 442. ii. 574.
17. Vulg.	iii. 66
27.	ii. 242
xix. 24.	ii. 564
xx. 8.	ii. 399. iii. 322, 420
24.	iii. 326
27.	i. 456. ii. 85
30.	iii. 34
xxi. 11.	ii. 343
16.	ii. 298
20.	i. 228
25, 26.	ii. 490
28.	iii. 682
30.	i. 337
31.	iii. 458
xxii. 6.	ii. 178
24, 25.	i. 304
28.	ii. 240
xxiii. 4.	ii. 461
20, 21.	ii. 157
xxiv. 27.	i. 598. iii. 482
30, 31.	ii. 490
xxv. 16.	ii. 229, 462
27.	ii. 137
28.	i. 412, 576
xxvi. 10. Vulg.	i. 411
16.	iii. 5
xxvii. 21.	ii. 563
xxviii. 1.	i. 329, 608. iii. 469
9.	i. 302, 599. ii. 241, 327
13.	i. 442. ii. 573
14.	ii. 256, 451. iii. 306
19.	ii. 490
xxx. 13.	ii. 242. iii. 166
15.	iii. 653
17.	ii. 351
27.	iii. 461
28.	i. 321
29—38.	iii. 367
32.	iii. 368
33.	ii. 514
xxxi. 23.	i. 318, 619. ii. 467, 480.
	iii. 173
24.	ii. 357. iii. 589
25.	i. 489. ii. 492
27.	iii. 699
31.	i. 318

ECCLESIASTES.

i. 4.	i. 565. ii. 286
7.	iii. 366
18.	i. 51. ii. 366
ii. 2.	ii. 368

ii. 14.	ii. 450
16.	i. 524
24.	i. 177
iii. 20.	i. 524
iv. 12.	iii. 574
v. 3.	i. 449
vi. 8.	iii. 305
vii. 2.	i. 177
4.	ii. 367
9.	i. 303
18, Vulg. 19.	i. 33. ii. 431
21, 22.	ii. 569
23.	iii. 507
viii. 10.	iii. 117, 313, 525
14. Vulg.	i. 332. ii. 273
14.	iii. 85
ix. 1.	iii. 326
6.	ii. 51
8.	i. 124
10.	i. 572
18.	i. 34. ii. 422
x. 4.	i. 160. Vulg. i. 343
7.	iii. 457
xi. 1.	iii. 673
3.	i. 437. ii. 48
4.	iii. 208
5.	iii. 202
8.	i. 563
9.	iii. 55
9. ver. 10. Vulg.	i. 177
xii. 5.	iii. 460
11.	iii. 81

SONG OF SOLOMON.

i. 1.	iii. 224
2.	ii. 150. iii. 398
3.	ii. 409. iii. 55, 643
5.	ii. 351
7.	iii. 420
8.	iii. 403
12.	iii. 694
ii. 2.	i. 33. ii. 508
3.	ii. 339. iii. 558
5. LXX.	i. 344. iii. 633
10, 11.	iii. 233, 349
iii. 1.	i. 246. 447. iii. 200
3.	iii. 200
3, 4.	ii. 380. iii. 201
6.	i. 65
7.	i. 380
8.	ii. 443, 451
iv. 1.	i. 508
2.	ii. 28. iii. 600
3. Vulg.	i. 123
5, 6.	iii. 61
8.	ii. 314
11.	ii. 179
16.	i. 507. iii. 247
v. 2.	i. 282. iii. 33
6.	i. 233

v. 7.	iii. 200	xiv. 29.	iii. 613
11.	iii. 638	xviii. 1.	ii. 94
vi. 10.	i. 197. ii. 273, 349, 386.	xx. 2.	i. 584
	iii. 303	xxi. 11, 12.	i. 338
vii. 4.	iii. 488	12.	ii. 269
12.	ii. 83	14.	iii. 42
viii. 5. Vulg.	ii. 240	xxiii. 4.	i. 17
6.	i. 608. iii. 309	xxiv. 16. marg.	iii. 349
8.	ii. 409	xxvi. 1.	ii. 489
		9.	iii. 33
		10.	i. 198. LXX. i. 347.
			ii. 453
		11. LXX.	i. 102. 402
		14.	ii. 298
		20.	i. 214
		xxvii. 1 Vulg.	i. 194. ii. 313
		2.	i. 331
		xxviii. 19.	i. 388. ii. 26
		xxix. 13.	iii. 566
		xxxii. 13.	ii. 295
		17.	i. 576
		20.	ii. 400, 527. iii. 431, 690
		xxxiii. 7.	iii. 629
		15.	i. 534. iii. 500
		15, 16.	iii. 42
		16, 17.	iii. 500
		31.	ii. 361
		xxxiv. 5.	iii. 551
		13.	i. 391. iii. 563
		14, 15.	iii. 605
		xxxv. 1.	iii. 418
		7.	iii. 338, 559
		9.	i. 349. iii. 236, 437, 556
		xxxvii. 29.	iii. 576
		31.	i. 482. ii. 79. 359
		xxxviii. 3.	ii. 67
		xl. 6.	i. 369, 401, 471. ii. 285.
			iii. 514, 524, 657
		12. Vulg.	i. 81
		13.	ii. 152
		17.	ii. 300
		31.	i. 380. ii. 348, 439.
			iii. 64
		xlii. 3.	i. 560
		14.	i. 520, 620
		xlili. 6.	iii. 253
		19.	iii. 336
		20.	iii. 433
		24.	ii. 262
		26.	iii. 102
		xliv. 4.	iii. 564
		xliv. 6, 7.	i. 140
		8.	ii. 41
		11.	iii. 376
		xlvi. 8.	iii. 180
		xlvii. 1.	i. 330. ii. 130
		8.	i. 171
		xliv. 15.	iii. 514
		18.	i. 162. ii. 493. iii. 247,
			309
		li. 3.	iii. 410
		10.	iii. 317
		23.	ii. 70

ISAI AH.

i. 3.	i. 44. iii. 689
14.	ii. 304
15.	i. 537
16.	iii. 99
16—18.	i. 540
17.	ii. 23, 431
20.	iii. 224
ii. 2.	iii. 554
10.	iii. 466
22.	iii. 463
iii. 9.	i. 217. ii. 136
14.	i. 318, 619. iii. 173
16.	iii. 620
v. 1.	ii. 416
6.	i. 505. iii. 208, 334
13.	i. 47, 101
14.	iii. 185
18.	iii. 573
21. ii. 111. iii. 167, 216, 650	
22.	i. 380
vi. 3.	iii. 351
5. Vulg.	i. 141. 413. iii. 663
10.	iii. 308
vii. 9.	i. 113
24.	ii. 443
viii. 18.	ii. 412
ix. 2. i. 204. ii. 430. iii. 251, 331	
4.	iii. 414, 419
5. Vulg.	i. 538
6.	i. 529
6. LXX.	iii. 50
8.	i. 107
x. 21.	ii. 486
22. i. 109, 182, 500. iii. 218	
27.	ii. 415
xi. 1—3.	iii. 355
2.	i. 52
3.	i. 40, 97
7.	iii. 524
8, 9.	ii. 313
15.	iii. 574
xii. 3.	iii. 575
xiii. 2.	iii. 555
9.	ii. 498
xiv. 13.	i. 171. ii. 48, 339, 395.
	iii. 616, 659
13, 14.	iii. 13, 252, 312, 457
14.	ii. 308. iii. 90, 167,
	314, 648, 659

liii. 1.	iii. 224, 515
2.	ii. 385, 395
3.	iii. 411
4.	i. 39, 96, 312. ii. 278
4.	iii. 3, 188
5.	i. 529. ii. 278
7.	i. 153. iii. 351
8.	ii. 387
11.	iii. 499
12.	iii. 188
liv. 2, 3.	iii. 319
3.	iii. 112
7.	iii. 676
7, 8.	ii. 488
11.	i. 350
11—13.	ii. 354
12.	i. 482
lv. 1.	i. 47, 315. ii. 448
2.	iii. 43
6.	i. 572. ii. 327
8.	ii. 254, 315. iii. 548
13.	ii. 339
lvi. 10.	ii. 459. iii. 117
lvii. 1.	i. 267, 298
17, 18.	ii. 399
lviii. 14.	iii. 497
lix. 5.	ii. 183
8.	iii. 102
10.	i. 338
lx. 8.	ii. 376, 516. iii. 102
14.	iii. 96
15.	ii. 97
lxi. 1.	i. 191
7.	i. 30. iii. 678
10.	i. 26
lxiii. 9.	iii. 50
lxiv. 6, 7.	i. 540. ii. 37
lxv. 20.	ii. 283
25.	iii. 436
lxvi. 1.	i. 81
2.	i. 154, 304. ii. 369
2. LXX.	iii. 306
15.	iii. 262
19.	i. 367
23.	ii. 408
24.	i. 569

JEREMIAH.

i. 6.	iii. 663
10.	ii. 329
13.	ii. 339. iii. 615
ii. 2.	iii. 614
8.	i. 104
16.	iii. 118
24.	ii. 261
iii. 3.	i. 499, 505. iii. 207, 340
4.	ii. 268, 455
12.	ii. 455
iv. 14.	iii. 238
19.	ii. 86

iv. 22.	ii. 159
v. 3.	i. 87. ii. 341. iii. 177
4.	ii. 151
8.	iii. 59, 456
22.	i. 502
24.	ii. 448
vi. 7.	ii. 275. iii. 327
29.	ii. 345
vii. 3.	ii. 521
9.	iii. 361
16.	i. 513
viii. 6.	iii. 103
16.	iii. 457
17.	iii. 633
ix. 4.	i. 138
5.	ii. 74
21.	ii. 576
x. 20.	iii. 212
xi. 15. Vulg.	i. 105
19. Vulg.	i. 150. ii. 48
xii. 1.	i. 268
3.	iii. 233
xiv. 5.	iii. 389
6.	ii. 507. iii. 338
8.	ii. 149
11.	ii. 455
xv. 1.	i. 513. ii. 456
7.	iii. 177
9.	i. 388
17.	i. 227
19.	ii. 360. iii. 590
xvii. 1.	ii. 158
5.	i. 201
9. LXX.	i. 529
13.	iii. 110
16.	i. 200. ii. 551
18.	ii. 342
xx. 9.	iii. 17
15.	i. 181
xxiii. 24.	i. 81
xxv. 38.	iii. 516
xxvi. 1, 2.	iii. 361
7—9.	iii. 361
xxix. 23. Vulg.	i. 520
xxx. 14, 15. i. 24, 514. ii. 146, 341	
15.	ii. 455
xxxi. 19.	iii. 87
21.	ii. 576. iii. 488
30.	ii. 29
34.	iii. 375, 398
38.	iii. 111
xxxii. 18, 19.	ii. 523
xxxvi. 18.	iii. 263
xxxviii. 11.	iii. 106
xxxix. 6, 7.	i. 394
xli. 5—7.	i. 62
8.	i. 63
xlvi. 10. Vulg.	i. 146
30.	iii. 13
l. 23.	iii. 634
li. 7.	iii. 639
9.	iii. 177
lii. 12.	iii. 404

LAMENTATIONS.

i. 1.	ii. 468
2.	ii. 95
5.	i. 61
6.	iii. 671
7.	i. 284
11.	iii. 44
12.	ii. 218
20.	i. 172
ii. 5.	ii. 17
6.	iii. 212
iii. 1.	iii. 622
15.	i. 381. ii. 477
16.	ii. 28
40, 41.	ii. 323
44.	iii. 291
51.	ii. 517
53.	ii. 338. iii. 183
64.	iii. 603
65.	iii. 605
iv. 1.	ii. 355, 510. iii. 252, 639
3.	ii. 419
4.	i. 47. ii. 353
7, 8.	iii. 546
19.	iii. 494

EZEKIEL.

i. 4.	iii. 264
9.	i. 602. iii. 352
14.	i. 602
18.	ii. 410
25.	iii. 663
ii. 10.	iii. 151
iii. 1.	ii. 535
12, 13.	iii. 63
19.	iii. 140
26.	iii. 422
iv. 1—3.	iii. 139
v. 1.	i. 106
vi. 9.	iii. 110
viii. 3.	iii. 440
8.	iii. 466
8—10.	iii. 137
ix. 2.	ii. 583
4.	iii. 417
x. 12.	ii. 410
21.	i. 361
xi. 19.	i. 382. ii. 354
xiii. 18.	ii. 321
xiv. 14.	iii. 538
xvi. 3.	ii. 455
4.	iii. 526
8.	ii. 596
42.	i. 378
49.	iii. 406
51.	iii. 295
xvii. 3, 4.	iii. 495
24.	ii. 48
xviii. 2—4.	ii. 210

xx. 25.	iii. 295
xxii. 30.	i. 540
xxiii. 10.	i. 44
20.	i. 392. iii. 59, 689
xxiv. 7.	ii. 196
xxviii. 12, 13.	iii. 524, 549
13.	iii. 549, 550
14.	iii. 551
xxix. 9.	iii. 659
xxxi. 8, 9.	iii. 548
xxxii. 19.	iii. 53
22.	i. 571
24, 25.	i. 565
27.	i. 567
xxxiv. 4.	iii. 21, 90
19.	ii. 596
31.	iii. 59
xxxvi. 26.	i. 597
xl. 5.	iii. 401
xlvi. 10, 11.	iii. 62
xlvi. 3—5.	ii. 589

DANIEL.

i. 8.	iii. 392
ii. 29.	i. 449
31.	i. 449
iv. 27.	iii. 405
29.	iii. 655
30.	i. 254
31.	iii. 655
v. 5.	ii. 22
vii. 8.	iii. 532, 533
10.	i. 69. ii. 292
viii. 10—12.	iii. 530
12.	iii. 157, 396
23, 24.	iii. 531
24, 25.	iii. 531
25.	iii. 157, 531, 620
27.	i. 233
ix. 21.	iii. 202
x. 9—12.	ii. 586
11.	iii. 392
13.	i. 221. ii. 290

HOSEA.

ii. 6, 7.	iii. 620
iv. 2.	ii. 99
v. 4.	iii. 153
5.	iii. 153
vii. 8.	ii. 12. iii. 519
9.	iii. 104. 623
viii. 4.	iii. 130
7. Vulg.	i. 473
x. 11.	ii. 478
xiii. 8.	iii. 556
11.	iii. 125
14.	ii. 55
xiv. 4.	iii. 594

JOEL.

i. 4.	iii. 614
5.	iii. 615
7.	i. 484
17.	iii. 59
ii. 1—3.	ii. 315

AMOS.

ii. 13.	iii. 514
iii. 8.	iii. 521
v. 15.	ii. 540
18.	i. 197
vii. 4.	iii. 568
14. Vulg.	i. 127
16, 17.	i. 127
viii. 11.	i. 345

MICAH.

ii. 1.	ii. 411, iii. 74
--------	------------------

NAHUM.

i. 3.	i. 518
9. LXX.	ii. 342
10.	iii. 607

HABAKKUK.

i. 16.	iii. 525, 567
ii. 1.	ii. 451, 576, iii. 488
6.	iii. 639
11. LXX.	iii. 410
iii. 1.	iii. 223
3.	iii. 555
4.	iii. 389
6.	ii. 10, iii. 680
7.	ii. 383
10. LXX.	i. 523, ii. 305
	iii. 320
11.	ii. 294, iii. 365
13.	ii. 581
15.	iii. 458, 640

ZEPHANIAH.

iii. 9.	ii. 542
---------	---------

ZECHARIAH.

i. 14.	iii. 266
ii. 3.	iii. 266
ii. 3, 4.	i. 221, iii. 267
8.	iii. 513
10.	iii. 262, 659
iii. 9.	iii. 355
iv. 2.	iii. 355
v. 2, 3.	ii. 182
5—8.	ii. 158
9—11.	ii. 158
vi. 12. Vulg.	i. 46, ii. 486
ix. 15.	iii. 634
xiii. 7.	i. 105

MALACHI.

ii. 7.	i. 296, ii. 6, iii. 629
iii. 1.	iii. 212
iv. 2.	i. 478
6.	ii. 17

WISDOM.

i. 7.	i. 81
4.	ii. 120
11.	ii. 360
ii. 2.	iii. 661
12.	i. 561
15.	i. 512
24.	i. 310, iii. 349
iii. 2.	ii. 47
5.	iii. 47
6.	iii. 79
7.	iii. 88, 560
iv. 8, 9.	i. 417
91.	i. 267
v. 6.	i. 478, iii. 630
8, 9.	ii. 337
20.	i. 322
vi. 5.	iii. 98
6.	i. 180
8.	i. 567
16.	iii. 145
vii. 15.	iii. 27
24.	iii. 318
26.	i. 291
ix. 15.	i. 234, 287, 446, ii. 304
	452, iii. 233, 401
16.	i. 255
x. 21.	i. 81
xi. 23.	i. 438
xii. 15. Vulg.	i. 146
18.	i. 303, ii. 54, 434, iii. 514
xiii. 5.	iii. 144
xvi. 20.	i. 328
xvii. 11.	ii. 73, iii. 235

ECCLESIASTICUS.

i. 13.	i. 489, 605.	ii. 491
19.		ii. 491
26.		i. 228
ii. 1. Vulg.	i. 210	iii. 69
3.		ii. 344.
10.		ii. 488
12.		i. 52
14.		i. 65
iii. 15.		iii. 240
21.	ii. 229.	iii. 152
iv. 17.		ii. 488
21.		i. 205
v. 4.	i. 268.	ii. 434. iii. 97
6.		iii. 340, 578
7.		iii. 578
vii. 14.		i. 600
36.		i. 563
x. 1.		iii. 490
9.		iii. 425, 658
13.	ii. 138.	iii. 38, 518, 653
xi. 25.		ii. 113
xii. 8.		i. 384
xvi. 5.		ii. 428
xvii. 9.		iii. 417
xviii. 15, 16.		ii. 538
xx. 30.		ii. 552
xxi. 1.		i. 208
9.		ii. 607
xxii. 2.		ii. 175
6.		ii. 317
xxiv. 5.		i. 81
xxvii. 1.		iii. 637
xxix. 26.		iii. 525
xxx. 23. (Vulg. 24.)		ii. 428
xxxii. 1.	iii. 90,	658
22. Vulg.		i. 138
xxxiv. 2.		ii. 42
7.		i. 448
xxxviii. 24.		ii. 370
xl. 1.	i. 89.	461
xliv. 14.		ii. 40

TOBIT.

iv. 15.	i. 353, 581
---------	-------------

1 MACCABEES.

vi. 46.	ii. 424
---------	---------

ST. MATTHEW.

i. 2—16.	iii. 573
11, 12.	iii. 277
20.	iii. 327

i. 25.	i. 4 90
ii. 5.	iii. 679
iii. 2.	iii. 6
3.	ii. 398
7.	i. 136. iii. 81
9.	ii. 354. iii. 342
10.	ii. 280
12.	ii. 288. iii. 241, 431
17.	iii. 266
iv. 1.	iii. 69
3.	i. 98. iii. 572
4.	iii. 572
7.	iii. 572
v. 2.	i. 183. ii. 150
3.	i. 341. ii. 421, 536. iii. 171
4.	ii. 367, 454
6.	i. 315. iii. 402, 499
8.	i. 71. ii. 390. iii. 500
14.	ii. 381. iii. 516
15.	ii. 426. iii. 419
16.	i. 485. ii. 30, 426, 555. iii. 181
19.	ii. 404
22.	i. 254. ii. 522
25.	i. 561
27, 28.	i. 169. ii. 517. iii. 294
28.	ii. 529
29.	i. 357
38, 39.	iii. 295
39.	iii. 259
40.	iii. 442
43, 44.	iii. 294
44.	i. 514. ii. 251. iii. 647
45.	ii. 251
48.	iii. 302
vi. 1.	i. 485. ii. 425
2.	i. 197, 472
3, 4.	i. 485
5.	i. 197
6.	ii. 582
9.	i. 228
10.	iii. 249
11.	iii. 58
12.	i. 601. ii. 227
13.	i. 134
15.	i. 601
16.	i. 475
20.	i. 284
22.	i. 609. ii. 103
22, 23.	iii. 285
23.	iii. 286
33.	ii. 206, 453
34.	i. 572
vii. 6.	iii. 670
12.	i. 353, 581
13.	ii. 221. iii. 547
14.	iii. 246, 274, 282
16.	iii. 660
20.	ii. 216. iii. 435
21.	iii. 566
22.	iii. 344, 582
22, 23.	i. 469, 477. ii. 460.
	iii. 568
23.	ii. 13, 271. iii. 8, 344

- | | | | |
|-----------|----------------------------------|-----------|-------------------------------|
| viii. 19. | iii. 274 | xix. 24. | iii. 688 |
| 20. | ii. 394, iii. 274 | 25, 26. | iii. 426 |
| 29. | i. 98, iii. 22, 570 | 26. | i. 181 |
| 31. | i. 79, iii. 552, 582 | 28. | i. 214, 318, 328, 618. |
| ix. 6. | iii. 39 | | ii. 23, 480, iii. 173, 175 |
| 15. | i. 100 | 29. | ii. 182 |
| 17. | iii. 19 | xx. 2. | iii. 692 |
| 25. | ii. 370 | 10. | iii. 670 |
| 30. | ii. 425 | 12. | i. 424 |
| 37, 38. | iii. 241 | 13—15. | iii. 123 |
| x. 5. | i. 100 | 16. | iii. 112 |
| 16. | i. 33 | 23. | iii. 659 |
| 27. | ii. 18, 361 | 29, 30. | ii. 397 |
| 36. | i. 138 | 32. | i. 290 |
| xi. 7. | iii. 560 | xxi. 5. | iii. 689 |
| 11. | i. 136 | 12. | iii. 126 |
| 21. | iii. 666 | xxii. 1. | i. 566 |
| 25. | ii. 111, iii. 123, 201, 216, 651 | 13. | iii. 112 |
| 26. | iii. 123 | 37. | iii. 692 |
| 27. | ii. 102 | 37—39. | i. 383 |
| 28, 29. | i. 44, ii. 369, 478, 522 | xxiii. 2. | iii. 453 |
| 28—30. | i. 232, ii. 228, iii. 399 | 3. | i. 319, iii. 422 |
| 29. | iii. 658 | 5. | ii. 174 |
| xii. 29. | iii. 255 | 6, 7. | i. 481 |
| 34, 35. | ii. 16 | 15. | i. 44 |
| 36. | i. 178, 411, iii. 508 | 23. | ii. 463 |
| 43. | ii. 160 | 24. | i. 42 |
| 43—45. | iii. 561 | 25. | i. 314 |
| xiii. 3. | iii. 431 | 27, 28. | ii. 325, iii. 178, 433 |
| 4. | ii. 494, iii. 155 | xxiv. 2. | ii. 42 |
| 6. | iii. 330, 636 | 12. | i. 68, ii. 275, iii. 327, 558 |
| 17. | i. 231 | 13. | i. 38 |
| 22. | i. 35, 396 | 21. | iii. 528 |
| 28. | ii. 108 | 22. | iii. 528 |
| 30. | i. 567 | 23. | ii. 466 |
| 32. | ii. 4 | 24. | ii. 133, 455, iii. 529 |
| 38. | iii. 437, 557 | 26. | ii. 463, 466 |
| 41. | ii. 404 | 27. | ii. 466 |
| 47. | iii. 590 | 28. | iii. 221, 305 |
| 55, 56. | ii. 21 | 43, 44. | ii. 338 |
| xiv. 16. | i. 46, iii. 215 | xxv. 3. | iii. 17 |
| 28, 29. | iii. 209 | 4. | iii. 164 |
| xv. 14. | iii. 479 | 8. | i. 476 |
| 19. | iii. 110 | 11. | ii. 327, iii. 596 |
| 32. | i. 46 | 12. | i. 487, iii. 596, 658 |
| xvi. 13. | ii. 379 | 13. | i. 401 |
| 13, 14. | iii. 200 | 27. | ii. 593 |
| 16. | iii. 200 | 34. | i. 348, iii. 172 |
| 17. | i. 578 | 35. | i. 319, 348 |
| 18. | iii. 670 | 35, 36. | iii. 172 |
| 22, 23. | i. 156 | 36. | i. 348 |
| xvii. 1. | iii. 71 | 40. | ii. 225 |
| 4. | i. 492 | 41. | i. 566, iii. 171, 224, 593 |
| 11. | i. 500, ii. 501, iii. 678 | 42, 43. | ii. 187, iii. 171 |
| 20. | i. 18 | 45. | i. 348 |
| xviii. 3. | ii. 346 | 46. | iii. 645 |
| 6. | i. 357 | xxvi. 31. | i. 105 |
| 10. | i. 69, ii. 390 | 33. | iii. 119 |
| 32. | ii. 227 | 39. | ii. 55 |
| xix. 14. | ii. 346 | 50. | i. 162 |
| 19. | ii. 428 | 65. | i. 110 |
| 21. | iii. 173 | 69. | iii. 71, 119 |
| 23. | i. 181, iii. 426 | 75. | iii. 119 |

xxvii. 5.	ii. 9
19.	iii. 586
32.	i. 475

ST. MARK.

i. 6.	iii. 460
ii. 11.	iii. 39
iii. 17.	iii. 335
27.	iii. 575
iv. 26—29.	ii. 586
v. 19.	i. 440
vi. 40.	iii. 378
vii. 6.	iii. 566
viii. 33.	i. 578
ix. 23.	i. 593
24.	ii. 588
25, 26.	iii. 537
26, 27.	i. 616
47.	i. 357
x. 23.	i. 181
xi. 25.	i. 514, 601. iii. 676
xii. 30, 31.	ii. 345
40.	iii. 597
xiii. 22.	iii. 612, 644
31.	ii. 254
xiv. 51, 52.	ii. 153
xv. 13, 15.	i. 103
28.	iii. 188
xvi. 15.	588

ST. LUKE.

i. 5.	ii. 163
6.	iii. 668
35.	ii. 340, 384. iii. 51, 558
36.	ii. 163
43.	ii. 385
74.	i. 542
76.	ii. 398
ii. 13.	ii. 292
14.	iii. 220, 277, 289
19.	ii. 252
29.	i. 352
35.	iii. 630
iii. 9.	ii. 280
iv. 6.	iii. 659
34.	i. 149. iii. 582
v. 3.	ii. 302
24.	iii. 39
29.	iii. 421
vi. 5.	iii. 288
24.	ii. 367
27.	ii. 568
28.	iii. 676
30.	iii. 259, 442
37.	ii. 570
38.	i. 601
46.	iii. 566
viii. 39.	i. 360. ii. 271
45, 46.	ii. 482

ix. 23.	i. 452. iii. 417, 564
58.	ii. 397
59.	i. 397. iii. 274
60.	i. 218, 397. ii. 431. iii. 274
x. 1.	iii. 690
7.	i. 43
17.	iii. 13
20.	ii. 455. iii. 110
24.	i. 369, 525. ii. 115
41, 42.	i. 361
xi. 3.	iii. 58
35.	iii. 286
xii. 17, 18.	ii. 189
19.	i. 493. ii. 128, 548
20.	i. 69, 493. ii. 548. iii. 95
31.	ii. 313
32.	ii. 455. iii. 588
35.	ii. 555. iii. 269, 368, 526, 589
47.	ii. 204, 330
47, 48.	iii. 120
48.	i. 180. ii. 24, 330, 553. iii. 94
58.	i. 237
xiii. 18, 19.	ii. 395
24.	ii. 43
25.	i. 441. iii. 95, 582
26.	i. 48
27.	i. 71. ii. 279. iii. 130, 268, 519, 658
xiv. 11.	ii. 48, 242. iii. 53
15.	i. 262
26.	i. 397
33.	i. 452. iii. 443
xv. 7, 10.	i. 154
22.	ii. 51. iii. 309
xvi. 9.	ii. 335, 539
12.	i. 423
14.	ii. 125
19—31.	iii. 122
24.	i. 36. ii. 337
25.	i. 162, 241. iii. 658
27, 28.	i. 436
28.	ii. 212
xvii. 5.	ii. 589
10.	ii. 297. iii. 246
21.	i. 447
34—36.	iii. 538
37.	iii. 503
xviii. 2.	ii. 136
8.	i. 49. ii. 455
12.	ii. 67, 423
19.	i. 528
40.	ii. 290
xix. 4.	iii. 259
xxi. 19.	i. 267. ii. 542
34.	ii. 478
xxii. 28.	i. 65. iii. 250
53.	i. 362
57—62.	iii. 238
61.	iii. 518
61, 62.	i. 437, 535. iii. 420
xxiii. 8.	i. 620. ii. 578

xxiii. 9.	ii. 578
11.	i. 620. ii. 578
21.	i. 103, 339
24.	ii. 101
31.	ii. 48, 50
39—46.	iii. 230
40, 41.	ii. 365
42.	ii. 365
43.	iii. 41
xxiv. 13.	i. 15
21.	ii. 154
39.	ii. 166
46, 47.	iii. 319
49.	iii. 381

ST. JOHN.

i. 1.	i. 278. iii. 234, 515
3.	ii. 57, 330. iii. 224, 334
11.	i. 154. ii. 148. iii. 234
14.	ii. 167. iii. 611, 234
29.	i. 461. iii. 351
47.	iii. 587
48.	ii. 360
iii. 5.	i. 179, 519
8.	i. 589. ii. 382. iii. 229, 332
13.	iii. 221
18.	iii. 171
29.	i. 136
iv. 14.	ii. 49
21.	ii. 522
23.	ii. 522
34.	ii. 527. iii. 420
38.	i. 528
v. 14.	i. 24
18.	iii. 362
22.	ii. 583. iii. 264
27.	iii. 412
28, 29.	ii. 52
30.	iii. 659, 660, 682
37.	i. 47. ii. 102
43.	iii. 124, 356
46. Vulg.	i. 167, 370
vi. 26.	iii. 43
27.	i. 46. iii. 420, 503, 699
30.	ii. 21
37.	iii. 412
37, 38.	iii. 682
44.	iii. 215, 595
51.	i. 347. iii. 42
70.	ii. 108, 455
vii. 6.	i. 362, 620
12.	i. 106. iii. 306
37.	ii. 49
38.	ii. 10, 184, 359, 400
39.	ii. 184, 400
41.	ii. 152
48, 49.	i. 102
viii. 7.	i. 39. ii. 138
12.	i. 196, 231. iii. 67
34.	i. 238. ii. 481. iii. 125

viii. 36.	ii. 373. iii. 53
44.	ii. 101, 397
47.	iii. 215
55.	iii. 659
58.	iii. 362
ix. 2, 3.	i. 24
6.	i. 456
6, 7.	iii. 303
28.	ii. 373. iii. 6
33.	ii. 21. iii. 306
39.	i. 107. iii. 201, 308
x. 1, 2.	i. 276
9.	i. 314, 374. iii. 398
22.	i. 68
24.	i. 338. iii. 306
27.	ii. 455. iii. 685
28.	i. 133. ii. 455
30.	iii. 362
xi. 33, 38.	i. 152
43.	ii. 573
47.	ii. 353
48.	iii. 307, 338
50.	i. 336. iii. 6
xii. 10, 11.	iii. 229
19.	i. 336. ii. 353. iii. 240, 306
26.	ii. 284. iii. 660
28.	iii. 264
31.	iii. 237
32.	ii. 55
35.	i. 338, 566
43.	iii. 313
xiii. 3.	i. 151. iii. 412
23—25.	iii. 209
30.	i. 69
35.	ii. 461, 566
xiv. 2.	i. 237, 568. iii. 697
6.	i. 291. iii. 312, 330
10.	i. 397
16.	i. 278
20.	iii. 659
21.	ii. 390
23.	ii. 398, 411
27.	i. 352
30.	iii. 368, 413
xv. 5.	iii. 595
12.	i. 580
14.	iii. 219, 250
15.	i. 619. iii. 219, 588
16.	iii. 595
22.	iii. 119
24.	iii. 119
xvi. 2.	i. 315. iii. 455, 643
7.	i. 447
14.	i. 291. iii. 225
20.	i. 328, 489. iii. 660
22.	ii. 454
23.	i. 489
25.	i. 280. iii. 375, 399
33.	iii. 151
xvii. 1.	iii. 264
24.	iii. 221, 305
xviii. 6.	ii. 580

xviii. 18.	i. 68
30.	iii. 306
36.	i. 422
xix. 6.	i. 339, iii. 236
11.	i. 151
15.	iii. 338
26.	i. 15
27.	ii. 153
30.	ii. 6
32.	iii. 41
xx. 2.	i. 144
17.	iii. 175
19.	iii. 381
22, 23.	iii. 215, 225, 292
xxi. 2.	iii. 672
5.	ii. 412
18.	iii. 477

THE ACTS OF THE HOLY APOSTLES.

i. 7.	i. 30
15.	iii. 673
15—26.	iii. 532
17.	iii. 659
18.	i. 538
ii. 2.	i. 291, iii. 224
2, 3.	iii. 262
2—4.	ii. 310
4.	iii. 19
24.	iii. 318, 411
iii. 6—8.	iii. 365
12	iii. 365
15.	ii. 50
15, 16.	iii. 366
17—19.	i. 407
21.	i. 620
iv. 8.	ii. 311
18.	iii. 283
19, 20.	i. 407
20.	iii. 283, 476
32.	iii. 378
v. 1—11.	iii. 168
28.	ii. 494
29.	ii. 586, iii. 46, 283, 475
40.	ii. 311, iii. 283, 475
40, 41.	iii. 46
41.	iii. 322, 468
vii. 51.	i. 407, iii. 81
55, 56.	i. 68
58.	iii. 329
60.	i. 407, ii. 512
viii. 1.	iii. 330
19, 20.	iii. 311
20.	i. 185, iii. 292
29.	iii. 263
ix. 1.	ii. 11, 12
1, 2.	iii. 331, 449
2.	iii. 240
4.	i. 147, iii. 363, 450

ix. 5.	iii. 450, 605 (bis)
6.	ii. 349, iii. 605
12.	ii. 435
13.	iii. 452
15.	ii. 402, 452, iii. 325
16.	i. 535
18.	iii. 604
34.	iii. 39
x. 1—4.	iii. 253
10, 11.	iii. 265
11, 12.	iii. 589
13.	ii. 28, 96, 154, 357, iii. 383
19.	iii. 263
26.	ii. 535, iii. 168
34.	iii. 254, 292
xi. 3.	iii. 253
5—17.	iii. 254
15.	i. 107, ii. 58
18.	iii. 254
xiii. 23	ii. 352
46.	i. 100, 372, 497, ii. 484, iii. 336, 386
xiv. 12.	iii. 24
19—22.	iii. 476
22.	i. 606
xv. 10.	iii. 354
xvi. 3.	iii. 284
7.	iii. 273
9.	iii. 265, 273
xvii. 18.	iii. 24
29.	ii. 480
xviii. 9.	iii. 422
9, 10.	iii. 242
10.	iii. 422
xix. 28—31.	iii. 470
xx. 24.	iii. 471, 684
26, 27.	iii. 140
29.	ii. 459, iii. 480
31.	i. 260
xxi. 11.	iii. 684
13.	iii. 471, 684
xxiii. 3.	i. 407
6.	iii. 625
xxvii.	iii. 313
xxviii.	iii. 213
8.	iii. 226

ROMANS.

i. 9—11.	iii. 384, 439
14.	iii. 80
20.	iii. 144
21.	ii. 268, iii. 113, 152
24.	iii. 113, 152
26.	iii. 6
28.	ii. 268
ii. 4, 5.	ii. 283, iii. 97
6.	ii. 242
6, 7.	iii. 237

ii. 12.	iii. 171
13.	iii. 417
15.	i. 203. ii. 197. iii. 74
16.	iii. 74
iii. 5.	iii. 112
20.	iii. 308
26.	ii. 381
iv. 2, 3.	iii. 353
v. 6.	i. 232. ii. 263
8.	ii. 363
12.	iii. 52
vi. 6.	ii. 441
9.	ii. 166
10.	i. 525
12.	ii. 129, 520. iii. 484
19.	i. 567
21.	i. 42, 205. iii. 293
vii. 12, 13	i. 371
18.	iii. 348
21.	i. 351
23.	i. 220, 539, 592. ii. 402.
	iii. 20, 35, 304, 484
23, 24.	iii. 48
24.	i. 539
viii. 3. Vulg.	i. 153. iii. 574
9.	ii. 167, 195
15.	i. 373, 542. ii. 149. iii. 225
18.	i. 159, 425
20, 21.	i. 235
20—22.	ii. 56
21.	i. 424
24.	ii. 185, 326. iii. 453
26. Vulg.	i. 108. iii. 50
29.	ii. 496
34.	ii. 581
35.	iii. 472
38, 39.	i. 608
ix. 20.	i. 511, 580
x. 10.	ii. 365. iii. 481
xi. 7.	i. 232
20.	ii. 229. iii. 123
25, 26.	i. 30, 109, 500. ii. 383,
	410. iii. 386
30—32.	iii. 342
33.	i. 580. (bis) iii. 343
33, 34.	iii. 271
35.	ii. 364
36.	iii. 352
xii. 3. Vulg.	i. 161. ii. 229, 276,
	334, 461. iii. 281
12.	iii. 150
14.	i. 185. ii. 568
16.	ii. 111. iii. 167, 216, 650
xiii. 2.	iii. 638
4.	iii. 167
10.	i. 580
11.	i. 282, 430. iii. 367
12.	i. 454. ii. 349. iii. 304, 367
13.	ii. 349, 513
14.	iii. 407
xiv. 5.	i. 46, 47
12.	iii. 134
xv. 4.	iii. 389

xv. 9.	iii. 243
18.	iii. 282
19.	iii. 212
xvi. 18.	ii. 244. iii. 452, 480
19.	i. 33

I CORINTHIANS.

i. 4, 5.	iii. 82
5, 6.	iii. 82
7.	iii. 82
10.	iii. 83
10, 11.	iii. 82
21.	ii. 151. iii. 302
24.	i. 39. ii. 8, 362
25.	i. 404. ii. 247, 480. iii. 234
26, 27.	i. 45, 300
27.	i. 154, 300, 405. ii. 282, 360.
	iii. 258, 424, 587, 590
30.	ii. 248. iii. 143
ii. 2.	iii. 340, 502
6.	iii. 397
8.	i. 527. ii. 580. iii. 291
9.	i. 214. ii. 391
10.	ii. 392
11.	ii. 216, 378
13.	ii. 375
iii. 1, 2.	ii. 301. iii. 397
3.	i. 201, 323. ii. 391. iii. 59,
	81, 82, 83
4.	ii. 391
6, 7.	iii. 321
7.	iii. 249, 336, 383
9.	ii. 296
11.	iii. 118, 272, 286
12.	iii. 617
17.	i. 410
18.	i. 405. ii. 111. iii. 258
19.	i. 110, 261. ii. 67, 481
iv. 3.	i. 286
4.	i. 257, 286, 590. iii. 75
5.	i. 38. ii. 378
7.	ii. 564. iii. 12
21.	iii. 84, 168
v. 5.	iii. 571
6.	i. 34
vi. 3.	i. 329. iii. 155
4.	ii. 421
5.	ii. 432
7.	iii. 442
9.	ii. 530
10.	i. 185
12.	i. 254
vii. 2.	iii. 540
6.	iii. 541
25.	i. 223
28.	ii. 63
31.	ii. 287
33.	iii. 166
35.	iii. 166

- vii. 40. i. 47, 223
viii. 1. i. 475. iii. 165
2. iii. 247, 268
4. i. 192
ix. 9. iii. 689
10. iii. 450
14, 15. iii. 173
20, 21. i. 353
26. iii. 405
27. ii. 452. iii. 35, 324, 405, 452
x. 2—4. iii. 3
4. iii. 498
7. i. 595
12. iii. 111, 244
13. i. 81, 547. ii. 146, 519. iii. 73, 290, 333
xi. 1. iii. 465
3. i. 456. ii. 450
16. i. 416
19. iii. 345
31. i. 202. ii. 31, 58. iii. 102
32. i. 545
xii. 8—10. ii. 312. iii. 279
14—17. iii. 280
19, 20. iii. 281
23, 24. ii. 91
27. iii. 625
xiii. 1. i. 382. iii. 535
3. ii. 460
4. i. 415
4—6. i. 585
8. iii. 375
11. iii. 299
12. i. 280. ii. 104, 303, 389, 390. iii. 35, 57, 298, 501
13. ii. 365
xiv. 20. i. 33
22. iii. 226
xv. 1. iii. 66
9. iii. 35, 64, 271
10. ii. 243, 364, 440
19. ii. 52
31. i. 423
34. i. 282, 430. iii. 367
36, 37. ii. 167
41. ii. 294. iii. 697
50. ii. 167
51. ii. 52
xvi. 5. 6. iii. 384

2 CORINTHIANS.

- i. 8. i. 425
12. iii. 17, 164
22. ii. 226
24. iii. 168
ii. 10. iii. 571
11. iii. 571
14. ii. 161
15. iii. 61, 248, 643, 694
15, 16. iii. 357

- ii. 17. ii. 270, 579
iii. 5. iii. 271, 595
6. ii. 18
15. i. 109, 527. ii. 361
17. ii. 189
iv. 5. i. 329, 407. ii. 427. iii. 83, 168
7. i. 139, 296, 377. iii. 19
8, 9. i. 405
9, 10. i. 606
16. i. 323, 605. iii. 493
v. 1. i. 222, 296, 323. ii. 377. iii. 35, 221. 305
4. Vulg. i. 213. iii. 477
6. iii. 35
6, 7. ii. 350
10. iii. 85
13. iii. 232, 397
14. iii. 232
21. ii. 381. iii. 175, 555
vi. 2. i. 437, 572. ii. 346. iii. 103
8. ii. 561
9. i. 405
10. iii. 116
11. iii. 164, 340
13, 14. iii. 322
16. ii. 352
vii. 5. i. 157. ii. 142. iii. 468
viii. 9. i. 338. ii. 352, 503
10. ii. 503
13. ii. 503
14. ii. 539
ix. 6. ii. 503
x. 10. i. 617. iii. 245
xi. 3. iii. 438
14. i. 188. iii. 413. 598
22. ii. 427
23. i. 425. ii. 427
23—25. iii. 484
26. i. 157. ii. 142, 401
28. iii. 484
29. ii. 408, 510. iii. 140
32, 33. ii. 402. iii. 470
xii. 2. i. 455. ii. 452
6. ii. 325. iii. 349
7. i. 24. iii. 581, 583
9. ii. 402. iii. 29
10. ii. 558
11. iii. 83
14. iii. 384
xiii. 3. i. 15
4. ii. 162. iii. 200, 234
5. iii. 479

GALATIANS.

- i. 1. ii. 220
14. iii. 449
ii. 1. ii. 684
1, 2. iii. 450
9. ii. 306
11—14. ii. 331

ii. 15.	i. 107
20.	iii. 87
iii. 1.	iii. 81, 396
3.	iii. 396
iv. 4.	ii. 40, 54, iii. 356
5.	ii. 54
19, 20.	iii. 396
20.	iii. 384
v. 2.	iii. 284, 451
7.	iii. 397
13.	iii. 280
17.	iii. 348
vi. 2.	i. 580, iii. 389
10.	i. 572
14.	i. 244, ii. 389
15.	iii. 395

EPHESIANS.

i. 9, 10.	iii. 499
18.	iii. 176, 622
18, 19.	iii. 36, 245
ii. 2.	i. 94
3.	i. 519
6.	i. 147, 329, iii. 496
8.	ii. 364, iii. 594
8, 9.	iii. 12
14.	iii. 276
iii. 13.	iii. 439
18.	i. 591
20.	i. 591
iv. 1.	i. 260
14.	ii. 466
15.	i. 26, iii. 3
16.	iii. 281
18.	iii. 99
19.	iii. 427
23.	ii. 551, iii. 104
26.	i. 304
v. 8.	ii. 305, 348, iii. 323
13.	i. 202, 343
14.	i. 430, ii. 216
16.	i. 298
27.	i. 106, ii. 493
vi. 12.	i. 94, ii. 93
15.	iii. 632
17.	ii. 444, iii. 630
20.	ii. 352

PHILIPPIANS.

i. 12, 13.	iii. 322
21.	i. 450, ii. 12, iii. 305, 477
23.	i. 236, 424, 450, iii. 176, 305, 477
ii. 3.	iii. 651
5—8.	iii. 658
6.	iii. 659

ii. 6, 7.	i. 97
6—8.	i. 543
10.	i. 195
15.	i. 32, ii. 294, 509
16.	ii. 509
19.	ii. 384
21.	ii. 444
iii. 1.	ii. 546
2.	iii. 437
5, 6.	i. 451
7.	iii. 176
8.	ii. 474
12.	iii. 325
13.	ii. 557, iii. 271, 501, 601
13, 14.	iii. 194, 325
18.	iii. 437, 452
18—20.	iii. 155
20.	i, 55, 297, 323, 476, iii. 10, 250, 496
iv. 8, 9.	iii. 465
17.	ii. 413

COLOSSIANS.

i. 24.	i. 26, 147, 312, iii. 3, 349, 451
ii. 5.	iii. 384
8.	iii. 152
iii. 3.	i. 248
5.	iii. 138, 152, 414, 484
9.	ii. 441, iii. 493
14.	iii. 300
iv. 3.	iii. 336
6.	i. 375

1 THESSALONIANS.

ii. 5—7.	ii. 427
6.	iii. 91
6, 7.	i. 617
7.	iii. 21, 168, 651
16.	iii. 114
17.	iii. 439
18.	iii. 242
19.	ii. 15, 441
iii. 2, 3.	iii. 439
3.	i. 158, 322, ii. 97
8.	iii. 439
iv. 13, 14.	i. 282, ii. 53
v. 2.	i. 401
4, 5.	ii. 338, iii. 95
7.	iii. 323

2 THESSALONIANS.

i. 4, 5.	i. 257
ii. 4.	i. 193, iii. 125, 314, (bis.) 531, 532, 533

ii. 6, 7.	iii. 312, 640
8.	ii. 133, 220. iii. 316, 531, 596, 626
10, 11.	iii. 124
10—12.	iii. 357
iii. 2.	iii. 215
6.	iii. 438

1 TIMOTHY.

i. 13.	ii. 11, 363, 557. iii. 12, 119, 176, 232, 449
ii. 5.	i. 336. ii. 385. iii. 355
12.	i. 137
15.	ii. 62
16.	iii. 114
iii. 16.	iii. 629
iv. 5.	ii. 230
11.	iii. 21
v. 18.	iii. 689
22, 24.	i. 301
23.	ii. 511. iii. 226
vi. 10.	ii. 161, 187, 464
16.	ii. 68, 391. iii. 100
20.	ii. 344

2 TIMOTHY.

i. 3, 4.	iii. 439
12.	i. 423
ii. 2.	iii. 388
4.	i. 284
9.	iii. 334, 475
11, 12.	i. 606
19.	iii. 215
21.	ii. 431
25, 26.	iii. 647
iii. 2.	iii. 182, 556
4.	iii. 556
iv. 6, 7.	ii. 557
6—8.	

TITUS.

i. 6.	ii. 531
16.	i. 196. ii. 282, 482. iii. 116, 308, 566
ii. 15.	iii. 21
iii. 10.	ii. 485

PHILEMON.

7.	ii. 413
----	---------

HEBREWS.

i. 3.	i. 291
14.	i. 69, 515
ii. 7.	iii. 220
16.	i. 191
16, 17.	iii. 52
iv. 13.	ii. 299, 434. iii. 99, 508
vi. 7.	iii. 278
vii. 10.	iii. 526
19.	i. 371, 542
viii. 13.	iii. 645
ix. 23.	ii. 309
x. 25.	i. 247
xi. 1.	ii. 185
6.	i. 113
9.	i. 492
13, 14.	ii. 352
27.	ii. 411
36, 37.	iii. 106
xii. 1.	iii. 106, 392
1, 2.	ii. 524
6.	i. 10, 545. ii. 139, 199, 331, 589. iii. 161
11.	i. 343
12.	ii. 342. iii. 269, 417
17.	ii. 10
24.	ii. 101
xiii. 7.	iii. 107, 392
17.	iii. 658
22.	i. 260. iii. 25

JAMES.

i. 17.	i. 5, 290. iii. 100, 516
19.	i. 411
20.	i. 303
26.	i. 411
ii. 10.	i. 34. ii. 422
11.	ii. 423
15, 16.	ii. 538
20.	ii. 282. iii. 566
26.	ii. 282. iii. 353
iii. 1.	ii. 413. iii. 508
2.	ii. 373, 413. iii. 75, 304
8.	i. 411. iii. 508
14, 15.	ii. 594
iv. 3.	ii. 536
6.	iii. 658
9.	ii. 367
14.	i. 401
17.	ii. 330
v. 16.	ii. 573
20.	ii. 422

1 PETER.

i. 4.	iii. 221, 421
12.	ii. 390. iii. 288

- i. 13. ii. 98, 518. iii. 526
 ii. 5. i. 350, 482. ii. 264, 354.
 iii. 498
 9. iii. 105
 10. iii. 243
 21. ii. 257
 21—23. ii. 524
 22. i. 97, 110. ii. 101
 iii. 9. ii. 568
 15. iii. 21
 16. iii. 21
 iv. 10. iii. 280
 15. Vulg. i. 159
 17. i. 257, 267, 562. iii. 161
 18. i. 257. ii. 117, 295
 v. 8. i. 272. ii. 436
 8, 9. iii. 438, 489
 9. ii. 436

2 PETER.

- i. 19. ii. 409
 ii. 2. iii. 483
 3. iii. 480
 4. i. 445. ii. 116
 7. ii. 508
 7, 8. i. 32
 13. ii. 367
 16. iii. 199
 iii. 15, 16. iii. 64

1 ST. JOHN.

- i. 8. ii. 69, 351, 373, 531.
 iii. 75, 116
 ii. 1, 2. ii. 581
 4. ii. 282. iii. 566
 15. ii. 328
 18. iii. 312
 19. ii. 66, 351, 458. iii. 11
 27. i. 278. iii. 336
 iii. 2. i. 280. ii. 57, 318
 4. ii. 35
 15. ii. 269
 18. ii. 539
 21. i. 540, 599. ii. 322. iii. 235
 22. i. 599. ii. 322
 iv. 5. ii. 16
 10. iii. 594
 12. ii. 387
 18. i. 542. ii. 34
 20. i. 384
 v. 16. ii. 276

3 ST. JOHN.

11. iii. 438

ST. JUDE.

5. i. 545. ii. 342

REVELATION.

- i. 6. iii. 105
 11. iii. 7
 12. i. 28
 12—20. i. 503
 13. ii. 518. iii. 639
 20. iii. 674
 ii. iii. 629
 13. i. 32, 561. ii. 509, 523
 14. ii. 523. iii. 311
 17. ii. 396
 19, 20. ii. 523
 20. iii. 311
 iii. iii. 629
 11. iii. 311
 12. ii. 306
 14. i. 538
 17. iii. 13, 622
 18. i. 228
 19. i. 343, 545. ii. 341.
 iii. 161
 21. iii. 175
 iv. 7. iii. 495
 10. ii. 565
 v. 5. i. 272. iii. 368
 12. i. 74
 vi. 8. i. 204. ii. 20, 129, 350,
 396. iii. 559
 9, 10. i. 74
 11. i. 30, 75. iii. 678
 12. i. 499
 15. iii. 93
 vii. 14. i. 606
 viii. 1. iii. 401
 ix. 19. iii. 601
 x. 4. i. 506
 6. i. 187
 xi. 2. iii. 274
 4. i. 500
 xii. 1. iii. 636
 4. i. 195. iii. 530
 5. iii. 628
 10. ii. 78
 12. iii. 619
 xiii. 11. iii. 610
 13. iii. 612
 xiv. 14. ii. 576
 xvi. 8. iii. 637
 15. i. 123. ii. 51. 263
 xvii. 15. ii. 299. 400
 xviii. 7. i. 567
 xix. 10. ii. 535. iii. 220
 14. iii. 446
 xx. 1—3. i. 194. ii. 368. iii. 528
 3. ii. 406

xx. 6.	i. 495, ii. 128	xxi. 18.	iii. 638
7.	iii. 528	xxii. 11.	ii. 14, iii. 114
12.	iii. 60	12.	iii. 85
18.	ii. 377	16.	iii. 356
xxi. 1.	ii. 287		

INDEX.

A.

Aaron, resisted God's wrath when, between the living and the dead, he took a censer, i. 512. ordered to wear twelve stones on his breast when he entered the tabernacle, iii. 272.

Abel, a type of Christ, i. 152. resisted not his brother when he slew him, i. 230. the Blood of Christ speaketh better things than that of, ii. 101. how he refuses to be, whom the malice of Cain does not exercise, ii. 508. the Passion of our Lord typified by, iii. 351.

Abomination, carnal men's hope is, to good men, i. 610.

'Abortives,' holy men, who from the beginning of the world lived before the redemption, i. 229. by far the greater portion is hidden from our sight, Moses having mentioned only a few, i. 230. withdrawn from our knowledge, ib.

Abraham, a pattern of obedience, i. 25. the flesh to be subordinate, as Sarah to, i. 573. the humility of, who, at the very moment that he was speaking with God, reckoned himself to be 'dust and ashes,' i. 170. the signification of going forth by himself to meet the three Angels, and of Sarah standing behind the door in the tent, i. 573. teaches us obedience, iii. 209. while a pilgrim in the world, became the friend of God, i. 230. why buries his wife after death in a double sepulchre, i. 355. the meaning of driving off the birds from the sacrifice, ii. 257. had two sons of different morals, ii. 508. how God questioned, by enjoining hard things, and how He questions us also, iii. 270.

Abstinent men, typified by the word 'wild ass,' iii. 404. hear not the words of the clamouring exactor, ib.

Abstinence, the vain, of hypocrites, i. 475. the wicked, of heretics, who abhor those who take necessary nourishment, ii. 230. discretion should rule in all cases of, ii. 510. with the stripes of, we beat not the air but unclean spirits, iii. 405. of youths unhurt by the furnace heated by order of the king of Babylon; what its signification, ib. how great discretion necessary in, ii. 511. iii. 406. to dig the earth with a hoof is to tame the flesh with strict, iii. 482. what good things, procures for us, iii. 404. in, the imperfections of the flesh are to be done away, and not the flesh, ii. 510.

Abstraction, effort of, needed for contemplation, i. 284.

Abundance, wont to make the mind so much the more slack to the fear of God, i. 35. is found fault with, ii. 207. all that is full of, without the vision of God, is destitution, ii. 506.

Abuse, the righteous never return, ii. 89.

Academics and Mathematicians, error of, refuted, iii. 574.

Accursed, day of earthly prosperity, i. 200.

Accusation, Satan searches for matter of, i. 78.

Acquaintance, wont to be designated by the face, iii. 621.

Action, burial to the world in, i. 355. some minds fitter for, some for contemplation, i. 356. fear our safety in, i. 358. tests the spirit, i. 359. in heavenly creatures, i. 361. contemplation harder to maintain than, i. 602.

Actions, good, not acceptable to God when stained by admiration of evil deeds, i. 34. rending the mantle chastening of our, i. 123.

Adam, asked where he is, because from having sin he was hidden from

the eyes of the Truth, i. 70. but for sin the Elect only had been born of, i. 229.

Adam, called first man, iii. 96. red earth denotes, ii. 375. man, not the son of man, ii. 295. rottenness, and the son of man, a worm, ib. the sleep of, typifies the silence of the mind, iii. 402. as he was made, shone as bright as the day, but because of his own accord he fell, concealed, as it were, in the night of error, iii. 693. (v. *Man*.)

Adam, created in the day of righteousness, i. 186. before his fall, by desert of a free choice, might have attained the blessedness of heaven, i. 220. when he might have stood, would not, i. 429. enjoyed the light of inward contemplation, ii. 36. if he wished, he would have been able, without difficulty, to overcome his enemy, iii. 694. by his very creation, enjoyed the blessing of salvation, ib. (v. *Man*, his condition before the fall, state of innocence.)

Adam, so created as to be immortal as long as he abstained from sin, i. 220. times passed, himself standing, ii. 43. iii. 96. first of human kind, while he seeks after the likeness of the Deity, loses the blessings of immortality, ii. 395. and Eve fell, both of them, because they desired to be like God, not by righteousness, but by power, iii. 314. had two sons, one was elect, the other refuse, ii. 508.

Adam, resisted the precept of his Creator, and was laid low, i. 496. when free, brought death upon himself through food, and on being brought back to pardon he lives, shut up under discipline for his greater good, i. 559. why, and not the serpent, was asked concerning the sin of the fall, ii. 572. our ancient enemy ceases not daily to do the very same thing which he did in Paradise, iii. 58. whom sin there led to punishment, his own punishment now restrains from sin, ib. the Devil, through envy, inflicted the wound of pride on him, healthful in Paradise, iii. 424. held up the shield of most sinful defence against the words of most righteous reproof, iii. 604.

Adam, once voluntarily subjected himself to Satan, lost the power of abstaining from sin, i. 22. if he makes known what we have lost, he shews that to be grievous which we endure, i. 366. how great the infirmity of man's life since the fall of, i. 418, 459.

the instability of fallen man, i. 429. who, having abandoned God, thought to suffice to himself for his repose, finds nought in himself, but a turmoil of disquietude, i. 461. by his first sin brought penalty of death upon his race, i. 524. the mind of man always being driven into something worse by the weight of its own changeableness, ii. 43. after his sin became more daring, i. 215. after committing sin hid himself, ii. 571. he endeavoured to palliate the sin through the woman, ii. 572. why the Lord reproved him walking, iii. 265. heavenly riches being lost, he fell into the poverty of this life, iii. 622. through following his own will, is ejected out of the joys of Paradise, iii. 682. the infirmity of, when divinely recalled, iii. 694. and supported by the manifold gifts of God, ib. needed greater virtues after the fall than before, ib. many qualities need now to be displayed which were not necessary in Paradise, ib.

Adam, after the sin of, the flesh strives against the spirit, i. 220. might have possessed his fleshly part in quiet, if he had been willing, as created worthy to be possessed by his own Creator, i. 418. the sentence of the sinner written against, remains unchangeable, ii. 37. when created to life, in the freedom of his own will, of his own accord made debtor to death, ii. 308. unwilling to continue in that righteousness, which he had received from his Creator, iii. 58. life of man passes away since the fall of, but not so before, iii. 96. why, after the fall covered his shameful parts, iii. 153. refused to submit to his Creator, and lost his right over the subject flesh, ib.

Adam, man in, as if rotten in the root, ii. 293. if no decay of sin had ever ruined, he would not have begotten children of hell, i. 229. man should fear to add his own deeds to the ills propagated by the condemnation of, i. 523. very many imitate, by endeavouring to cover their guilt, iii. 57. the sin of concealment aggravates the crime, ii. 572. (v. *Original Sin*, *Man*.)

Adoption, by the grace of, we are called the offspring of God, ii. 480. we receive the grace of, alone through the knowledge of Christ, ii. 3.

Adore, who may be said truly to, God, i. 125. in the Old Testament a man adored an Angel, but he is forbidden in the New, iii. 220.

Adulteress, brought before our Lord to tempt Him to injustice, i. 39.

Adultery, compared with heresy, ii. 270. spiritual, compared with carnal, ib. to adulterate the word of God, ib. ii. 579. perpetrated by the look alone, ii. 530. wherein fornication differs from, ib. both prohibited, ib.

Advent, wherein the second, of our Lord differs from His first, i. 620, ii. 314. why ignorance of Christ's second, called night, ii. 338. with the fire of judgment, God prevented the Sodomites before His second, ii. 434. every convert does not cease to consider secretly with what strictness the eternal Judge is coming, iii. 74. the conscience should set before itself the second, iii. 101. what examination of the conscience there ought to be in the discussion of the second, ib. some are not judged in the second, and yet perish, iii. 171. some are judged and perish, ib. some are judged and reign in the second, ib. those hear at least the words of the Judge, who have retained at least the words of His faith, iii. 172. God, calm in His second, will punish the ungodly, iii. 517. repentance of the wicked in the second, will be unavailing, iii. 582.

Advent, of Christ, first in humility, second in the mightiness of His Majesty, ii. 314. the, and the abode of Divine wisdom in the hearts of men, are alike hidden, ii. 398. before the, of our Lord even the righteous did descend to the abodes of hell, ii. 500.

Adversary, why the word of Truth is called, i. 561. how to conduct one's self in contest with, iii. 470. we should meet, outwardly with bravery, within mercifully, ii. 569. (v. *Enemy*.)

Adversities, the Church's outward, ii. 26.

Adversity, the 'Root of the Righteous' revives in, ii. 49. a greater trial for innocence than prosperity, i. 79. a friend not true who fails in, i. 384.

Adversity, is typified by night, i. 78, 200. ii. 112. a friend known in, i. 384. and detects enemies, ib. i. 418. those who use to good advantage both the, and the prosperity of this life, i. 299. to the good man, becomes success, i. 430. ii. 195. the wicked accuse God's justice in, i. 465. God sometimes brings down, upon us when He is favourable, ii. 29. in, we ought anxiously to fear God, ii. 254. any just man, does not smite whilst happy in this life, but comes to redouble in

him the pain of the wound, ii. 245. the righteous man who meets with misfortunes is seen indeed to travail in, but he is finished complete in the everlasting inheritance, ii. 274. many in, do not believe that God is, ii. 318. the bad man in, injures the good by his counsels of wickedness, ii. 270. no, throws down the man whom no good fortune corrupts, ii. 500. he who seeks not prosperity, doubtless dreads not, ii. 580. in, we learn the progress we have made; in, concealed virtues shew themselves in us, iii. 46. blessings of, iii. 218, 349. increases virtue, iii. 467.

Advice, motives for ill, i. 156.

Advocate, God called Job's, i. 20.

Affection, the kine with the Ark shew, felt, but controlled, i. 399. how made large for obtaining the things of heaven, ii. 495. they who yield to the, of the flesh are called beasts, iii. 59.

Affections, the asses are our innocent, i. 115.

Affliction, does not always keep out bad thoughts, i. 172. withdraws the man from sin, i. 443. ii. 250. the certainty of, is revealed, but how long to be endured is kept back, i. 30. the sufferings of blessed Job typical of the, of the Church and the length of time under, ib. vices do not know us in, i. 174. the advantage of, in this life, i. 362. God in His infinite wisdom sends us, expressly that we may not love our road instead of our home, iii. 40. the afflicted know how to sympathize with others in, ii. 96. in this life, necessary and appointed, ii. 97. the wicked imagine that those who are tried with, in this world are not good men, ii. 172, 173, 244. defects are removed, good points increased by, ii. 250. it is natural to the heart in, to consult God respecting those things which are hidden, iii. 29. moderate, gives vent to tears, excessive sorrow checks them, i. 563. to him that feareth God it will go well at the last, though now the days of, take hold upon him, ii. 491. Job represents the times of Holy Church under, in two ways, ii. 318, 319. (v. *Adversity*, *Tribulation*, *Rod*.)

Afflictions, of good men mistaken for judgments, ii. 121.

Agabus, the prophecy of, iii. 684.

Ages, the various, of man, ii. 38. as of the body, so of the mind, they are various, ib. of the world likened to

- those of man, iii. 619. and its tribulations increase with its age, ib. we flourish vigorously until we arrive at old age, when we begin to fail daily more and more, ib.
- Ahab*, an evil spirit served to deceive, i. 94. made himself worthy to be deceived on account of his previous sins, i. 95.
- Aims*, false, after repentance to be feared, i. 534.
- Air*, called heaven, i. 115. is governed by the quality of the heaven, i. 221. relatively to the light of heaven the, is infernal, ii. 116. the minds of worldly men designated by, iii. 251.
- Allegorical*, senses, i. 7. S. Gregory requested to give the, of the Book of Job, i. 5. historical sense the root of the, i. 31.
- 'All Things,'* what denoted by, i. 327. (v. *Universality*.)
- Almond tree*, flower of, denotes, iii. 460.
- Alms*, giving, after sin is as a price for bad actions, ii. 80. from the plunder of another, evil, ib. the, of the proud man have no efficacy to redeem, ib. given from fear is the first step of beginners, ii. 430. which are perfect, ii. 502. must proceed from a heart cleansed, and not bound with wickedness, ii. 570.
- Alms*, with what end, and how, should be offered, i. 583. ii. 80. the price of, then profits us, when we lament and renounce things we have been guilty of, ii. 80. all things earthly we keep by bestowing them in, to the poor, ii. 235. he that bestows his substance in, but keeps not his life from evil, gives his estate to God, but himself to sin, ii. 428. the most perfect way of giving, ii. 502. begged from the feeling of desire, and not of necessity, to be refused, ii. 536. those who bestow, after letting loose words of insult, scarcely repay satisfaction for an injury inflicted, ii. 538. loving affection must be shewn at once by respectfulness of speech, and by the service of giving, ii. 539. giving of, is rather offering presents to patrons, than bestowing gifts on the needy, ib. seed of giving, here returns abundant increase hereafter, ib. must be given even to those who are unknown to us, ii. 540. conditions of meritorious almsgiving, ii. 570. according to the heart of the giver is the, given received, ib.
- Almsdeeds*, Job cherished a bountiful spirit in, i. 19.
- Altar, Ministry of the*, S. Gregory found the, a heavy weight, i. 3. distinct from the Pastoral Charge, ibid.
- Altar*, of earth built to God, meaning of, i. 164. daily and unbloody sacrifice of, ii. 569.
- Amalekite*, Christ finds the world's slave, as David that of the, i. 300. what the Egyptian servant of, turning faint on the journey, should teach us, ib.
- Amber*, what, signifies, iii. 264. why represented in the midst of the fire, ib.
- Ambition*, used by the devil in various ways to spoil good deeds, i. 61. of Antichrist for a lasting name, ii. 132. two sorts of men that serve their own, ii. 468. he whose, leads him to be a judge now, will feel no pleasure in beholding the Judge hereafter, iii. 93.
- Amended*, when evils may be, by speaking, to be silent is to consent to them, i. 582.
- Amends*, he 'flees out of the hands' of the smiter who, the wickedness of his behaviour, ii. 342.
- Ananahel*, is interpreted the grace of God, iii. 112.
- Anarchy* in the soul, i. 223.
- Anathema*, among the Hebrews, is termed estrangement among the Latins, and what it will be, ii. 521.
- Anchor* of the heart, the weight of fear is an, i. 358.
- Angel*, how, that appeared to Moses, mentioned at one time as an Angel, at another as the Lord, i. 15. of the Church of Pergamos, i. 32.
- Angelic* Princes, i. 221.
- Angels*, visiting Abraham at even, a sign of the purpose for which they came, i. 69. though, minister to men, yet by virtue of their nature never go forth from God's presence, ib. spirits of, bounded by space, and in comparison with God as bodies, i. 70. speak to God when by contemplating His will they break forth into emotions of admiration, i. 73, 74. God speaks to them by inward revelation, ib. bad, ministers of God's will as well as the good, i. 94, 95. Satan's false light cursed of God, and good, i. 193. Leviathan to be loosed by, i. 195. bear the world, but bend to God, i. 515.

Angels, elect, called sons of God, i. 69.

kings and counsellors, i. 221. princes of the nations, ii. 290. fixed charges of, set to superintend the nations, ib. how, tell His goings to those under Him, ii. 291. how, come against each other, ib. can be numbered by God, not by man, ii. 292, 293. days taken for, and months for their orders and dignities, i. 191. Christ took not the nature of, ib. the pillars of heaven, ii. 306. as well as men, tremble at His nod, ii. 307. why, called 'gold' and 'fine gold,' ii. 372. no, sent in the stead of Wisdom's Self, ii. 373. marvelled at the mystery of the Incarnation, ii. 288. why, called 'morning stars,' ib. abrupt flints, iii. 498. brightness of, inaccessible to sinful men, iii. 499. the mind raised by Divine grace to contemplate the choirs of, not content with brightness of, unless it beholds Him also Who is above, ib. inaccessible rocks, ib. holy, beauty of God and His glorious garment, iii. 515.

Angels, how great the subtlety of angelical nature, i. 69. iii. 267. 549. how, come to God, ib. in what sense men were created with, iii. 523. in the work of creation, created first, and Satan their chief, iii. 548. Satan comely in the eminence of his superiority rendered more beautiful by the subject multitude of, iii. 549. nine orders of, ib. love the gold that unites the spiritual jewels, holy, iii. 550. Satan walked in perfection amidst the hearts of, ib. if even an, placed above other, is cast down, what does man deserve, iii. 551. nature of, liable to change, i. 295. iii. 100. perverseness found even in, i. 297. nature of man and, contrasted, i. 70. have no corporeal obstacle, i. 73. how God speaks to holy, ib. holy, speak to God, i. 74. an, is spirit alone, i. 189. why the apostate, should be driven to a farther depth, ib. fell by their own wickedness, ib. condition of, contrasted with that of fallen man, ib. overclouded with the shadow of death, i. 190. seized by a whirlwind for their pride, i. 191. God framed the nature of, good, with a free choice to remain so or not, i. 295. iii. 100. Job from the fall of, considers human frailty, i. 296. Archangels are set over, i. 221.

how, become unchangeable, i. 295. iii. 101. immortality of God and, contrasted, iii. 100. how perfect peace maintained among, that work seeming contraries, ii. 290. 292. the one identical victory of all the, is the supreme will of God, ii. 292. elect of men joined to the heavenly host of, ii. 293. holy, never had any defilement of sin, not so man, ii. 372. why no, sent as the Redeemer, ii. 373. exist with eternal stability in that state of grace, in which they were created, iii. 250. 550. how fashioned and strengthened in comparison with man, ib. so created as to fear his Maker with love, and, vice versa, iii. 648. chief of the ways of God, iii. 548.

Angels, how great the knowledge of, i. 70. how Satan could come amongst the Elect, ib. how 'Whence come ye?' never said to the Elect, i. 71, 72. what it is for, to ascend and descend, i. 74. 283. they whom no love transports above can never see the, i. 283. talk and voice of, i. 73. various methods of speech used by Saints and, to God, and, vice versa, i. 74. 75. in how many ways God speaks to man by, iii. 263. by, in outward appearance; through, by deeds when nothing is uttered, iii. 264. by, in words and deeds at once; through, by images, iii. 265. through, by heavenly substances; by earthly and heavenly substances; by their secret presence, iii. 266.

Angels, what, on the right, what, on the left, serve God by their aid, i. 94. why, and the Lord, are said to appear to man in assumed bodies, iii. 266. Holy Scripture never calls the Father or the Holy Spirit an, nor the Son, except when preaching His Incarnation, iii. 267. why the nature of, not restored, but the human only, i. 189. the blest, point out to us the darkness of Satan's disguise, i. 193. Elect, imprison close Satan in the bottomless pit, i. 194. how it is that Manoah becomes fearful at the vision of, and his wife bold, i. 285. some, stand before the Lord, some, minister unto Him, ii. 292. what and how wonderful the ministrations of, we do not perceive, ii. 305. good, serve God by the aid they render; evil, by the trials they inflict, i. 94. what it is to see,

- ascending and descending, i. 283. Holy, in the contemplation of God tremble, ii. 307. glorify with redeemed men, in the end of the world, the bounty of heavenly grace, iii. 289.
- Angels*, by the fall of evil, the Elect, were alarmed and purified, iii. 628. by what means purified, ib. while some, fell, it must be granted that the rest could not fall, ib. iii. 250. 550.
- Angels*, at once see and desire to see God, and thirst to behold and do behold, ii. 390. cannot fully contemplate the power of the Creator, iii. 146. by 'heavens' 'cast in brass' holy, designated, iii. 249. why an angel is sent by an, iii. 267.
- Angels*, how, come to God, and are sent to minister, i. 69. Holy, always behold the face of the Father, and yet are sent to us, ib. offices of, in the salvation of men, i. 221. present with men, i. 222. how, sent forth to minister, bear the world, i. 515. why no, was sent to redeem man, nor sufficient to the work, ii. 373. why an, permits himself to be adored before the Incarnation, and afterwards refuses it, iii. 220. by the Incarnation we are made equal to, ib. assume for a time their bodies from the air, iii. 265. guardian, why called mountains of pasture, iii. 403.
- Angels*, nature of, and men, pride smote, i. 189. iii. 653. fall of, admonishes men to place no confidence in their own frailty, i. 296. iii. 551. why, and not man, sinned without forgiveness, i. 550. iii. 314. rebel, that fell from the ethereal heaven, wander in the aerial heaven, i. 115. evil, do not see Wisdom, because through pride they were not able to have it, ii. 396. the original folly of, was pride of heart, iii. 269. fell, because they desired to be like God, not by righteousness, but by power, iii. 314. exalting themselves through pride, continue to fall into a deeper degree of ruin, ib. iii. 649. from the fall of, God teaches man what to expect, if guilty of pride, iii. 551. aimed at the privilege of a fatal liberty of ruling over others, and being subject to no one, iii. 648. the liberty which, desired, fettered them, iii. 649. how great the loss of, who lost the fear of God, ib.
- Angels*, what the evil, suffer now, and what they will suffer after the judgment, i. 190. now held in chains by the holy, i. 195. why, for their sin condemned without pardon, i. 550. iii. 314. 551. Elect, terrified at the fall of the evil, in order that their fear might give them strength to stand more firmly, iii. 628. how Elect, more firmly built up even by the losses of their nature's ruin, ib.
- Angel, apostate*, blindness of, prevents him from rising up again to the light of repentance, i. 190. at first, sought the likeness of God by exalting himself, and now by pride he sets himself up above God, iii. 315. through hardness of heart, feels not that he has wrought wickedly, iii. 649. (v. *Behemoth. Satan. Leviathan.*)
- Angels, evil*, serve God in putting the Elect to trial, i. 93. let loose at the end of the world for the trial of the Elect, i. 194. display of the power of, keeps down pride in the Elect, iii. 551. God restrains the sword of, ib. continually accuse us before God day and night, i. 78. day by day, cease not by evil suggestion from prompting to worse things. (v. *Tempter. Temptation.*)
- Angels*, John speaks to the, of the Churches in Asia, i.e. to preachers of the people, iii. 629. why, of peace shall fear and weep bitterly, ib. Holy Doctors understood by, i. 296. God's human, not free from folly, i. 297. princes of the nations are called, ii. 290.
- Anger*, used by the devil to spoil justice, i. 61. expels the Spirit, and overpowers reason, i. 304. effects of, in speech and in silence, i. 305. even when just disturbs the mind, i. 307. may serve, but must not be let rule, i. 308. destroys fools, i. 309.
- Anger*, often when our sense of justice has begun to act aright, joins it from the side, i. 61. great the sin of, i. 303. various ways in which peace of mind is lashed with, ib. expels the Spirit, and overthrows reason, i. 304. effects of, in speech and in silence, i. 305. four sorts of, by which the mind is affected, i. 306. different steps of, in the words 'Raca' and 'Thou fool,' ii. 522. mildew denotes the flame of, because it withers the

- fruits of virtues, iii. 615. may exceed in punishing, iii. 191. should serve, not command, in judgment, iii. 192. what the employment of a man under the dominion of, i. 224. 304. how many the attendant evils of, i. 305. impedes contemplation, and prevents reason from exercising any power on the mind, i. 304. 307. good if from zeal for God's honour, i. 307. the instrument of virtue, should never gain dominion over the mind, i. 308. subject to reason, a handmaid to virtue, ib. what the daughters of, iii. 490. envy generates, ib. temptations of, iii. 491.
- Anger*, which hastiness of temper stirs, one thing, and that which zeal gives its character to, another, i. 307. without utterance; with utterance, but not yet shaped by a complete word; and, with excess of the voice, ii. 522.
- Anger*, two remedies for, i. 306. divers characters influenced by, ib.
- Anger*, what the power of God's, i. 252. God vouchsafes some things in mercy, permits others in, i. 337. what it is for the Lord to be in, ii. 451. Saints have withstood the, of God, i. 512. no one can resist the, of God, ib. 515. God multiplies His, against us, i. 561. what it is to deserve, of God, iii. 178. what to provoke, of God, ib. (v. *God, wrath of*.)
- Angry man*, the evils of, i. 303 diggeth up sins, i. 304. a description of, ib. thoughts of, a generation of vipers, i. 305. various steps of, ib. punishments of, ii. 522.
- Angry*, what it is for God to be, ii. 497. how God will shew He is, ii. 498.
- Approach* to God by steps, iii. 98.
- Answering*, God's, the prayers of the happy souls, i. 76. iii. 664. one of a thousand answering God, i. 495. to answer God, ii. 57. iii. 665. (v. *Respond*.)
- Antichrist*, the sinful man, the high arm, iii. 314. 'the cymbal of wings,'—'beyond the rivers of Ethiopia,' ii. 95. that vessel of perdition, ii. 132. 222. Satan entering into the man, ii. 219. man possessed by the Devil, ii. 94. 219. iii. 527. 530. 596. 604. basilisk or king of serpents, ii. 183. that special vessel of Satan, ii. 220. 222. iii. 223. 619. that damned man, ii. 220. iii. 236. den of Satan, iii. 236. the evening star, iii. 356. the sword of the devil, iii. 630. the tail of Behemoth, iii. 527. the snake and horned serpent, iii. 457.
- Antichrist*, comes of the tribe of Dan, iii. 457. stretches out his hand against God, ii. 75. iii. 315. of, Daniel and Paul teach the same things, iii. 531. and all the wicked, their brief glory, and eternal punishment in the end of the world, ii. 132. shades of darkness, his habitation into which he and his shall be driven, ii. 133. his vain ambition for a lasting name, ii. 132. shall be reproved by the Elect, ii. 219. will reign because of the sins of the people, iii. 124. in the hand of, what craft prospers, iii. 157. the pride and fall of, iii. 314. will appear a fool when lifted up on high, iii. 368. the snares of, from false miracles, iii. 601. 644. under the tongue of, are the labour and pains which mark his false doctrine, iii. 644. through the means of the Devil inflames the minds of men, iii. 616. flame from the mouth of, shall have power to destroy nothing beyond wood, hay, stubble, iii. 617. strength of the saints as stubble against, iii. 634. vanquished by them spiritually, ib. laughs at threatnings of future judgment, and thence becomes more cruel, iii. 635. the path of, shall glitter with miracles, iii. 644.
- Antichrist*, persecution of, ii. 95. 133. then the saints will have constancy derived from virtue, and alarm proceeding from the flesh, ib. Christ alone will subdue, though lifted up with his wonders and pretended sanctity, ii. 219. in the last persecutions of, the light of faith will be withdrawn from those who had it in appearance only, ii. 311. temptations of, even in the peace of the Church, are not wanting, iii. 313. may be said to bite with the tooth of a horse, iii. 457. will rage madly in the end of the world, but for a short time, iii. 528. more to be dreaded for the wonders which he will perform, than for the tortures inflicted on the martyrs, iii. 529. tortures with scourges, glitters with miracles, ib. his contest against the Elect is by fraud and strength, iii. 530. 608. must be broken without hand, iii. 532. how great a commotion awaits the Church from the wonders of, iii. 608. the mouth of, are his preachers, iii. 610. they burn with malice, and shine with

- hypocrisy, *ib.* the Elect will be disturbed in mind, and will stagger at the sight of the wonders of, *iii.* 612. zeal of the Elect against, *ib.* makes fire come down from heaven, *iii.* 613. to the pride of, will be added the power of accomplishing his wickedness with strength, *iii.* 620. before the coming of, signs of power are withdrawn from Holy Church, *iii.* 623. of such great strength as to blunt the keenness of preachers, and to overcome the long-suffering of the patient, *iii.* 631. 632.
- Antichrist*, all wicked men are the disciples of, *ii.* 74. they are also crafty and subtle, *ii.* 94. *iii.* 533. preachers of, *ii.* 95. now lives and works in the hearts of the unrighteous, *iii.* 312. the members of, are all the wicked of whom he is the head, *ii.* 75. *iii.* 311, 312. cause of, continually promoted amongst the ungodly, *iii.* 313. unbelievers justly subjected to the rule of, who of their own accord are sons of earth, *iii.* 356. testicles of, already very numerous, *iii.* 534. who are the flesh and bones of, *ib.* why bones of, compared to plates of iron, *iii.* 535. the weaker part in the body of, more hurtful in working evil to the righteous, *ib.* unites all the reprobate with unanimous cruelty against the faithful, *iii.* 624.
- Antichrist*, the head of the reprobate, *ii.* 184. preachers of, compared to torches of fire, *iii.* 610. description of the preachers of, *ib.* exalts himself above God, *iii.* 314. will reign in the end of the world, *iii.* 356. will go forth prosperously, *iii.* 369.
- Antiochus*, type of Antichrist, *iii.* 530.
- Ant-lion*, (*Myrmicoleon*), what it is, *i.* 272. why Job called, *ib.* shews itself a coward towards the lofty, a bully towards inferiors, *ib.* why the Devil is called, *i.* 274. terrible to the weak, *ib.*
- Anthropomorphites*, heresy of, *iii.* 513. how God may be said to have corporeal members, *ii.* 150. how eyes and shoulders, *iii.* 513.
- Anxieties*, whilst the mind expands to love of God, not torn by, *i.* 248. cares and, of this life shut out wisdom from the soul, *ii.* 369. desire has, without fruit, and anxiety has punishment, *ii.* 390. no, to Angels in desire, in desiring the vision of God they are satisfied, *ii.* 391. (*v. Solicitude, Care.*)
- Anxiety*, the soul labouring with, chooses death rather than life, *i.* 450.
- Anxious*, 'Truth' forbids us to be, for the morrow, *i.* 573. (*v. Care.*)
- Apocrisiarius*, name of, office and origin, *i.* 3.
- Apostles*, how Job's seven sons typify the twelve, *i.* 40. influenced the numbers that believed by their cause not their learning, *i.* 46. make a feast out of God's word for the refreshment of weak hearers, *i.* 47. did not know at first that the Gentiles were to be gathered to God, *i.* 99. feasting of Job's sons, the preaching of, *i.* 46. our Lord cleansed, after their preaching, *i.* 48.
- Apostles*, called kings and counsellors, *i.* 229. rams of the flock, *i.* 105. the teeth of Christ, *ii.* 154. clouds, *ii.* 301. 376. *iii.* 208. heavens, *ii.* 310. sons of the Prophets, *ii.* 357. doors of the Church, *iii.* 292. whelps of the lioness, *iii.* 381. young 'ravens,' *iii.* 385. their talk at the time of our Lord's Passion, described as lips about the teeth, *ii.* 154.
- Apostles*, stars of rain, *iii.* 207. typified by twelve stones in Aaron's breastplate, *iii.* 272. before, preached the Gospel to the Gentiles, feasted in their elder brother's house, *i.* 100. at the Passion of our Lord, oppressed in the ruin of the synagogue, fear dispersed, *i.* 105. rulers of the Church; successors of, called kings and counsellors, *i.* 229. why God permitted, to be oppressed by the Jews, *i.* 501. foreknowledge of God held their spirits in life, meanwhile carnal fear cut them off from faith, *i.* 105. *ii.* 50. teeth of Christ at His Passion lost all their virtue, *ii.* 154. took greatest pains to preach to the uninstructed what was plain and comprehensible, *ii.* 301. weakness of, before the day of Pentecost, *ii.* 310. with what gifts and virtues endued when filled with the Holy Ghost, *ii.* 311. thrust out of Judæa, apply zealously to the conversion of the Gentiles, *ii.* 357. Fathers of the Old Testament and of the New set forth; the former preferring the married life, the latter celibacy, *ii.* 376. when the Lord had taken away Prophets, he sent, as showers and whirlpools, *iii.* 207. then by holy Fathers, as expositors, He disclosed the

- streams of Divine knowledge, *ib.* holy Fathers must not be preferred to, in wisdom, *ib.* why, called 'clouds,' *iii.* 208. in truth become judges, who feared greatly the judgment of heaven, *iii.* 225. from air were gathered into clouds through the look of Divine grace, *iii.* 252. the world irrigated by preaching of, and clouds fled from our sight, *iii.* 252. built on the Prophets, and illustrate them, *iii.* 276. called the doors of the Church, *iii.* 293. Christ forsook the doctors of the law, and chose fishermen, *iii.* 306.
- Apostles*, outwardly straitened while standing at liberty in great width within, *iii.* 322. called the whelps of the lioness, the Church, *iii.* 380.
- Apostolical See*, *i.* 2. S. Gregory president of, *i.* 4.
- Appetite*, the, for applause like a footpad, *i.* 521.
- Applause*, human, called the house of the hypocrite, *i.* 476.
- Aquinas*, S. Thomas, settles the question of the hidden sense of Holy Scripture, *i.* 11, note a.
- Arcturus*, common name of, used for distinctness, *i.* 503. the Church, *i.* 504. why denotes the Church Universal, *i.* 503. *iii.* 352. why represented as ever turned about, *i.* 504. denotes the Martyrs, *ib.* why, the Gentile people, *iii.* 239. meaning of, which turns itself in divers ways, but never sets, *iii.* 250. 353. what, with its seven stars, raising three and depressing four, and, vice versa, denotes, *iii.* 353. why, revolves, *ib.* the Lord breaks up at last the circuit of, *ib.* the Law designated by, *iii.* 354. what, turning itself, and pointing out the Pleiades to view, denotes, *iii.* 355. how the Creator, having become man, united the Pleiades in all virtues, and broke up, *ib.* God set, in his place, *i.* 507.
- Arena*, before the exhibition in Job's merits recounted, *i.* 34.
- Arianism*, prevalent in Spain in the time of Leander, *i.* 1, note a. he maintained the Faith against it, *ib.*
- Aright*, those things we think we do, we know not whether they are so in the strict Judge's eye, *i.* 249.
- Arius*, in receiving Three Persons in the Divine Nature, believed three Gods as well, *ii.* 418. doctrine of, overthrown, *iii.* 552.
- Ark*, the, the kine with, shew affection felt, but controlled, *i.* 339. what is represented by, being inclined on one side, and the Levite struck dead, *i.* 259. tables of the Law, the rod, and manna, in the, of the tabernacle, *ii.* 456.
- Arm*, meaning of, broken in pieces, *ii.* 541. the Only-Begotten Son of God is said to be His, *iii.* 224.
- Armlets*, offered for the adorning of the tabernacle, *iii.* 379. by, are understood the adorning of the first works, *ib.*
- Arms*, of sinners, are the members of the body, *i.* 567. glittering of, is the brightness of miracles, *iii.* 365. with arrows, are miracles with preaching, *ib.* the snapping of, *iii.* 602.
- Aromatic*, an, a figure of Virtue, *i.* 18.
- Arrogant persons*, esteem themselves better instructed than the learned, and exact respect from holier men, *ii.* 69. studious of vain-glory, believe themselves skilful beyond others, *iii.* 268. characterized, in Elihu, *iii.* 10. preferring themselves to all others, accuse some of heresy, others of evil living, *ib.* assail the one by preaching truth, the other by proud boasting, *ib.* shew greater regard to the eloquence of those without, than to the simple life of the innocent, *iii.* 11. four marks by which every kind of pride of, is known, *iii.* 12. Holy Church opposed by, in evil living, as by heretics in false teaching, *ib.* afraid of appearing proud, because they are so, *iii.* 78. when they seek to learn what is just, they avoid being instructed by beginning to speak, *ib.* strive to say not only foolish, but many, things, *iii.* 142. imitate and feign the voice of the righteous, but know not its power, *iii.* 164. peculiarities of, and the character of their speech, *iii.* 186. 244.
- Arrogant*, for an inferior to extort a hearing from a superior, *iii.* 244. God's not knowing the, the same as reproving, *iii.* 268. are either converted from sin, or punished for sin, *iii.* 517. are poor, blind, and naked, *iii.* 623. want goes before the face of, *ib.*
- Arrogant*, closely resemble Satan, *iii.* 13. make a show of knowledge, which they do not really possess, *iii.* 14. 19. all, when they hear the voice of Holy Church, pretend that

- it is not addressed to them, iii. 15. on gaining any knowledge, unable to conceal it, iii. 16. like foolish virgins, have no oil in their vessels, iii. 17. pretend they are full of the Holy Ghost, iii. 19. height of pride in the teaching of, iii. 21. often pretend modesty of speech, iii. 23. and boast of their contempt of arrogance before men, ib. eager to talk wonderful things rather than consoling, iii. 25. not sensible how great a folly is their very pride, ib. wish to imitate holy preachers by their pretence to humility, iii. 78. 135. 186. adopt that as a ground of defence, which the righteous urge as evidence of their purity, iii. 134. fear present reproof more than God's judgment, ib. know not how to take to them the feeling of another's infirmity, and to pity for another's weakness, iii. 136. speak falsely in reprehending others, iii. 143. under pretence of honouring God, exact a hearing to show off, iii. 163. hearts of, prostituted to human praise, iii. 182. make light of the doings of others, even when great, admire their own, when trifling, iii. 187. under the guise of religion, puffed up with pride, iii. 188. wish rather to appear judges than consolers, iii. 197. the mighty words of, sometimes good, should be very cautiously heeded, iii. 199. called mighty with exalted thoughts, iii. 216. become the heralds of their own condemnation, iii. 255. God knows not, iii. 238. (v. *Haughty, Proud*.)
- Arrogance*, the daughter of Pride, ii. 517. in claiming gifts as our own or merited, iii. 12. in claiming falsely or exclusively, iii. 13. four kinds of, ib.
- Arrows*, what, denote, i. 367. iii. 633. what it is for the, of God to pass through, iii. 334. what are, of little children, iii. 633.
- Arrows* of preaching, and of visitation, i. 367. of God to go forth in light, iii. 365. of God, the words of truth preached, ib.
- 'As'*, used in Holy Writ sometimes for affirmation, sometimes for similitude, ii. 324.
- Ascending* with pains, descending with pleasure, i. 386. meaning of to ascend over the setting, ii. 398. to, from the earth is to boast in earthly glory, iii. 610. (v. *Christ, ascending of*.)
- Ashes*, guilt of the flesh covered with, by penance, i. 100. man turned to, by penance, while yet living, iii. 87. after conversion touched with the spirit of humility, calls to mind that he is but, ib. to do penance in, iii. 666.
- Asps*, are small serpents; what meant by little, ii. 183. to break the eggs of, ib. gall of, ii. 180. bread in the belly turned into the gall of, ib. hole of, denotes hearts of wicked men, ii. 313. title of Satan as covertly ravaging, ii. 314.
- Ass*, shewn to signify in Scripture inertness of fools, or indulgence of the wanton, or simple-mindedness of the Gentiles, i. 43. or Gentile world bearing the burthen of the commandments, i. 44. 45. unreasoning, ib. feeding of, with oxen prefigures men of simple minds being fed by the understanding of the wise, i. 100. various moral meanings implied in their being carried off by the Sabians, i. 113. 114. the, like the laity, i. 374. to exchange the firstling of, for a sheep, iii. 227. a symbol of uncleanness, ib. and lust, i. 392. wantonness of the lustful, and life of the simple, denoted by, iii. 689. what it is to possess she, i. 54. the she, uttered rational words to Balaam, ii. 199.
- Ass, wild*, denotes the Gentile people, i. 369. the faithful, i. 373. those who dwell in solitude, iii. 399. Christ, iii. 410. God mercifully restrains many with the reins of discipline, like the colt of, i. 596. who is a? ii. 262. heretics, ib. God looses the bands of, iii. 400. what the house of, in solitude, iii. 402. for, to seek every thing green, iii. 409.
- Assault*, Satan's, completes Job's previous character, i. 19.
- Assaults*, various, on Job without and within, i. 22.
- Asses*, our innocent affections, i. 115. what things denoted by, i. 43. 100. 114. ii. 260. iii. 687. 689. what it is for our Lord to come toward Jerusalem, sitting on, i. 44. a strong, crouching between the boundaries, i. 45. denote wanton inclinations, or simple thoughts, i. 44. 54. 114.
- Asshur*, the proud king, denotes the old enemy, i. 571.
- Athlete*, Job an, i. 34. what an, is anxious to know before he engages in a wrestling match, ib. our, was

about to combat the Devil, *ib.* how the spiritual merits of our, are described, *ib.*

Attainments, virtuous, trials spring even from, i. 419. Job's friends proud of common, i. 612. man's limited, ii. 47. God sets bounds even to spiritual, ii. 46. zeal and anxiety of the righteous after spiritual, ii. 252. of the Elect outwardly to age of body, so inwardly to age of virtue, ii. 537. as we advance in heavenly, so we retire from earthly, ii. 585. various steps of, exhibited in Daniel, ii. 587. of love gained through fear, ii. 588. no one knows what he makes, except in adversity, iii. 46. the more humility is manifested, the greater is the hope of, iii. 387.

Auguries, held in great abomination, i. 449.

Authority, all things that are, under the, of God, iii. 596. and austerity of rulers condemned, iii. 90. 91. when, properly exercised, iii. 93.

Avarice, the root and material of sins, ii. 464. (*v. Covetousness.*)

Avaricious man, numerous torments of, besetting him like a vast population, i. 224. as the soul of, is on fire with avarice, so flesh will be consumed by fires of Hell, ii. 85. 190. every, on fire with thirst, and redoubles it by drinking, as one sick of a dropsy, ii. 125. 188. some, flatter, others, rob by force, ii. 468. straitened in his own fulness, ii. 189.

Awake, those bent to do things of the world are said to be, i. 282. (*v. Watchfulness.*)

Awe due to God's Wisdom and Might, i. 496. pretended, in heretics, i. 277.

B.

Babylon and her children, heretics fancy they conquer, i. 273. confused multitude of sinners denoted by, i. 171. sometimes represented by lioness, i. 272. and all the reprobate together, i. 273. lost souls, i. 330. human mind, when unproductive, called virgin daughter of, *ib.* king of our old enemy, master of inward confusion, i. 394. tower of, built in valley of Shinar, ii. 161. a golden cup, and glory of this world, iii. 639.

Bad, the bad man enjoys this life, and makes use of God by the by, i. 79. when God calls the, He invites him to repentance, i. 72. minds of, ever awake to evil imaginations, and the conscience ever convicted, i. 333. the, the grave of the Devil, i. 571. souls of the, when separated from the body, know not how things are ordered here, ii. 62. mind of, ever seeking the applause of men, ii. 475.

Bad, instead of their country they love their exile, which is their lot, i. 50. account themselves righteous through the fall of others which they escape, i. 171. ever engaged in the multitude of earthly business even when unemployed, i. 255. all, speak with big words in praise of learning, i. 464. malignity of, against his reprover, i. 577. dissimulation of, *ib.* bad intention the, entertains against others, he fears is entertained by them against himself, ii. 72. sometimes God in mercy opposes the will of, and again in anger allows it to be gratified, ii. 75. often become worse after admonition, ii. 485. (*v. Wicked, Unrighteous, Reprobate.*)

Bad men, oppress the good in Holy Church, i. 27, 156, 313, 374. iii. 147. deeds of their betters are not to be rashly censured by, i. 258. accustomed to detract from the good, i. 342. what, do unjustly, God justly permits to be done, ii. 3. what the righteous endure from, ii. 135. whether the righteous speak or hold their peace, they endure, as adversaries, *ib.* how, may be rebuked by tongue of the righteous, ii. 219. while lifted high against one another, with one consent, press hard against life of the good, i. 288. when the wall is broken, burst through upon the good, ii. 490. life of, enlisted to the advantage of the innocent, ii. 488. iii. 327. why the good are mixed with, here, ii. 508. iii. 327, 447. purify the good by oppressing them, iii. 147. enslaved to visible objects alone, and have nought of inward sweetness, iii. 377.

Bad, why in this life it is sometimes ill with the good, and well with, and 'vice versa,' i. 241. what is meant by, being 'cut off from morning to evening,' i. 298. fixed in the love of earth with all his desires as it were made fast by taking root, i. 316. often meets with adversity

- here, ii. 219. why God fills the house of, with good things, ii. 235, 241. prosperity of, more grievous than their punishment, iii. 158. how severely those must be punished whom not even torments keep from abandoned habits, iii. 176. (v. *Prosperity, Adversity*)
- Bad*, Christ's lying down is the patient endurance of, men; and His rising, the abandonment of His persecutors to themselves, i. 105. why God sometimes bears long with, and sometimes strikes them quickly, i. 268. in this life to be tolerated, i. 509. God often tolerates the secret sins of, in order that He may so make use of their known virtues as to benefit His Elect, iii. 641.
- Bad*, now tormented by the fire of envy, hereafter by vengeance, i. 103. God finds means to correct, in those very things in which, committed sin, i. 140. at last unpitied, i. 349. by the very sin they commit, smite themselves, ii. 72. with how many and what punishments shall, be visited, ii. 211. flourish like willows, but bear no fruit, iii. 564. (v. *Unrighteous, Ungodly.*)
- Bag*, our heart is God's, ii. 59. our transgressions are sealed up in, about to come out in the last judgment, ii. 58.
- Balaam*, meaning of, lying with his eyes open, iii. 245. an unworthy person often receives holy words by the spirit of prophecy, as, iii. 200. Pergamos following the wickedness of, reproved from above, iii. 311.
- Balance*, the, Christ, where grief outweighs sin, i. 365.
- Balances*, the Mediator between God and man represented by, ii. 524. Christ the even, for weighing our our deeds, *ibid.*
- Ballad*, by interpretation 'oldness alone,' i. 27, 160. iii. 4. same as *Bildad*, iii. 9. (v. *Bildad.*)
- Balthasar*, vision of, but he was no prophet, and could not understand it, ii. 22.
- Bands*, the camels, or secular charges, assailed by three, i. 117. how every one's, loosed, i. 400. how the soul is fettered, and impeded by, *ib.* the, of Christ loosed, ii. 410. of the Church are the precepts of discipline, iii. 427.
- Banquet*, Elias coming to the last, of Holy Church, as inviter of the guests at the restoration of Israel, iii. 685.
- Banquets*, how S. Matthew fed Christ outwardly with a feast, and inwardly with, of virtues, iii. 421.
- Baptism*, original sin washed away by, i. 179, 536. ii. 210. Though absolved by, from sin of first parents, we still undergo death of the flesh, i. 536. denoted by the word 'dyeing,' ii. 387. dyes us bright, *ib.*
- Baptism*, infants dying without, do not lose the punishment of original sin, i. 179. infants dying before, receive everlasting torments, i. 518.
- Baptist*, v. *John.*
- Bar*, a, the lips need not, i. 413. the evil the mind commits, inserts itself to the soul as a, before the eye of reason, ii. 476. what is denoted by, iii. 292, 296, 299.
- Barachel*, signifies the blessing of God, iii. 9.
- Barbarisms*, S. Gregory does not avoid the confusion of, i. 11.
- Barren*, what it is to feed the, ii. 280.
- Bar-serpent*, (v. *Serpent*)
- Bargain*, bad, of hypocrites, i. 473.
- Bars*, the old Fathers held fast by the, of hell after death, i. 222.
- Barren wordiness*, forbidden in the interpretation of Scripture, i. 10.
- Bases*, holy Teachers designated by, Prophets also are bases of holy Church, iii. 275. of every single soul are its intentions, iii. 286. we must not consider what bases support, but where they are supported, iii. 287. the four columns of the tabernacle supported by, covered with silver, iii. 275.
- Basileus*, in Greek, 'basis laou;' in Latin, 'populi;' or, base of the people, i. 515.
- Basilisk*, king of serpents, Antichrist, head of the sons of perdition, ii. 184. iii. 613. does not destroy with its bite, but with its breath, *ib.*
- Battering-ram*, Job's trials compared to, i. 22.
- Battle*, Christ proceeds to, with those who while drinking streams of doctrine distort not uprightness of actions, iii. 417. to go forth with trumpets, with lamps, and with pitchers, the usual order of, *ib.* how the Martyrs were armed to, under their leader, iii. 418. to smell the, afar off, iii. 478, 488, 489.
- Bear*, what it is to, the world, i. 514.
- Bear with*, those things we have done willingly we should, against our will, i. 214. all is just that we have

- to, i. 90. whatever annoyances we, are the desert of our sins, i. 322. all are not enabled to prefer crosses for the love of God, i. 375. we must, the weaknesses of those whom we would draw on to strong things, ib. the proud know not how to, their neighbour's weakness, iii. 136.
- Beard*, shaving the, sign of removing self-confidence, i. 62. of royalty shorn, i. 106. and the head, how the Redeemer shaved, i. 106. denotes royalty, ib.
- Beast* of the earth, meaning of, i. 349. ii. 236. when 'a, touches the mountain,' i. 359. the Grecian god Pan terminates in the extremity of a, i. 392. man's ending in a, ib. the vessel of the Devil is the den and covert of iii. 236. hearts of the Jews who cried, Crucify, Crucify, the den of this, ib. all, of the woods, malignant spirits, iii. 237. den of lions the den of this, ib. meaning of, of the field, iii. 437, 556. these, play in the grass of the mountains, iii. 557. all these, satisfied with the grass of the mountains, ib.
- Beasts* and fowls of the air, what denote, ii. 4. iii. 155. what, rotted in their dung denote, iii. 59. man compared to senseless, iii. 152.
- Beauty*, the, of skin is temporal glory, ii. 128. wherein, of the universe after the last Judgment, iii. 584.
- "*Bed*," the, of the heart troubled with "visions" of Judgment, i. 447.
- Bed*, a couch, or litter, denotes the secret depth of the heart, i. 447. what it is for the Saints 'to sleep on their, iii. 34. three meanings of, in Holy Scripture, iii. 38. what it is to seek the beloved by night on the, iii. 201. what a man healed, and commanded to carry his, denotes, iii. 39.
- Beersheba* why, is the 'seventh well,' i. 166. the law of the formal letter, ib.
- Beginning*, we must resist the, of temptation, i. 201. fruit of a good beginning, lost through heat of man's praise, ii. 83. time from, to the end, is short in duration, ii. 173. man comprehends neither his, nor his end, iii. 526. we must watch from the very, iii. 526.
- Beginnings*, man should kill his sinful life in its, i. 217. of good living should be kept secret, i. 480.
- Behemoth*, means animal, iii. 522, 585. the old enemy denoted by, ib. iii. 527. how, conducts himself towards the human race, iii. 527. what tail of, denotes, ib. like a cedar exalts himself, iii. 533. the head of, grass, his tail cedar, iii. 536. wounds with his tooth, but binds with his tail, ib. the chief of the ways of God, iii. 548. said to be covered with nine stones, i. e. adorned with nine orders of Angels, iii. 549. created capable of love, iii. 550. spoken of as outspread and covering, ib. what the sword of, means, iii. 551. the mountains, i. e. the proud men of the world bring forth grass to, iii. 556. why the willows of the brook compass, about, iii. 565. in his eyes, taken with a hook, i. e. he knew Christ and seized Him as a bait, iii. 570. by detecting the sagacious snares of, Truth pierced his nostrils as with a stake, iii. 572.
- Behemoth*, compared to an ox, iii. 524. trial of, called Antichrist, iii. 527. expands his tail, iii. 529. what, the sinews of the stones of, iii. 538. what, the bones of, iii. 541. the counsels of, like pipes of brass, iii. 542. permitted to strike many, iii. 552. the doctrine of Arius overturned by being called the 'chief of the ways of God,' ib. called a sword bent back, ib. what, the nostrils of, iii. 570. strikes men with one sin to make them fall, binds them with another to keep them from rising, iii. 581. the fraudulent temptations of, ib. (v. *Devil, Leviathan, Satan*.)
- Behold*, we say, of that thing we point out as present, iii. 204.
- Being*, the only blessedness is in eternal, i. 231. man stripped of innocence loses his true, ii. 51. (v. *God*.)
- Belief*, sitting with Job is a partial, i. 164.
- Believer*, Elihu a, but proud, i. 29.
- Belly*, mind denoted the, i. 456. wish of, the cry of the exactor, iii. 404. Saints hear not the demands of, ib. chief of the cooks, iii. 405. if not restrained, destroys the virtues of the soul, and why, ib. a great effort of discretion is to give this exactor something, and deny him something, iii. 406. wild ass, the abstinent, supplies his, but restrains it from pleasure, iii. 407.
- Belt*, of kings, how God looseth, ii. 14.
- Bend*, rulers or Angels bear the world, but, to God, i. 515.
- Benefit* of correction, i. 342.

- Benjamin*, why all Israel could not avenge the wickedness of the tribe of, until twice smitten down by it in the attempt, ii. 139.
- Besieging host*, Job's trials compared to a, i. 22.
- Bildad*, meaning of his name, i. 27. thinks himself scorned, as heretics do, ii. 119. censures hypocrites, but is a pretender, i. 468.
- 'Birds'*, sometimes used in a good sense, sometimes in a bad sense, ii. 394. various meanings of birds 'of the air,' ii. 395. in what 'bought the, of the air rest,' ii. 396. (v. *Fowls*.)
- Birds of heaven*, why so called, i. 115.
- Birth*, first, of sin, i. 199.
- Bishops*, by the example of Job, the, should be excited to care for the salvation of their dependents, ii. 415.
- Bishops or rulers of the faithful*, ought not to correct the deeds of those committed to them, i. 38. when, rejoice in temporal superiority, instead of eternal glory, ii. 15. ought to preach, ii. 415.
- Bitter things*, what it is for God to write, ii. 37. what, of the wise, ii. 367. meaning of the Elect placing, for themselves, iii. 488.
- Bitterness*, in the sight of the Judge, does not stain charity, but kills it outright, i. 601.
- Bitterness of judgment eternal*, i. 190.
- Black*, they become, after whiteness, who, having lost the righteousness of God, fall into sins they understand not, iii. 547.
- Blast*, of God's breath, what is meant by, i. 270.
- Blessed*, hearts of, denoted gold, like pure glass, gold as bright, glass as transparent, ii. 378. the, Angels far removed from anxiety, ii. 390. thirsting shall be satisfied, and being satisfied, shall thirst, ii. 391. shall see God, but not as He beholds Himself, ii. 392. joys of, in heaven, i. 507. the only, in Eternal Being, i. 231.
- Blessedness*, 'in the land of the living,' the Saints possess the double. i. e. both of mind and body, i. 30. one, before the Resurrection, the double, after, ib. iii. 678. memory of past sin does not hurt the, of Saints in heaven, i. 239. by receiving, all the Saints copy the thing they see, ii. 379. in the region of, God is beheld in His brightness, but far more in His Nature, ii. 390. punishment and, never meet in one, ib. the dawn hastens to arrive at its place, when holy men long for eternal, iii. 305. of holy men after they are parted from the ties of the flesh, i. 222, 507. ii. 115. delay of, a cause of tears to the faithful, i. 374. of the Saints above, i. 507. the weak are called to the, of succession to the heavenly mansions with the strong, iii. 697. (v. *Glory*.)
- Blessing of God by sinners, cursing*, i. 49.
- Blessings*, the Elect before the coming of the Lord after this life did not as yet receive the heavenly, ii. 115.
- Blind man from his birth*, i. 456.
- Blinded*, the soul becomes first dulled, then, and the willing slave of the flesh, i. 393. the mind, to the understanding of things, though what she undergoes be just, i. 532, 539. man now of his own will, with darkness within, iii. 112. so, as not to be aware of sin he is committing, iii. 113. eye of the mind, by previous sins, iii. 115. meaning of God's having, men in the night, ib.
- Blindness of the Jews*, i. 199. penal, of the mind in the knowledge of every one, i. 522. ii. 105. iii. 115. man loses his eyes when by flying he is unwilling to stand in the light, i. 530. man in this life wishes to prolong his state of, ii. 41. stupendous hardness and, of some who, even smitten, cease not from the sin they love, ii. 212. how great the, of the wicked, ii. 476. a just, inflicted on those whom God would not to set free, iii. 113. blindness, which confuses the mind of the sinner, called night, iii. 115.
- Blood*, meaning of "mixing garments in," i. 538. toucheth, when, ii. 99. when, is poured on a very smooth rock, ii. 196. to suck up, iii. 502. what is understood by, ii. 99. iii. 42. of sprinkling speaketh better things than that of Abel, ii. 101. Christ's, never hidden, ib.
- Blows*, what are, in the secret parts of the belly, iii. 34.
- Blue*, denotes hope of heavenly things, iii. 379.
- Boastful*, pretend that they are full of the Holy Ghost, iii. 19. cannot teach rightly what they hold rightly through pride, iii. 21.
- Boasting*, saints do not fall into the sin of, i. 21. by, of their good, men

- point out to evil spirits what to make spoil of, i. 483. the mind shewn to view in, called a fig-tree barked, i. 484. of the arrogant more unnecessary than is just, iii. 25. of virtue causes the mind to fall from the integrity of sound health, iii. 110.
- Body*, sufferings of, typified by those of the Head, i. 147. Job represents our Lord and His, ii. 2. peace for, i. 352. an imperfect organ to the soul, i. 10. worn by sickness affects the mind, i. 9. its corruption and frailness set forth in the dunghill and potsherd, i. 135. man enslaved to his, while here, i. 235. this, our 'clothes,' to be kept pure, i. 538. the, that sinned tormented, i. 567. inward parts of, put for the mind, ii. 85.
- Body*, when the, is torn with sickness, the mind becomes faint, i. 9. how the, presses down the soul, i. 234. however the multiplicity of services may sustain the, the fretting care of frail nature weighs it to the ground, i. 235. the necessities of man enslaved to, while here, ib. in the way to corruption still weighs down the soul, and has no power to attach itself to the light for long, i. 457. the clothing of the soul, i. 552. devil and all the wicked are one, ii. 108. the Church the Lord's, ii. 109.
- Bold persons*, all, speak with big words even well-known truths, to appear learned, i. 464.
- Boldness*, in the world, begets strength, in the way of God engenders weakness, i. 266. towards God, i. 583. increased by vanity, ii. 596. averse to the reins of discipline, ib.
- Bones*, denote strong deeds, i. 285. strength of the flesh, i. 450. the strong, ii. 92, 492, 509. powers of the mind, iii. 40. virtues of the soul, iii. 46.
- Books, sacred*, a kind of veins of silver, ii. 343. not canonical, brought out for the edification of the Church, ii. 424. of life the very sight of the approaching Judge, iii. 60.
- Booth*, what the, of the keeper, iii. 335.
- Born*, the Patriarchal Saints untimely, i. 230. our Lord how said to be, iii. 302.
- Bottom*, what it is to sleep secure having dug to, i. 607.
- '*Bottomless pit*' denotes the hearts of men, ii. 368. human mind, iii. 320. bars of the pit, iii. 317. judgments of God are a great deep, iii. 645.
- '*Bosom*,' in Holy Writ put for the mind, ii. 573.
- Bosom*, the, of Abraham is hell where the souls of holy Fathers rested before the Resurrection of Christ, i. 222. ii. 53, 114, 500. iii. 317. how the deepest hell may be called the, of tranquillity, ii. 116. where souls of the good were confined, iii. 317. our Lord by coming to this, of hell made it a way for His Elect to pass over to heavenly places, ib.
- Bound*, why the Elect are said to be, i. 234.
- '*Bow*,' various things in Holy Scripture denoted by a, ii. 442. the, of the Church, the, of the Lord, is Holy Scripture itself, ib. the Lord hath 'bent His,' ii. 443. in this, He 'made His arrows for the burning ones,' ib. New Testament a string to bend the, of the Old, ib. what we are to learn from 'a bow in the hand,' and 'bow renewed in the hand,' ib. what a crooked, denotes, iii. 255. denotes the snares of those who strike from far, iii. 602. when it is that the Lord breaks the, ib.
- Box*, colour, what signifies, iii. 452.
- Bracelet*, the meaning of, extends wider than that of a ring, iii. 577. the Lord bores through the jaw of Leviathan with a, ib.
- Brain*, many senses by one, ii. 6.
- Bramble*, what the, denotes, iii. 563.
- Brass* signifies the hearts of the insensate, i. 381. and perseverance, iii. 632. he that speaks but does not pursue good things through love is called sounding, iii. 535.
- Bread*, what, turned and, not turned under the ashes denotes, ii. 12. iii. 519. what to put the tree into his, ii. 48. the wages of the present life, ii. 73. of Holy Scripture is the sense of, ii. 180. miracle of the multiplication of, by Christ, ii. 267. many things denoted by, iii. sometimes sustenance of the present life, ib.
- Breastplate*, by, is denoted the strength of patience, iii. 361.
- Breasts*, what are the two breasts of Holy Church, iii. 61. (v. *Udder*.)

- Breath*, what a light, denotes, i. 291. voice of a gentle, the voice of God ib. what is meant by the blast of God's, i. 270. Christ's, gives life, i. 543.
- '*Breathe*,' to, mystical meaning of, of God, i. 269.
- Brethren*, Joseph's, brought about what they resisted, i. 334. living with undivided affection with the great wealth of their father is the praise of a father's training, i. 36.
- Bridle*, what it is to put a, in the mouth, ii. 485.
- Brimstone* typifies uncleanness, ii. 131. why the Lord rained brimstone upon Sodom, ib.
- Britain* subdued to the faith has long since begun to sing Alleluia, iii. 214.
- Build*, before we, we must pull down. ii. 329.
- Bulls* denote the neck of pride, i. 29, 392. why returning heretics are to present bulls and rams to be slaughtered, ib. meaning of 'bulls and rams' and their number, iii. 671. why friends of Job ordered to offer, ib.
- Bulrush*, what a, denotes, iii. 338.
- '*Bulwark*,' the Prophets a, before Christ the 'wall,' ii. 490.
- Bulwarks*, Faith, Hope, and Charity, the, of Christians, ii. 18.
- Burial* to the world in action and in contemplation, i. 355.
- Buried*, joy of being, in divine contemplation, i. 248. ancients, their dead with their wealth, i. 249. treasures, with saints of old, ib. those, by contemplation who are dead to exterior life, i. 355. who is said to be, in the depth of the true light, i. 362.
- Bushel*, what is understood by, iii. 419. what it is to place a candle under, ib.
- Butter*, sweetness of Christ's Divinity and Incarnation denoted by, and honey, ii. 186. what it is to anoint the weary feet with, ii. 413, 414.
- Buzite* denotes contemptible, iii. 9.
- C.
- Cabin of fishes*, what a, denotes, iii. 590.
- Cain*, how, could he admonished even by the voice of God, yet could not be changed, ii. 9. was a limb of Antichrist, iii. 311. he refuses to be Abel, whom the malice of, does not exercise, ii. 508.
- Cake*, Ephraim an 'untuned,' ii. 12.
- Calamities*, heretics think the Church condemned by, i. 465.
- Calamity*, compared to the sand of the sea for weight, i. 366. what it is to be in, ii. 471.
- Chaldeans*, why, interpreted fierce ones, i. 103. who are denoted by the three bands of, ib. i. 117. how and why they are called fierce, i. 330.
- Call*, what it is for God to, i. 72. Elect called to their eternal country by the light of Wisdom, i. 95. God calls men to Himself from every class, i. 327. God calls when He presents us with gifts, and we answer when we use them worthily, ii. 149. sinners called to faith, whose hearts were once the dens of lions, ii. 314.
- Calling*, God's, us is His having respect to us in loving and choosing us, our answering is our obedience, ii. 35.
- Calumniating*, the tongue of one, abases the heart, ii. 561.
- Calumny*, some praise given to gain credit for, i. 265.
- Calves*, meaning of, shut up at home, i. 399.
- Camel*, the various significations in Scripture of, i. 42, 43, 53. Godly stewards of temporal things, i. 53. 116. universal body of the faithful, iii. 687. those who surpass the evil doings of others by the mass of their exuberant vices denoted by, ib. expresses the Lord, the pride of the Gentiles, and sometimes the Gentile world, iii. 688. the simple-minded, iii. 690. a, passed through the eye of a needle, when our Redeemer entered through the narrow straits of His Passion to the suffering of death, iii. 688. he possesses, who subdues within him all that is high and crooked to the order of faith, and sympathizes with the weaknesses of others, i. 53. what may be meant by, i. 54. half believers, i. 103. the, or secular charges, assailed by three bands, i. 117.
- Camp*, what it is for one unclean to go out of, i. 55.
- Canaanite*, what does the, tributary to Ephraim denote, i. 211. who

- is the, to whom Holy Church delivered a girdle, iii. 589. what is signified by, receiving the sentence of punishment when Ham offended, iii. 161.
- Candle*, set in the sun's rays, human justice compared with divine, i. 294. in an earthen vessel denotes, ii. 122. of the wicked quickly put out, ii. 123. 208. what this, of the wicked, ib. light of Holy Scripture represented by a lamp, ii. 409. what it is to have a, burning in the hands, iii. 269. to place a, under a bushel, iii. 419.
- Candlestick*, what the signification of, and a candle placed upon it, iii. 419.
- Cane or reed*, various interpretations of, iii. 559. of a, shaken by the wind, iii. 560. denotes temporal power of the Jews, ib. the bruised, ib. (v. *Reed*.)
- Canker-worm*, denotes gluttony in eating, iii. 614.
- Captive*, sin first or last blinds its, i. 393.
- Captivity*, every one that is redeemed set free from some, ii. 364.
- Carcase*, (*cadaver*,) so called from its fall, iii. 502. the Lord's body called a, ib. every one who has fallen into the death of sin is a, iii. 503. Paul in gaining sinners found as it were his food in the, ib.
- Care*, of thoughts to be practised with humility, i. 170. how injurious to the salvation of the soul is the anxious, of domestic affairs, i. 396. when the occupation of the present life engages the soul, it is buried under the heap of earthly, i. 572. this, not wholly to be cut away, but to be regulated, i. 573. of the flesh should always obey, and never rule, ib. how rest and toil act upon the minds of those holy men, who throw off the, of earthly things, i. 607. of earthly things, because it engrosses, utterly blinds the sight, ii. 76. holy men prefer to undergo sufferings, rather than be harassed with, of earthly ministering, ii. 113. employment of worldly dignities borne down with readier vices, in proportion as it is charged with heavier, ii. 299. crowd of worldly, must be cast forth without, that Wisdom may be raised up, ii. 370. most of the old Fathers held fast this Wisdom in its life, and outwardly attended to, of the world in ordinary, ib. Wisdom can dwell with, borne for obedience, ii. 371. from the love of God the good may interiorly desire His Vision only, but externally bear, of the world charged upon them, ib. of the world compared to mighty waves and a tempest, ii. 543. men hear God's voice when asleep to earthly, iii. 32. wild ass a type of worldly, iii. 339. great drudgery of secular, ib.
- Cures*, earthly, power and persecution both bring, ii. 112.
- Carnal*, life of, denoted by 'man,' i. 323. sore trouble with infinite pains attend the, but the spiritual enabled to rejoice even in their sufferings, ib. words and habits of, a grievous burden to the faithful bearing them down, i. 375. we must be on our guard, lest the favouring of, desires impede the efficacy of heavenly love, i. 398. sea denotes the hearts of, i. 444. hearts of, bound in prison when they are unable to speak that which their mind prompts them, i. 445. how, speak who are bound to silence, ii. 28. they commonly meet with worse troubles from the flesh who delight themselves in pleasures of, ii. 63. they, who attach themselves to a proud man are scorched with the torches of, desires, ii. 79. the, because they do not see God, believe that He does not exist, or scorn to serve Him, ii. 205. delight in worldly engagements, with which they are eaten up as with worms, ii. 277. if the more holy cannot live without spot of sin, what the case of those who still lie under the loads of, habits, ii. 295. know nothing of desire of heavenly love, ii. 350. Scripture denotes the, by the term of men or being men, ii. 391. great the study of, after earthly things, but they have no desire for heavenly, ii. 437. in the heart of, Christ sits last, in the heart of the Elect He sits first, ii. 453. not satisfied with their own death, but seek the death of others, ii. 471. a description of the life of, ii. 475. both the guilt and punishment of, are taken away by the coming of the Redeemer, iii. 55.
- Carnal*, the crowd of, in the Church press Christ, i. 156. set themselves to prompt wickedness sometimes from a principle of fear, and at another of audacity, ib.

- Carnal*, persecutions of, in the Church, i. 156. minds of, men called women, i. 159. all, minds in the Church prove abettors of the Devil, i. 312. hay and straw denote the life of, iii. 524.
- Carthage*, Leander a native of, i. 1, note a.
- Cartilage*, what is meant by, of the beast, iii. 535. compared to plates of iron, iii. 536, 544.
- Casia*, what, the second daughter of Job, denotes, iii. 693.
- Casting off* sin, rouses the Devil's rage, i. 210.
- Casting out* of the Devil's power and authority, ii. 313.
- Cause*, Job smitten without, yet with, i. 130. Job suffered, in one sense, without, i. 519. the Father how 'moved' against Christ without, i. 148.
- Caution*, the sins of David and Peter are recorded, that the fall of their betters may be, to inferiors, iii. 578.
- Cedar*, what is denoted in Holy Writ by, wood, i. 356. various meanings of, iii. 527. (v. *Behemoth*, tail of.)
- Censure*, he that is readier to lay down his life than to be reprimanded, made worse by, i. 470. the mind hurried into hate, if unmeasured, condemn it beyond what is right, i. 587.
- Cerastes*, a horned serpent, meaning of, iii. 457.
- Certain one*, said of him whom we are unwilling or unable to express, i. 288.
- Chains*, Saints deem themselves bound with, in their present pilgrimage, iii. 176.
- Charge*, Pastoral, of S. Gregory, i. 3. of sinful speech not to be lightly brought against Job, i. 20.
- Charges*, secular, assailed by three bands, i. 117.
- Charity*, Faith, and Hope, invited to feast of good works, i. 57. the simple near to the wise by, i. 100. ruffled by over-much affliction, i. 122. God's law of, manifold, i. 580. manifold offices toward men of true, i. 582. can be severe as well as indulgent, i. 584. S. Paul's description of, illustrated, i. 585.
- Charity*, oil a type of, i. 124. ointment on the head, in the heart, ib. law of Christ called, i. 580. compared to heat, ii. 275. the bond of perfectness, iii. 303. understood by gold, iii. 638.
- Charity*, two precepts of, how connected with each other, i. 383. sets out with two precepts, but extends itself to a countless number, i. 581. Holy Church enters upon its paths of simplicity and uprightness in fear, but finishes them in, i. 52. all virtues spring from, ib. three distinguishing marks of, i. 581. manifold examples of, in the Saints, i. 583. strength of, i. 608. fear passes away into, ii. 588. true, is to love our friends in God, and our enemies for God, ii. 568.
- Charity*, two precepts of, i. 88. 581. duties of, explained, i. 585. towards our neighbour exhibited in two ways, i. 566. manifold virtues arising from, i. 583, 584. keeping of, the only proof that we are the disciples of God, ii. 566. proofs and signs of, ib. the Lord restrains sins of thought by the strength of inspired, iii. 300. ruffled by afflictions, i. 122. no true, out of the Church, ii. 384.
- Charity*, a man ought to begin to practise, on himself by living justly, ii. 428.
- Changeableness*, whence, proceeds in the creature, i. 303. iii. 100. 193. a kind of death, ii. 68. iii. 100. of the soul of man in itself, for the worse; by the grace of God, for the better, iii. 100. all creatures subject to, ib.
- Chasten*, wicked, as servants, chasten the young heirs of Heaven, ii. 489.
- Chastening*, God's, not to be called in question, i. 343.
- Chastisement*, the reward of faults, i. 20. test of real love, i. 190. to be felt, but borne patiently, i. 87. of self, ill thoughts to be cleansed off by, i. 169.
- Chastity*, without the love of our neighbour, nothing, i. 352. evil spirits endeavour to corrupt, of our thoughts, i. 135. that, of the flesh is as nothing which is not recommended by sweetness of spirit, i. 352. pride often the ruin of, ii. 14. not profited by pride, ii. 519. no genuine, without humility, ii. 546. humility and, preserve each other, iii. 152.
- Cheek*, wicked smite the, of Holy Church, when they persecute good preachers, ii. 96.
- Cherub*, what denoted by, iii. 550.
- Children*, seven gifts, i. 52. 56. Job bewails the loss of his, with com-

- posture, i. 23. our sinning is a birth of, to the world, i. 182. Job feared sins of thought in his, i. 38. heretics fancy they conquer Babylon and her, i. 273.
- Children*, the three Hebrew, unhurt in the furnace of fire, i. 570. the fire changed to the three, i. 571. the sports of, of the rich, ii. 203. who are called, of the Church, ii. 412.
- Children*, multitude of, provoke the heart of the parents into avarice, i. 34. who are, of fools, ii. 481.
- Christ*, see 'Son,' called Advocate, ii. 581. Equity, ii. 248. the Lamb, iii. 410. the Angel of great counsel, ii. 14. i. 50. the Tree, ii. 395. the Rider of the horseman, iii. 456. 'the Bird,' ii. 355. the Camel, i. 42. the Head of the Church, i. 26, 27. 147. &c. 'the Right Hand' of God, ii. 57. the Horseman, iii. 456. the Fountain of Mercy open to restore, iii. 499. the Foundation of foundations, iii. 272. the suckling Child, ii. 313. a Lamp, i. 619. the corner Stone, iii. 276. the Law-giver, iii. 200. the Lion, the strongest of beasts, iii. 368. 410. Green Tree, ii. 50. 440. the true Morning Star, i. 25. iii. 356. the Light, i. 231. our Physician, iii. 51. the Mountain on the top of the mountains, iii. 554. the 'Death of death,' ii. 55. a Wall, ii. 489. the Wild Ass, iii. 409, 410. the East, i. 46. ii. 486. the Bread, iii. 42. the Sparrow, ii. 436. the Rock, iii. 409. 498. a Gate, i. 314. the Root, ii. 49. the Wisdom and Strength of God, ii. 8. a Beetle, iii. 410. a Serpent, iii. 410. a Grain of Mustard Seed, ii. 395. the Sun, i. 478. iii. 636. 'the Balances,' i. 365. ii. 524. Thunder, iii. 335. the Bar, iii. 229. 292. the hidden Word, i. 278. a Worm, iii. 409. the Vulture, ii. 355. the Mouth of God, iii. 224.
- Christ*, Job a type of, whom by voice he proclaimed, and by sufferings shadowed forth what were to be the sufferings of, i. 26. 29. 580. foreshewn by the Elect in the Old Testament, both in deeds and words, i. 26. like a camel, i. 42. iii. 688. why, came to Jerusalem, riding upon an ass, i. 44. flesh placed on a rock, why a type of, i. 169. alone principally good, i. 528. the ancient Fathers shew themselves to be ships carrying fruits before the coming of, i. 528. why eagles are said to feed upon the flesh of, i. 529. Elisha, in raising the child of the Shunamite was a type of, i. 542. Jews and Gentiles are united in, as the Corner Stone, iii. 288. angels and men, iii. 276. life active and contemplative, ib. Samson a type of, who in his death destroyed more enemies than during his lifetime, iii. 319. wild ass set free, iii. 410. the bands of the wild ass loosened in the Resurrection, iii. 411. the four living creatures typical of, iii. 495. the most fine gold, i. e. God, the Head of, iii. 638.
- Christ*, prefigured by the ancient Fathers, i. 26. one person with the Holy Church, ib. i. 196. ii. 412. iii. 3. how, naked came out of His Mother's womb, the Synagogue, i. 108. returns naked to His Mother's womb, i. 109. represented in Holy Writ, by all the Elect, i. 318. foolish of the world are called before the wise, i. 45. they who die without knowledge of, delivered up to everlasting flames, i. 438. Job longs for, Who should deliver us by His own death, i. 461. 524. sitting as a King in the heart, comforts those that mourn, ii. 454. God-man intercedes with God on behalf of men, ii. 581. iii. 50. becomes our Intercessor, iii. 52. having undertaken our concerns, united the highest with the lowest nature, iii. 220. joined together the Pleiades and broke the circuit of Arcturus, iii. 355. all things restored in, which are in heaven and in the earth, iii. 499. choosing the weak things of the world, has confounded the Devil, iii. 587.
- Christ* the Mediator of God and man, wherein Job bears a likeness to, i. 147. ii. 580. Job longs for, seeking freedom from his sins, i. 461. 524. Job seeks, as a Helper and Mediator, ii. 581. how is the Mediator between God and man, ii. 581. iii. 50. the union of two distinct natures in One, ii. 384. how, addresses the Father, and intercedes on our behalf, ii. 581. iii. 52. alone has freed us, and rendered God propitious to us, iii. 53. no human intercessor appeared on behalf of man to justify man before God, iii. 54. by praying for us, inspires us with the spirit of prayer, iii. 55. the appearance of amber is pointed out as typical of, iii. 264. why in the midst of the fire, ib.
- Christ* afflicted without cause as regards Himself, but not without cause as regards us, i. 148. alone without sin, because, had nothing

derived from carnal conception, ii. 44. Blood of, speaketh better things than that of Abel, ii. 101. Blood of, is His cry, ib. witness of, all the faithful, ii. 102. expectation of the righteous, ii. 115. not acknowledged in His own house, lived as an alien, ii. 149. became poor to enrich us, ii. 503. made like unto us, iii. 51. wherein, not like unto us, ib. undertook no punishment from necessity, ib. became an Intercessor for us, iii. 52. still suffers in His members, iii. 363. Incarnate, held simplicity with rectitude, i. 39. God by the light of, detected the devil's lying in wait, i. 53. how, Incarnate is perfect (simplex), right, &c. i. 97. as God with the Father giveth all things, as Man from the Father receiveth among the rest, i. 109. to have the Spirit abiding, His privilege, i. 127. had not the first man sinned, the second, had not suffered, i. 148. heretics sit on the earth with us, when they agree about Incarnation of, i. 164. it was fit, should become what He redeemed, i. 191. the wicked by the benefit of, rescued from grievous labour, i. 232. alone, as born of a Virgin, had no uncleanness of conception, ii. 44. by Incarnation of, God held out His right hand to man, and raised him to the glory of incorruption, ii. 57. filled us with honey and butter, ii. 185. by, as weak, access is given men to obtain pardon, ii. 248. by, the world is quelled, its swelling pressed down, ii. 307. economy of the Incarnation, ii. 308. iii. 51. how 'over-shadowing' signifies the manner of the Incarnation of, ii. 349. Incarnation of, signified by the figure of a vulture, ii. 355. the eternal Wisdom alone sufficed to heal the grown up sick man, that is, mankind, ii. 374. Wisdom took human flesh with a rational soul, ii. 383. manner of the Incarnation of, ii. 384. kindness and compassion of, toward men in the Incarnation, ii. 502. became a way for man to return to God, ii. 581. sprung from the priestly tribe, ii. 584. neither took guilt from fault, nor punishment from necessity, iii. 51. differs from us in greatness of punishment, agrees with us in truth of notion, iii. 52. the ways of, by the Incarnation opened to all, iii. 121. of the Three Persons, the Son alone called Angel, because of the Incarnation,

iii. 267. man owes the more to God, in that He bore indignities for him, iii. 302. in taking human infirmities, gave men the knowledge of future glory, iii. 305.

Christ in the form of a servant less than the Father, in which also He is less than Himself, iii. 410. became the Rider of the horseman when He assumed animated flesh, iii. 455.

Christ took flesh by the medium of a soul, iii. 456. 587. Devil caught in the 'hook' of the Incarnation of, iii. 569. Body of, the house of Wisdom, iii. 587.

Christ, the coming of, thirsted for both by Jew and Gentile, i. 369. many of the Gentiles looked for the coming of the Redeemer, ib. Job was accustomed to seek the bodily presence of, ii. 35. the first Advent of, in humility, the second, in terrors, ii. 314.

Christ in human nature like the rest of mankind, yet in His divine nature above all men without fellow, i. 46. sometimes speaks as it were with our doubts just as if He was doubting, i. 49. how in His humility, may be said to have fallen upon the earth, i. 107. why, after He was born, was laid in a manger, i. 369. Divinity bowed Himself down to man through human nature, He rose and we were lifted up, ii. 248. why, appeared in the flesh, ii. 524. in His eternal nativity not known by us, willed to be born in due time, to present Himself as an example for our imitation, iii. 302. the birth in the flesh, though despised by men of the world, is life itself, ib. in His human nature, passes on, in His divine nature, stands still, i. 290.

Christ, how, feared God, i. 40. having become a pattern for preachers, employed the day in performing miracles, and the night in the devotion of prayer, i. 355. as a Lamp whose brightness was despised, i. 620. set at nought by Herod, ib. deep things were discovered out of darkness by, and the shadow of death brought out to light, ii. 18. sins which men were doing and knew not discovered to them by, ii. 35. pure prayers to God were made by, alone of all mankind, ii. 101. alone spoke with authority, iii. 22. Light shone forth to all through, iii. 261. confirmed in His actions the spi-

- ritual precepts which He taught in words, iii. 296. all the operations of the Holy Ghost abide in, in an especial manner, i. 127. iii. 354. being made man amongst us, found one thing in our conversation, and taught us another by His life, iii. 412. shunned what all men greedily seek after, and sought after what all shun, ib. what the Author of life teaches, and what the Author of death, iii. 659.
- Christ*, the Wisdom of God and the Power of God, ii. 8. none of the race of men or angels must be compared with, iii. 375. 384.
- Christ*, certain heretics called, a mere man, but by grace made God, ii. 383. arguments of those who say that, was like all other holy men are refuted, ii. 384. Nestorius teaches that, became God as a reward for His good deeds, ib. one thing from the Father and another thing from the Virgin, is not another but the same, ii. 385. by His Witness, i. e. in His own flesh, He destroyed the poison of sin, i. 153. The Flesh of, was delivered into the hands of the devil, i. 526. the earth did not cover the Blood of, ii. 101. the devil tempted, externally, but had no power to touch the life of the soul, i. 151. from the beginning of the world has been afflicted in His members, i. 153. suffered persecution from Jews and Gentiles, iii. 239. by His own example, brings us under the rule of obedience, iii. 682. practises it even when He comes as a Judge, ib. must be sought, since He is both Lawgiver and Judge, ii. 583. "none like among lawgivers," iii. 200. sought in the night, and found by none but the exalted minds of the Prophets and Patriarchs, iii. 201.
- Christ*, whilst the proud enemy beheld, in His humility, he doubted of His being God, i. 98.
- Christ*, sits upon a dunghill, and chooses the weak things of the world, i. 154. in His humility, raised to life him whom the terrors of the Law could not awaken, i. 542.
- Christ*, the 'way' of, humility, that of the world pride, ii. 232. Jews ignorant of the pathway of His humility, lost the benefit of His death, ii. 356. though humble in weakness, remains lofty in strength, iii. 200.
- Christ*, united mercy with justice, i. 39. corrected us in love rather than in terror, i. 542. ruled us in mildness, not with severity, ib.
- Christ*, by His example, taught us to bless God, even under His correcting hand, i. 109. of His own free-will, groaned in the Spirit, being troubled, i. 152. like Job, kept silence, and did not go forth out of the door, ii. 580.
- Christ*, Satan unable to overcome the life of the soul of, is thoroughly vanquished, i. 151. the Wisdom and Strength of God, ii. 8. why, is Wisdom and Strength in His first coming, and why Strength and Wisdom in His second, ii. 12. by reason of the weakness of our nature, moved with fear, that He might make us strong in His own power, ii. 55. whilst Job shews the might of, he desires His weakness, ii. 247. the Strong above all things came weak among all things, ii. 248. put His hand into the hole of the asp and into the cockatrice' den, ii. 313.
- Christ*, while bearing stripes for the sins of others, blesses the Father, and thus shews us what a servant should do under correction, i. 110.
- Christ*, Satan is deceived in estimating the love and patience of, i. 149. preferred being loved by us as a Father to being feared as a God, i. 373. 542. law of God and love of, i. 580. law of God is manifold, i. 581. the highest praise of His charity is that He should undertake for us those things which seem for Him unworthy, ii. 65. Blood of, prayed for the life of His persecutors, ii. 101.
- Christ*, offers a Holocaust for us without ceasing, i. 50. His Divinity became doubtful to Satan on account of His humiliation, i. 98. great wind from the wilderness is the strong temptation of the faithful at the Passion of, i. 104. equal to the Father, is scourged in the flesh on our account, i. 147. how Satan moved the Father against, ib. the Father how moved against, without cause, i. 148. at His Passion given up into the hands of Satan, 150. many sufferings, even now endures in His Elect, i. 155. by His one death, destroyed that double death of ours, i. 205. 524. in His Passion, is the tree cut down, but multiplied,

ii. 150. by the things He suffered we know our own woe and His mercy, ii. 368. rebuked the sin of man and moderated the wrath of God, i. 541. is described to have rent His garment, i. 105. the Sacrament of the Lord's Passion may not lie hid in us, ii. 102. without sin Himself, undertook the punishment of our sins, ii. 106. made to abide in bitterness by His Passion, set free by the Resurrection, ib. in the season of His Passion the holy women cleaved to, like skin, ii. 154. died that we might not fear to die, ii. 163. what shall He do when He cometh to judge the world, Who by one utterance smote His enemies, even when He came to be judged, ii. 316. virtues for which Job was preeminent were carried out to perfection in His mode of practice, ii. 580. His sufferings are called doors, against which waves of the world break and are scattered, iii. 297. human race first derided then trembled at the sufferings of, ib. by death of, we come to know what is to follow our death, iii. 317. 319. by His death, overcame the gloomy gates of death, iii. 318. by death of, the Church is increased, iii. 319. from eternity, foreknew and foreordained the beginning, end, and order of His own human life, iii. 327. dying, did not hear the shout of the Devil, the exactor of His punishment, iii. 413. Laban a type of the Devil, the exactor; Jacob, a type of Christ; and Rachel, of the Church, ib.

Christ, we should feed upon the contemplation of the sufferings of, iii. 502. Devil anxious to swallow up, is as it were pierced by the sharp hook of His Incarnation, iii. 569. it was expedient that the death of One just Man dying unjustly should be a ransom for the death of sinners dying justly, iii. 586.

Christ made known to His disciples the Resurrection by little and little, i. 92. what the lying down and rising again of, i. 105. overcame the tongues of the Jews and the sword of the Gentiles by His resurrection, i. 338. established the hope of His own people, i. 339. rising from Hell, drew whom with Him, ii. 55. Job expressly foretells the Resurrection of, ii. 164. rose that we might have a sure hope of rising also ourselves, ii. 162.

by His ascending into the heavens Holy Church is made strong upon earth, ii. 294. to ascend over His setting is to rise again, ii. 398. how, becomes a Mediator for us with the Father, ii. 581. difference between the Resurrection of, and ours, iii, 51. ascended alone to heaven, which is open only to His members, iii. 221. by His rising again, pointed out a life which we know not, iii. 319. became the Morning Star to us, iii. 356. loosened the bands of our mortal state, by which, wished of His own accord to be bound, iii. 411. the locust denotes the Resurrection of, iii. 462. Ascension of, expressed by 'Eagle,' iii. 495. reigning in heaven, exalts the souls of the Elect to heavenly places, with Himself, iii. 503. what His rising on the eighth day signifies, iii. 673.

Christ, why, repaired human nature, and not that of angels, i. 189. made known to us the weight of our punishment, i. 365. alone was able to free us from the woes of death, i. 541. ii. 309. the effect of Christ's Passion toward God and man, i. 541. sought with longing desire by the Righteous of the Old Testament, ii. 115.

Christ, Job plainly foreshews Him the Redeemer, ii. 161. while He took upon Him human nature travelling in this mortal state, also became our Helper, ii. 581. guilt and punishment of sin blotted out by the coming of, and souls of the Elect renewed by the grace of Baptism, iii. 55. in, all things are restored that are in heaven and in earth, iii. 499. he loves His Saviour too little who does not understand the perils he has escaped, iii. 521.

Christ, still suffers in His own Body, the Church, i. 147. one Person with the assembly of the good, i. 196. ii. 412. 450. iii. 3. 677. Job prefigures Christ and the Church, i. 312. ii. 2. iii. 3. 677. the Husband of the Church, i. 318. 'Death of death,' the 'Biting of hell,' ii. 55. how, the 'heart's associate' (*conscientius*) of the Church, His own Body, ii. 102. our Head aids, Who by our good deeds in His members is aided, ii. 226. the Lion, His Church the Lioness, ii. 357. transforms into His own members even the proud, iii. 419. the Church the house of Wisdom, and the Body

- of, iii. 587. the Elect shall possess double, iii. 678.
- Christ*, sits down upon a dunghill, and chooses the weak things of the world, i. 154. suffers much in His members from faithless and carnal Christians, i. 155. chose the poor and simple for His disciples, ii. 94, 151. His disciples called the flesh of, ii. 153. truly died, yet saints die not, ii. 50.
- Christ*, how now persecuted, i. 339. the unbelievers in, subjected to darkness in the day-time, i. 338. as blind men they grope in the mid-day, ib. opened not His mouth to His persecutors, ii. 580. endured the proud while still living in a suffering condition, but overthrew them when dead to a life of suffering, iii. 319. endured sufferings in Himself before His death, but in His own people after His Ascension, iii. 363.
- Christ*, those who persecuted, without, compelled to serve the end of His own interest within, i. 151. 520. persecutors of, called hands of the Devil, i. 526. their minds veiled with a cloud of wickedness by the Devil, i. 527. offered His Body to suffering on behalf of the Elect, and would not make Himself known to His enemies, ii. 580. endured suffering in His own people even after His Ascension, iii. 363. fell down into the earth, and pours into the hearts of believers the breathings of humility, i. 107. example of, must be followed, ii. 251. the righteous eager to follow the footsteps of His goings, ib. what it is to be weighed in, ii. 525. the watchers find the Bride and wound her, and take away her cloak, iii. 201. where, the Head is gone before, thither the members rejoice to follow, iii. 220. came in human nature for our imitation, iii. 302. servants of the enemy may by grace become willing subjects of, iii. 426.
- Christ*, foreknowledge of, designated by nostrils: whence it is, iii. 464. how the breath of, is said to be in His nostrils, ib.
- Christ*, the Jews beholding the miracles of, but unwilling to believe in Him as God, staggered like drunken men, ii. 21. how great His wisdom and strength! ii. 12.
- Christ*, Grief and Counsel, Mercy and Uprightness, foreshew, i. 39. His Perfect Humanity a rebuke to Satan, i. 97. the Jewish Church the heritage and firstborn of, i. 99. Job's rising, judging of, i. 105. cleanses away sin by flesh as Job with potsherd, i. 153. rests on the dunghill by coming to the penitent, i. 154. David in his sin a type of, i. 166. His members preparing for like, but different, lots, i. 237.
- Christ*, finds the world's slave, as David the Amalekite's, i. 300. the Jews wrought God's purpose toward, i. 336. the "Poor Man," i. 338. His "needy ones" have hope through Resurrection of, i. 339. the Balance where grief outweighs sin, i. 365. fallen man's misery only known through, i. 366. a Mediator able to meet God, i. 541. Person and Breath of, give life, i. 543. they who choose poverty shall judge with, i. 619. as a Lamp despised, shall shine out in judgment, i. 621.
- Christ*, cleansed the Apostles after their preaching, i. 48. how, received, and lost, the Jews, i. 109. permitted as God what He bore as Man, i. 151. raised the dead, but not those of the dead, i. 278. why a Lion, i. 272.
- Christians*, Job's three daughters typify several orders of, i. 41. carnal press our Lord, but only the faithful touch Him, i. 156. ii. 444. Job's wife a type of the carnal, i. 155. either the things they do are bad, or they follow good deeds with no good heart, i. 196. iii. 565. the devil exercises fury through the carnal, ii. 93. the Church is as a mark set up for the enemy to shoot at, ii. 97. many aim not to be put to seem, ii. 412. ought to give good testimony to Holy Church to be witnessed in words and deeds, ii. 420. had in Holy Church not her sons, not known of God, ii. 481. they who profess to know God, but in works deny Him, ii. 482. who open their eyes in faith, but see not in works, iii. 117, 215. peace in the Church conceals many false, iii. 117. they are the chaff in the threshing floor, ib. knowledge of good living adds to the amount of their punishment, iii. 119. in these, the seal of faith converted into clay, iii. 309. Holy Church more grievously afflicted by assaults of, than from the blows of strangers, iii. 432. false, discerned from the true, by their fruits, iii. 435.

jealousy of the saints against certain, who are, only in name, iii. 441. nobility of, how great, ii. 480. called the offspring of God, iii. 480. keeping of charity the only proof that we are, ii. 566. various orders of, iii. 378.

Chrysostom, S. Homilies on S. John referred to, i. 7. note h.

Church, Holy, the dawn, i. 197. ii. 349. the king's daughter, all glorious within, i. 485. Areturus, i. 503. 504. iii. 352. why, called fatherless, i. 414. ii. 260. the widow, ii. 261. the field, ii. 262. the vineyard, ib. iii. 670. the Holy Catholic, called the city, and Churches called cities, ii. 267. iii. 111. the moon, i. 294. the earth, ii. 300, 421. iii. 308. pillars, ii. 306. lioness, ii. 356. iii. 380. the place of beholders, iii. 116. Rachel, iii. 414. floor, iii. 431. heaven, iii. 530. a mountain, iii. 554. nets, iii. 590. the kingdom of heaven, ib. a sling, iii. 633. the ark, iii. 670. the Incarnation of the Redeemer the root of, ii. 440. flower of the almond designates the beginnings of, iii. 460. the beauty and ornament of God, iii. 515. preachers called teeth of, iii. 600. clothed with the Sun, and treads the moon under her feet, iii. 636. prerogatives of, iii. 670. house in which the lamb was eaten, and vineyard wherein the labourers wrought, typical of, iii. 670. by seven is designated the whole body of, iii. 674. coming from the Gentiles, typified by Rebecca descending from the camel, iii. 688. rulers of, called princes, i. 228. what the bowels of, i. 98. ii. 99. iii. 504. how, likened to mire and to dust and ashes, ii. 494. the garment of Christ, iii. 493.

Church, Holy, now contains many reprobates, ii. 92. one body with Christ, i. 26, 27, 147. ii. 412. iii. 3, 281. consists in the unity of the faithful as a body with its members, ii. 432. made up of the good necessarily united with the wicked, iii. 447. Christ the foundation of, iii. 273. why heretics know not, i. 162. a multitude of the Gentiles converted into, i. 182. not minded to hear true sayings relating to practice, from those who lead men to false belief, i. 404. well trained in the school of humility, i. 415. in her weak members, numbers months of vanity, and in her strong wearisome nights, i. 426. toils in earthly

practices of her wicked sons without fruit, i. 427. leading a life of corruption, does not cease to bewail the inconveniences of her mutability, i. 429. flesh of, by wanton practices wasted with corruption, and by evil thoughts defiled with the stains of dust, i. 432. the Apostles, then the Martyrs, and after them Masters, flourished in, i. 506. how God divided the spoils of the synagogue to, ii. 18. judges the wicked, not only when the day of final judgment shall come, but even now, ii. 23. has Christ in heaven a Witness to her own resurrection anticipated by faith, ii. 103. God cannot be truly worshipped except within, ii. 120. commands her words to be written on the hearts of sinners as it were with a pen of iron, ii. 161. upon the Gentiles, i. e. 'nothing,' the Lord founded His, ii. 300. committed to Peter denoted by Peter's ship, ii. 302. considers the man who believes in profession only in the light of an unbeliever, ii. 324. and smitten by God as ungodly, iii. 116. they are at variance with, in faith who do not agree with her in practice, ii. 324. what stones the Lord hath laid in, ii. 354. harvest of, must be watered by dew of grace, ii. 440. reprobates collected in, beyond the standard of measure, iii. 112.

Church, Holy, the last time of, ii. 406. different ages of, ii. 409. in old age, calls to mind the bygone fruitfulness, as in the days of her youth, ii. 410. how, receives twofold in the end, iii. 676. duration of, iii. 698. does not lose her days, iii. 699. when full of days she dies, ib.

Church, Holy, has three distinctions of the faithful, i. 40. iii. 538. two sorts of men in, i. 432. various orders in, iii. 378.

Church, one Holy Catholic, constituted by the Churches of the true faith settled in the different parts of the world, ii. 266. whence this harmony arises, ii. 267. heretics go about to dissolve this unity and harmony, ib. suffering, no martyrdom out of, the 'place' of unity, ii. 345. with how great diligence the unity of, must be preserved, ib. all the Churches which constitute One Catholic, called young maidens, ii. 409. holy Doctors the bases and columns of, iii. 275. they are fastened on Christ the foundation of, iii. 276. there

can be no innocence, no true obedience, except in the one true, iii. 685. no salvation out of, iii. 670. it is the Church alone in which any good work is fruitfully carried out, ib. of Jews and Gentiles will be found at the end, agreeing in her one faith, iii. 678, 690.

Church, Holy, members of, corrupt through faith not carried out into practice, i. 432. grief of, when she does not see the wicked amended by her speaking, ii. 92. the strong in, denoted by 'bones,' the weak by 'limbs,' ib. double-dealing Christians in, denoted by 'wrinkles,' ib. suffers in the strong, while grieving with the weak, penitents, ii. 100. weak members of, sometimes deprived of righteousness for a time, ii. 145. meaning of the crown being taken from the head of, ib. who called servants of, ii. 412. who, the feet of, ii. 412. 489. when holy Doctors 'wash the feet' of weak ones in, 'with the butter' of utterance? ii. 414. her activity and uprightness the immature are afraid of, the aged magnify, ii. 417. both feeds and protects her children, ii. 420. members of, at once distinct in office, and united in charity, ii. 433. iii. 281. while all in, possess separate gifts and offices, they become by a connecting bond of charity the property of each one, iii. 280. 281. children of, in times of peace said to remain in her rest, and cherished in her bosom, ii. 436. weeps for her children when she sees them return to their old life, ii. 441. the army of, ii. 454. comforts the hearts of the mourners, ib. no real approach to God in, without obedience, ii. 482. the weak in, sometimes turned into the snares of the adversary, ii. 487. the garment of, is the life of the faithful, ii. 493. iii. 247. 309. what it is for 'the bowels' of, 'to boil,' iii. 504. the righteous few in, compared with the numbers of wicked, iii. 190. enemies of, in contempt unjustly confound the righteous with the ungodly, iii. 190. those who adhere to, glow with the inspiration of the Holy Ghost, iii. 247. various gifts of the members of, iii. 280. the harmonious diversity of the members of, iii. 281. each member discharges the office assigned to it, and does not exceed these limits, ib. the various orders of the faithful

make offerings to the completion of the worship of, iii. 377. enemies of, in her own bosom, against whom she seeks the aid of princes, iii. 430. tolerates many hypocrites, iii. 447. why in, the evil is mixed with the good, ib. how great joy there will be at the conversion of the Jews, iii. 685. in the multiplying of Job's flocks and herds is typified the increase of the faithful in, iii. 686. has a double beauty, i. 456. how, has not a wrinkle, ii. 93.

Church, Holy, sometimes even while 'as if sparing,' is far from sparing the wicked, and, vice versa, ii. 90. eyes to the blind and feet to the lame, ii. 429. snatches prey from the devil whenever she recalls any one from sin and error, ii. 435. joins her tears and prayers with those of her penitent children, ii. 504. oppressed with grief when she beholds the perverseness of the wicked, ii. 92. recalls sinners to repentance by a voluntary self-chastening, ii. 100. receives back all who turn to her from heretics, ii. 227. bewails those whom she is not able by exhorting to draw, ii. 511.

Church, Holy, confesses the very and true flesh, and the very and true death of God, ii. 65. thought by heretics thus to put indignity upon God, ib. first refutes what is false before she teaches what is true, i. 417. does not, like heretics, teach one thing in public and hold another in secret, ib. in all the really wise, keeps low the level of her view in humility, ii. 136. 229. we are watered by the voice of the holy Fathers of, as by a flowing stream, ii. 264. from the idle and careless in, heretics withdraw the doctrine of the holy Fathers, ii. 265. teaching of, streams both broad and open, ii. 361. good actions and the seat of learning, signs of, ii. 416. between the opposite and false sentiments of heretics, takes the middle path of truth, ii. 418. always intent upon spiritual knowledge, ii. 439. the faithful hear the teaching of, ready to follow her counsels without judging of them, ii. 447. and they add nothing to her teaching, ib. how teaching of, received by the humble, ii. 448. mixes hope and fear in her ministry to believers, ii. 454. after contests with heretics, needed some subtle dart-points of thought,

oppositions of arguments, and a more involved research of words, iii. 11. teaching of, by Patriarchs, Prophets, Apostles, and Holy Fathers successively handed down, iii. 206. teaches the necessity of faith and good works, iii. 353.

Church, Holy, gains ground even by adversity, i. 162. how, receives a double reward for her labours, i. 30. corners of the house smitten, i. e. the Apostles scattered, when the Jews were enraged against the Lord, i. 105. how great the tribulations of, in the time of her pilgrimage, i. 160. profits by persecutions, i. 502. ii. 483. oppressed by false friends who pretend to be comforters, ii. 88. suffers persecutions from reprobate children, ii. 93. 486. iii. 188. 190. how the wicked smite the cheek of, ii. 96. what is intended by the bowels of, being poured out upon the ground, ii. 99. wicked in vain persecute Christ on earth since He is now sitting in heaven, ii. 107. day of, her prosperity, night of, her adversity, ii. 112. enemies of, whom neither fear of God nor regard of man withhold from committing sin, ii. 136. endures persecutions of enemies by words and swords, which she resists with wisdom and patience, ii. 318. 407. iii. 190. alone has martyrs, ii. 344. having secured peace without, she begins to be afflicted with heresies within, ii. 383. what, will have to suffer in the last time from heretics and carnal persons, ii. 406. though now experienced in persecutions, there are more afflictive dispensations in store for, ii. 407. brought to a pass by the weak ones falling, ii. 408. persecution distinguishes the citizens of, from her enemies, ii. 444. oppressed outwardly by heretics, within by bad Catholics, ii. 468. iii. 188. 190. the wicked trample on the Elect as if they were mud or dust and ashes, ii. 494. prayers of, why not at once heard, ii. 495. affliction of, even in time of peace having to suffer persecution from within, ii. 504. knows how either to convert the wicked or to bear with their disgrace, ii. 188. night of, when the unlearned and weak go up in the place of the strong, iii. 191. persecutors of, devoted to this world, and savouring of the things of childhood, restrained by a

Divine dispensation from stretching their hands where they please, iii. 291. how God holds and shakes the ends of, iii. 308. sometimes He does, and sometimes He does not shake, ib. in the persecutions of, He shakes the wicked out of her like chaff, ib. now arrayed in appearance only with many ornaments, who seem faithful, but when persecution takes them, will be laid bare, iii. 310. persecutors of, become afterwards supporters and defenders of sound faith, iii. 429. he is now promulgating laws for, who was just lately raging against, with various torments, iii. 431. they who, through fear of earthly princes, dare not vex, now attack her with various arguments of fraud, iii. 432. cannot pass through the season of her pilgrimage without an enemy, ib. terrible persecutions will come upon, and her members from Antichrist, iii. 623. 631. 632. in the last persecution the rage of Antichrist shall boil like a pot against, iii. 643. those who fight with Antichrist against, persuade themselves that they are doing God service, ib. sometimes receives twofold for her persecutions, iii. 677. 690.

Church, Holy, why God afflicts, with various adversities, ii. 66. in time of peace, suffers from liars, ii. 93. beset with lances by her enemy, ii. 98. what it is for, to be broken with breach upon breach, ii. 99. why, suffers the adversities of this present life, ii. 102. persecutors of, like those who tread the wine-press, ii. 266. in time of affliction, becomes a proverb to the wicked, ii. 483. knows how to gain ground in sufferings, ib. the children of perdition tie up, as with the collar of a coat, ii. 493. in time of persecution, stands by faith and cries by longings, ii. 495.

Church, Holy, temporal power of, in all parts of the world, iii. 187. enemies of, unjustly rail at her for this power, iii. 188. some in, serve not God, but their own glory, ib. he who is raised outwardly falls within, iii. 189. when the princes of this world had been brought low, the Lord exalted, on the top of the world, iii. 290.

Church, Holy, sin of eating the bread of, without labour, ii. 593.

Church, Holy, typified sometimes with her Head, i. 26. how travails of, typi-

- fied by Job's sufferings, i. 27. the whole Catholic represented by the seven Asiatic Churches in the Apocalypse, i. 28. heretics reconciled through, ib. Job represents counsel and grief in, i. 50. from the strictness of life of, in thought and deed compared to a pillar of smoke rising from spices, i. 65. heretics think her proud, violent, and exclusive, ii. 120. Job's wife a type of the carnal in, i. 155. looking above, reviles not when wronged, i. 159. kings in, i. 223. the real door of truth, the public teaching of, i. 276. princes of, i. 228. wicked in Judgment shamed at sight of, i. 402. can spare the wisdom of misbelievers, i. 404. earthly minds in, as withered skin, i. 433. heretics think, condemned by calamities, i. 465. glory of, within, i. 485. heretics accuse, of presumption and ill-living, ii. 64, 65. persecution humbles weak members of, ii. 97.
- Cinite*, (Kenite,) the meaning of, iii. 496. what "strong is the dwelling-place of the," denotes, ib.
- Circuitous* motion, toilsomeness of labour represented by the round of, i. 72.
- Circumcise*, meaning of to, the fore-skins of hearts, iii. 270.
- Circumcision*, as the water of Baptism avails to absolve us from the guilt of original sin, so circumcision availed for the Jews, i. 179. spiritual, always necessary, i. 287.
- Cistern*, meaning of, to open and cover the, ii. 302.
- City*, Job compared to a, i. 22. Job's trials a besieging host, ib. Job's wife a treacherous citizen, ib. Cain built the first, i. 316. the guarding of the heart compared to a city in a state of siege, ii. 423.
- Clay*, lodges of men called houses of, i. 296. from, was man formed, i. 550. Holy Scripture wont to use, for iniquity, iii. 309. by, worldly infection is set forth, ib. many other things denoted by, iii. 639.
- Clean*, no man in this life perfectly, either by tears of compunction or the courses of good works, i. 537, 538. that the mind may be clean, iniquity of work must first be plucked up, and then iniquity of thought, i. 598. He alone that is, Himself can cleanse the unclean thing, ii. 44. whilst a man follows after what is, he endeavours to get the better of that which he is, ib. no one in God's sight, ii. 69. he that would cleanse another, ought first to be, himself, ii. 138. cleanness of hands before God, ii. 243. (v. *Purity*.)
- Clergy*, how the, follow the Lord for the sake of bread, iii. 43.
- Clods*, what the, of gold denote, ii. 355. what, bound together in the earth, iii. 378. 429, 430.
- Clothes*, rending of, sign of carelessness about self, i. 62. our, this body, to be kept pure, i. 538. (v. *Garments*.)
- Cloud*, men addicted to vanities compared to a, i. 439. hearts of the despairing like a, i. 440. the righteous said to fly as a, ii. 516. God lifts up His Voice in a, by the tongues of His preachers, iii. 361. God's Voice raised in a, by mystical teaching, iii. 362. in what light a, mystically used, iii. 362, 363.
- Clouds*, various significations of, in Scripture, iii. 208. we are covered by the life of the Fathers like, iii. 211. for, to scatter their light, iii. 241. denote preachers, ii. 301. iii. 241. 364.
- Coals*, denote the minds of men kindled with reprobate desires, iii. 616.
- Coat*, a, reaching to the ancles, signifies perseverance in righteousness, i. 66.
- Cock*, denotes preachers, iii. 367. why girt in the loins, iii. 368. who hath given understanding to, iii. 369. preacher discerns sins, as the cock night-hours, iii. 370. cries loudest to deepest sleepers, iii. 372. meaning of, clapping his wings before uttering his note, iii. 373.
- Cocytus*, in the Greek tongue, term for lamentation, ii. 221.
- Coin*, the examination of, denotes, iii. 611.
- Cold*, what, denotes, i. 68. iniquity on what account compared to, ii. 275. iii. 327.
- Collar*, given as a reward of bravery, iii. 459. of gold the reward of wisdom, iii. 460.
- Coll*, wilful man like a wild ass's, i. 596.
- Combat*, Job's person described before his, i. 34.
- Come before God*, we, in two ways, ii. 31.
- Comfort*, Job reflects on his tenure of earthly goods for, i. 89. God's gifts are in sorrow, i. 141.
- Comforted*, discretion to be used with

- those to be, compared to that of a physician with his patient, iii. 198.
- Comforter*, Christ the, of those that mourn, ii. 454. burdensome, ii. 88.
- Commentary*, undertaken by S. Greg. at request of others, i. 4. should be like a river, i. 6. different kinds of, i. 7.
- Commiseration*, what is, (misericordia,) ii. 497. he that would shew, to his neighbour, must first shew it to himself by living justly, ii. 428. he who disinterestedly feels, for the sins of others, perfectly washes out his own several acts, ii. 504. in giving succeeds that in sparing, ii. 569.
- Commiseration*, the, of God is the chief consolation to the troubled mind, i. 126. without, of God no one can resist the temptations of evil spirits, i. 457. life cannot be had without, of God, i. 553. we continually need, of God, ib. the bountifulness of divine, in bringing man to such a light of glory after his sin, ii. 57. of God said to 'forget him' who has forgotten God's justice, ii. 276. and long-suffering of God towards sinners, iii. 315. how great the, and pity of God, iii. 528. we must not despair of, of God, iii. 576. (v. *Mercy. God, mercy of*.)
- Common folk*, who are the, of the poor, ii. 265.
- Communion*, the blessing of, commended to the Corinthians by S. Paul, iii. 571. this, is the binding of hearts, ib.
- Communities*, meaning of desolate, and deserted houses, ii. 77.
- Companions*, in misery, hell has lights to shew, i. 570.
- Compassion*, excellence of, and not the abundance of good things, should create the bestower of a benefit, ii. 502. he who gives a benefit to his neighbour, gives something without himself; but he that bestows compassion, gives of his very self, ii. 503. true, more than the gift and never barren, ib. haughty men know not how to feel, for their neighbour's failings as for their own, iii. 136. holy men feel even for those justly smitten, iii. 137.
- Composition*, style of, i. 6.
- Compulsion*, what we do from, unfruitful, not flowing from a heartfelt devotedness of love, i. 475.
- Compunction*, sheds a light on the mind, i. 58. fire of, not attained except by those who know how to restrain with a manly guard the inward motions of their hearts, i. 59. vices in the guise of virtues minutely examined by, i. 175. the virtue of, moves us in our inward parts, ib. how great the force of, i. 207. discloses to us many things to bewail, i. 443. brings home to us our ingratitude for the good gifts of the Creator, ib. the mind tortured by, under the visitation of God is roused to heavenly things, i. 560. various hindrances to, i. 564. sorrows of, like the stripes of a blow, iii. 34. called discipline because it wounds the mind, iii. 35. four modes in which the righteous man is affected by, ib. a perfect mind more deeply affected by, iii. 36. makes us seek to be fashioned after the pattern in which we were first made, iii. 38. opens the pores of the heart, and pours forth the plumage of virtues, iii. 494. under, man humbly returns to the order of his creation, and flies from his own evil deeds, iii. 38. twofold nature of, exciting tears of pain and sorrow and tears of joy, iii. 56. the paddle of, or the sharp sting of, conceals the fetidness which breaks forth from us, iii. 467. the mind raised by, of prayer starts from its torpid and lukewarm state, aims at things above, iii. 506.
- Conceit* of knowledge breeds foolish contempt, i. 611.
- Conception* of sin, i. 215. the very, called nativity, iii. 327.
- Concord*, he who neglects to refrain his tongue dissipates, i. 411. patience necessary to the maintenance of, in a social life, ii. 542. of the reprobate most hurtful to the righteous, iii. 625. experience of S. Paul when he broke this, between the Pharisees and Sadducees, ib. dividing of the Red Sea denotes the destruction of, amongst the reprobate, iii. 626.
- Concupiscence*, our consent set open the doors of, whence are countless evils, i. 214. we carry about us worms of, from our already corrupted origin, ii. 114. great inward advantage derived from the mutual, of flesh and spirit, ii. 403.
- Concurrence*, gives power to temptation to wound, ii. 98.
- Condemned*, various punishments of the, i. 347. suffer torments without

- and death within, *ib.* those once, never return to the benefit of working, i. 439. return not to their own home or what they love, i. 440. His pity in sparing never any more sets them free, whom the God of justice has once, i. 565. every one of, whilst consumed with everlasting fire in darkness to the internal light, i. 566. the torments of, how just, and none 'without order,' i. 567. what it is for the, to be bound in bundles to be burnt, i. 568. Angels and men involved in the same punishment, i. 571. always dying, but always kept alive in death, ii. 186. who found out many things in order to sin, tormented with new inventions in punishment, *ib.* if that man is, for not giving away of his own, what punishment does he deserve who takes away what is another's? ii. 188. the more the, display shining brightness here, the more they will be blasted at last, ii. 193. bodily fuel necessary to consume the, with bodily fire, ii. 194.
- Condemned*, burn with fire both within and without, in body and spirit, ii. 195. unwilling to train their flesh by mortification here, shall hereafter be detained in the flesh against their will, *ib.* consigned to punishment, pay the penalty of their sins even to the very last farthing, ii. 193. in whatever number, here shoot forth, consumed with eternal damnation, iii. 630. shall see, by the flame lighting them, all their followers whom they loved, in torment, i. 570. often the patience of God bears for long with, ii. 217. (*v. Hell.*)
- Confession* to the Church a means to receive again the seven-fold Spirit of grace, i. 28. advantage of, i. 442. the righteous forestall the wrath of the Judge in words of self, *ib.* the Elect prosecute with tears of severe self-condemnation those sins they disclose in, *ib.* necessity of, iii. 119. gates of death opened by our, iii. 321. he that lays not open his old deeds by, brings not forth the works of a new life, iii. 494. evil, of the sinner, i. 465. when, possesses true merit, *ib.* ii. 573. to every sinner the first step to enlightenment is the humility of, ii. 572. to conceal iniquity in the bosom is not to uncover it by, ii. 573. tokens of true, ii. 574. Job not afraid to disclose his offences in the voice of, *ib.* (*v. Penitence.*)
- Confidence*, self, in good works to be avoided, i. 57. 120. good men wish, cured by suffering, i. 378. how injurious, i. 383. the saints so doubt that they trust, and so trust as not to slumber in, i. 536. whence we derive, of the mercy of God, i. 554. (*v. Security.*)
- Confusion*, by the discipline of inward, we learn not to attribute wise counsels to our own powers, i. 120. Ishbosheth means a man of, i. 59. man of, one without a strong guard over his mind, i. 60. twofold cause why, clothes the enemies of the good in the final judgment, i. 490. the wicked work their own, ii. 123.
- Conscience*, brought into trouble when virtues are beaten by temptation, i. 119. sometimes struck with guilt, that the mind may learn humility and watchfulness, i. 122. notes thoughts, ii. 34. a house full of silver denotes the, well stored with the word of God, i. 228. bitterness of, from the knowledge of sin, i. 442. the evil doer makes of himself a prison-house of his own, ii. 9. of holy men, even in their good works, finds cause to accuse them, ii. 33. why, always on slippery ground, *ib.* he is 'consumed in silence,' who is gnawed in his own heart by the tooth of, ii. 34. because the wicked know the sin they commit, they have conscience as a witness, reason as a judge, iii. 235. fear assails the, of the wicked, from which they cannot flee, *ib.*
- Consent*, how, of the spirit, in carnal gratification, admitted, i. 216. in the spirit's, to sin, the senses are drawn into the service, *ib.* degrees of, incur degrees of judgment, ii. 522. needs more penance than unwilling gratification, i. 206. sin born through, i. 214. God helps us to withhold, iii. 299. (*v. Sin.*)
- Consideration*, we should not dwell on, of our real virtues, if we have any, iii. 48. of the good qualities of others, enlightens our own deeds by a wonderful ray of humility, iii. 504.
- Consolation*, how, must be sought in affliction, i. 89. iii. 159. of Job under the loss of every thing, i. 89. and hope, the soul in suffering by reflecting on the many gifts already received, strengthened with, iii. 160. while we patiently wait for the grace of, the wicked

- break out into greater wickedness, *ib.* the order of, is to mourn with the mourners, i. 143. true, sets a measure to grief; Job's friends grieved too much, i. 144. he, who departs from meekness of speech, ignorant of the rules of, i. 261. straining of unregulated, increased the stroke manifold, i. 244. rich ones of this world in afflictions used to derive consolation from the good gifts of time, ii. 367. such, the holy man refused, *ib.* haughty men desire more to smite with reproof than to cherish with, iii. 191. sometimes the measure of divine, dispensed in proportion to the weight of affliction, iii. 676. so also the measure of human love, that the joys of, may on every side correspond, iii. 677. not rightly divided, unless it be made out with exact discrimination, i. 145 wherein, of the wicked burdensome to the good, ii. 88. of the afflicted, words of upbraiding must never be used in, *ib.*
- Console*, the arrogant are more eager to convict than to, iii. 26. 196. temptation tries us less than the reward consoles, iii. 676. what it is to, the grief of one that has been smitten, iii. 677.
- Constantinople*, S. Gregory, at, i. 1. when sent to, i. 3. note d.
- Consults*, those are, who do not cease by their words and deeds to consult the good of others, i. 226. build for themselves solitary places, *ib.*
- Consulship*, David shone forth in the magnificence of the, who by the example of his own conversation casts before us so many of virtue's counters, i. 227.
- Contemplation*, i. 6. 282. joy of being buried in divine, i. 248. effort of abstraction used for, i. 284. Elijah on the mount a type of, i. 293. burial to the world in action and in, i. 355. some minds flit for action, some for, i. 356. love our safety in, i. 358. spite of, not yet swallowed, i. 456. eagles of, feed on the Incarnation, i. 529. harder to maintain, than action, i. 602. when the peace of mind is lashed with anger, the world of, broken up, i. 303. 307. heavenly, a kind of spiritual grave wherein the soul rests dead to the world, i. 284. he that seeks inward, eschews the riot of this world, and has his earthly desires trodden under foot, i. 282. as the mind withholds itself from temporal desire, the more deeply it enters into, of the interior, i. 283. to the work of, it is not sufficient to withdraw from this life's sphere of action, unless we exercise virtues, *ib.* in the sweetness of inward, the mind does not remain fixed for long, i. 286. 288. 456. 457. how the mind of the Elect is already carried away into the sweets of heavenly, i. 456. the mind on the tower of, the more cruelly torments itself for its superfluities the more it perceives why it loves to be infinitely refined, i. 287. called the mount upon which God descends to us, i. 292. in the height of, whatever the mind has power to see perfectly and completely is not God, i. 293. it does not suffice him who subdues the flesh to do great things, unless by, he has power to penetrate interior mysteries, i. 354. the life of, called a grave, i. 355. the right eye denotes the life of, the left eye the active life, i. 357. power of fear and love in exercises of, i. 358. fear and love of God necessary to, *ib.* what is necessary for those who in, aim at the summit of perfection, i. 359. strengthened by charity towards our neighbour, i. 376. man in leaving the, of his Creator, lost the strength of his health, i. 429. we have here but the savour of, and not the satiety of, i. 456. iii. 37. power of, to raise the mind to the invisible things of God, i. 588. and temptation of the flesh, are heaven and hell in the same mind, i. 592. heretics deride, of the Saints, being themselves never exercised thereby, ii. 66. what the streamlets of the river, and what the torrent river itself, denote in the soul given to, ii. 185. advancement of, ii. 286.
- Contemplation*, must sometimes be interrupted in order to minister to the wants of our neighbour, ii. 433. troubles of the flesh do not oppose the internal calm and, of Saints, ii. 577. we arrive by steps to, of the immensity of wisdom, ii. 590. of the Divine Nature, and of inward objects, seen, as "in a vision of the night," obscurely, iii. 33. the mind at times suddenly refreshed by an unusual sweetness of, within, iii. 37. because, of the glowing Spirit beyond its reach, it counts it sweet to weep, and sinking back

- into itself it mourns its weakness, *ib.* the mind in, driven back within itself, when directed towards the inexhaustible fountain of truth, *iii.* 57. result of this, or this semblance of a vision called the face of God, *ib.* eager longings of Daniel in, exhibited as a pattern, *iii.* 392. silence of, cannot be perfect in this life, *iii.* 401. we do not all reach the height of, if we cease not from the oppression of outward care, *iii.* 402. the more holy men abase themselves outwardly with contempt, the more supported within with, of revelations, *iii.* 408. vision of God alone in, the true refreshment of our mind, *iii.* 499. in, we behold God here only darkly, *iii.* 500. what heights of, we can ascend by the steps of active life, *ib.* wings of the four animals in Ezekiel are, of Saints raising them up to heavenly things, *iii.* 664. the more holy men advance in, the more they despise what they are, and know themselves to be nothing, or next to nothing, *ib.*
- Contempt*, conceit of knowledge breeds foolish, *i.* 611.
- Content*, what it is to, with God, *i.* 23. 495. *iii.* 504.
- Contest of wrestling*, condition of combatants described before, *i.* 34.
- Continent*, life of, represented by Daniel, *i.* 41. every elect and continent person scorns to go after the footsteps of herds, *iii.* 493.
- Contradiction*, what it is to be proved at the waters of, *iii.* 149.
- Contraries*, grace given turns men to, *ii.* 11.
- Contrarieties*, strange, left in us for our trial, *i.* 592.
- Contumely*, when had men assail the good with words of, they hold their peace, *ii.* 88.
- Cornustibii*, what denoted by, the third of Job's daughters, *iii.* 693. song of those that rejoice expressed by, *iii.* 695.
- Conversation*, of the good, how commendable, *i.* 55.
- Conversion*, spoken of as the effect of grace, *i.* 2. of S. Paul, *ii.* 12.
- Conversion*, beginnings of, should be kept secret, *i.* 480. and why, *ib.* begins by removing iniquity from the 'hand,' then proceeds to the 'tabernacle,' or purpose of the heart, *i.* 598. impossible if the heart be not filled with the grace of God, *ii.* 8. when the grace of the Holy Spirit is bestowed from above, the earth is 'overturned,' and conversion of the heart from pride to humility manifested, *ii.* 11. fruit of, *ib.* 18, 439. S. Paul as one example among many of true, *ii.* 11. confirmed in heavenly desires by long application in good practice, *ii.* 81. to God is by faith, but we must come to Him by practice, *ii.* 111. mode of, always beginning and lasting unwearied in newness, *ii.* 439. God waits for every one for his, *ii.* 198. through the preaching of Holy Church the mighty of this world fell by, into the adoring of Almighty God, *ii.* 358. in the beginning of, sorrow of a man great, when the Spirit calls him on the one side, flesh calls him back on the other, *iii.* 68. brings the greater joy the more the pain of bursting chains of sin is remembered, *ib.* Red Sea crossed at, but enemies still oppose in the wilderness of this life, *iii.* 69. why temptation permitted to assail us after, *iii.* 68. produces security of which the enemy takes advantage, *iii.* 69. God's dealing in, like His wedding Israel, *iii.* 70. comfort granted first to prepare for heavy temptations which follow, *iii.* 71. of Peter an example, *ib.* why temptations are more bitter after, than before, *iii.* 72. after the struggle of, there remains hard temptation, *iii.* 74. after the grace of, man calls to mind that he is but ashes, *iii.* 87. after, first fear then love reigns over the heart, *iii.* 295.
- Conversion*, light of, irradiates the soul successively and is perfected with invisible grace, *iii.* 332. how seeds of, first conceived in the womb of the heart consolidates by studious meditation, *iii.* 393. produced in the heart by look of the Lord as in S. Peter's case, *iii.* 420. our Lord satisfied with, of the wandering as with meat and drink, *ib.* beginnings of, as good and evil habits, *iii.* 481. in every beginning of, the Lord tolerates some weaknesses to lead us at length to heavenly things by perfection, and rouses us at first as locusts, *ib.* why God permits the Elect after, to fall from their integrity, *iii.* 581. order of, *iii.* 676. brethren, and sisters, and friends, of Job coming to him announce the, of the Jews at the end of the world, *iii.* 678. Holy Church

- relieved by, of the Hebrews, iii. 680.
of sinners a consolation to Christ
and the Church, ib. (v. *Contrition.*
Penance.)
- Convert*, ways which God makes use
of to, His people to saving health,
i. 344. a man once converted, so as
to see a thing to delight in, perceives
also a thing to grieve over, i. 366,
427. rain of preaching and lighten-
ing of miracles, to divine love even
the farthest boundaries of the world,
iii. 213. the Lord converts whom He
looks on, iii. 420. the Church un-
able to, the Israelites by preaching,
iii. 678.
- Convert*, a gentle commencement
soothes the life of every, a rugged
course proves it in the way, and full
perfection gives it strength, iii. 70.
the, fails at first from believing that
he has received the confirmation
of perfection, iii. 71. why first
nourished in quietness and peace,
ib. the new, beholds his life to be
a mixture of good and evil, and
confuses his thoughts with hope and
fear, iii. 481. must tame the flesh
with strict abstinence if he would
exult boldly, iii. 482. how, may meet
the enemy by high aims or by aiding
others, iii. 483. has to encounter un-
clean spirits with their countless
stratagems, ib. makes a wound of
his remedy, and God makes a remedy
of his wound, iii. 580. comes to know
for certainty that the Lord alive after
His Passion and Resurrection is im-
mortal in the heavens, iii. 681.
- Converted*, hereafter free from past
sin, i. 240. three states of, iii. 69.
the soul, endures the labours of
the contest against those things in
which while perverted it sought the
delight of pleasure, iii. 74. "Thou
hast, me;" the more a man begins
to live to things above, the more he
begins to die to things below, iii. 87.
carnal life dies in those wholly, to
God, ib. why the newly, still covered
as it were with a cloud, iii. 294.
those who are, addressed by the
preacher in the gentleness of sweet-
ness, iii. 372.
- Convict*, what it is to 'convict God,' i.
540.
- Cooked*, first fault of the sons of Eli
arose from their refusing to receive,
meat for the priest, iii. 406.
- Cooks*, belly called the chief of, iii. 405.
Paul was withdrawing the strength
of the chief of, when contending
against the walls of Jerusalem,
iii. 405.
- Cords*, what denoted by, in Scripture,
i. 15. iii. 573. whose reins the strict
Judge has bound with, ii. 15. or lines,
where fall to us in goodly places,
iii. 573.
- Corn*, the Elect are the, of God, iii.
241. what it is for the thistle to
grow instead of, and the thorn in-
stead of barley, ii. 595.
- Corn*, *cars of*, what it is to take away,
from the hungry, ii. 265. signify the
sentences of the Fathers, ib. evil-
minded rich ones compared to, ii.
287. beards of, spring up on high,
and grains of, lie hidden, ii. 288.
when beards of, broken, the white-
ness of the grain made to appear,
ib.
- Cornelius*, the conversion of, iii. 254.
- Corners*, four, four orders, i. 105. of
the house, cardinal virtues, i. 119.
- Correct*, three modes of being sinners
easy to, the fourth difficult, i. 218.
he must be pure from evil himself
who makes it his business to, others,
i. 409. the evil, the good not with
the ardour of purifying but with
firebrands of envy, ii. 156. to, others
rightly what is to be considered,
iii. 21. the means holy men adopt
to, faults of others, iii. 137.
charity which they maintain while
endeavouring to, the evil around
them, and their minute scrutiny
to detect all the evil which lurks
within, iii. 138. every one who is
required to, vices of others should
carefully look into himself, iii. 191,
192. if he, who is endeavouring to,
is overcome by anger, he oppresses
before he, iii. 192. those whom
holy men cannot, by preaching,
they suffer by submitting to their
slanders, ii. 87. they who might be
corrected if divided, persevere, when
united in the obstinacy of iniquities,
iii. 607. when our neighbour has no
power to, his misdoings, how to pass
them by, i. 582.
- Correction*, (v. *Chastisement*), benefit
of, i. 342. desired here for fear of
future judgment, i. 379. holy teach-
ers oftentimes inflamed by love exceed
the due measure of, in their reproof,
i. 586. how the preacher should spare,
or not spare, for the general well-
being of all his hearers, ii. 90.
- Correcting*, the righteous when se-
verely, do not lose the grace of
inward sweetness, iii. 83.

- Corruption*, bad practice, i. 432. human nature has its own moth of, i. 296. man since the Fall clothed in, i. 429. of nature keeps us from perfect purity, i. 539. man's, ii. 114.
- Corruption*, in how many ways the soul draws near to, and the destroyers, iii. 47, 48, 53. he would rightly go down to, who considers that by his own strength he is far removed from it, iii. 53.
- Counsel and grief* foreshew Christ, i. 39. represented by Job in the Church, i. 50.
- Counsel*, gives a feast when by staying us from acting precipitately, it fills the mind with reason, i. 56. worthless when it lacks fortitude, ib. (v. *Fortitude. Virtue.*) while it multiplies itself, may grow into confusion, i. 58. bestowed by Holy Spirit against rashness, i. 119. and tutored by means of It, i. 120. God helps not the permitted, of the wicked, i. 147. the Elect resist foes by patience, sustain friends by, i. 157. man framed of God's special, in His Image, i. 549.
- Counsellors*, may cultivate holy solitude, i. 227. turned to folly, ii. 14. preachers of the counsel of life, ib.
- Counsels*, our wise, must not be attributed to our own power, i. 120. what it is to live in the, of knowledge and what without, i. 51. all, against the Lord vain, i. 337. those who give bad, called Apostate Angels, i. 156. right, to His own members Christ reputes to Himself, ii. 152. how God hath, and what the naming of, denotes, ii. 8. what is 'the, of the wicked,' ii. 207. is one thing, 'sentence' another, ii. 235. to give, to the foolish an office of charity; to the wise, of ostentation; but to Wisdom Itself, of wrongmindedness, i. 297. we must not rashly discuss the Divine, concerning the call of one and the rejection of another, iii. 123. bones of Behemoth denote his, iii. 541. how his suggestions differ from his, ib. plausible, Satan's chief strength, ib. the crafty, of Satan to be chiefly guarded against, ib. this made plain by examples, iii. 542. the Angel of great, ii. 14.
- Country*, Holy Church after her toils here attains to behold the inner depths of the, above, i. 506. he that is replenished with the fervour of the Holy Spirit kindles to love of the spiritual, i. 507. Chambers of the South are depths of the heavenly, ib. man willingly forfeits his, and is unwillingly driven from his exile in which he delights, ii. 51. those who esteem this life their, despise the grief of the Elect, ii. 218. some, like the sons of Reuben and Gad, vindicate their heavenly, without loving it, iii. 216. remembrance of the heavenly, of great use to sinners, iii. 219. by consideration of its eternal, the mind is moved from its place, iii. 222. when the mind despises earthly things it aspires after the heavenly, alone, ib. iii. 305.
- Courage*, bestowed by the Holy Spirit against fear, i. 119. and tutored by its means, i. 120.
- Court*, the breadth of this life denoted by, iii. 274. why, without the temple was not to be measured by the Prophet, ib.
- Covetousness* deceives us, i. 522. the root of all evil, ii. 161. love of, i. e. money, the root of evil, ii. 464. compared to fire, ii. 188. what two causes the source of, ii. 191. denoted by lead, ii. 158. by an ephah, ii. 159. the weight of sin from, 'a talent of lead,' ib. the impiety of, ib. effects of pride arising from, ii. 160. 'Shinar' the house of, ii. 161. denoted by the 'root of the juniper,' ii. 464. material of sins, ii. 465. special sins that spring from, iii. 490. nature of its temptations, iii. 492.
- Craftily*, he that is always dealing, calculates that there is no single dealing towards himself, ii. 73.
- Craftiness*, called a snare and a trap, and why, ii. 125. how the wise taken in their own, i. 333. Joseph's brethren in their purpose of destroying him were caught by their own, i. 334. Saul in demanding an hundred foreskins of the Philistines of David caught in his own, i. 335. of Jonah in sailing to Tarsus instead of Nineveh, and the Jews in crucifying our Lord, i. 336. by quiver is denoted the. and clandestine machination of the wicked, iii. 472. they prepare arrows in the quiver who conceal their schemes by, iii. 473.
- Created*, good things, by God out of nothing, which when lost He restored by the mystery of His Incarnation, i. 189. all things that have been, are good, i. 528. all

things, out of nothing and receive impulses from God, ii. 253. we learn from, objects how far distant we are from God, iii. 145. all things, have had a beginning, and some do not cease to be for ever, iii. 205. in what sense men said to be, with angels, iii. 523. every, thing is made out of nothing and tends to nothing, i. 289.

Creates, in what sense God, evil, i. 140.

God, all things that they should subsist in Himself, ii. 253. some He, with life, and some He preserves for last and lowest being, ib. how God, all things at once, in substance, severally in form, iii. 522.

Creation, Divine whispering has as many veins for our ears as the works of, i. 280. man's spiritual, i. 551. works of, are the footsteps of our Creator, iii. 145. how these footsteps of, when considered, are the ways to God, iii. 146. how the six days, compatible with the, of all things at the same time, iii. 522.

Creator, ignorance of, source of all evils, i. 32. by the love of things present we are led away from the love of, i. 140. had man attached himself by love to the obedient following of his, he might have reached heaven without the death of the flesh, i. 220. holds all things by Himself alone, i. 221. while we contemplate works created we are lifted up to admire the, i. 280. to 'stand,' the attribute of the, alone, i. 290. the, that He might make Himself comprehended by us, took our nature, ib. all men acknowledge God to be, of all things, ii. 5. how every creature bears witness to its, by the mere form it bears, ib. how we have daily before us the power of, i. 326. said to pass by as well as to stand still, i. 290. who they are who 'run against, with erected neck,' ii. 76. the wonderful works of visible creation are footsteps of, iii. 144. how the, in drawing us to His own things humbles Himself even to ours, iii. 513. various resemblances the, applies to Himself, and why so applied, ib.

"*Creature, every*," meaning of, i. 327. every sort of, bears witness to God, ii. 5.

Creatures, mutually subordinate, i. 221. how, made subject to vanity not willingly, i. 235. how, rescued from the slavery of corruption, i.

236. how a, endowed with reason fixed that it cannot pass into nothing, i. 289. no irrational, ever fixed but delayed in passing away, i. 290. some, look down on the enjoyments of the present life and in love of the eternal tread them under foot, i. 299. rational, formed in the image of their Maker, i. 289. the division of, into various classes, i. 326. meaning of 'every,' i. 327. heavenly, action in, i. 361. angelic, unable to comprehend God, i. 515. every sort of, bears witness to God ii. 5. in comparison with the Being of God, their being is not to be, ii. 253. all, so far moved as they are influenced by a secret impulse from God, ib. rational, of his own nature changeable has a downward tendency, but by the grace of God it becomes unchangeable, iii. 100. how the beauty of, may be a lesson to the mind, iii. 145. by which we fall made steps to our recovery, ib. all the wisdom of, foolishness when compared with Divine wisdom, iii. 663.

Creatures, living, what is meant by, having hands under their wings, i. 361. and by, full of eyes round about and within, ii. 410. the flying, in Ezekiel's vision denote holy men, their minds, &c. iii. 64. wings of, are the virtues of Saints, ib. what the flying and wings of, designate, iii. 664.

Crib, Holy Scripture a, iii. 427.

Crime, how many are without, but none without sin, ii. 531. occasional sins pollute the soul, crime slays it, ib.

Criminality, the fall of every man is of worse, in proportion as before he fell he had the power to be of greater excellency, ii. 353.

Crimes and offences, how differ, ii. 35.

Crooked, the heart, when it seeks after things below, iii. 86.

Cross, bearing the, not always fruitful of spiritual good, i. 475. what it is to bear the, with the man of Cyrene, ib. by tree we have the, represented, ii. 48.

Crouch between the boundaries, meaning of, i. 45.

Crown, reward of victory, ii. 145. 'a, on the head' is the reward from above in the mind, ib. taken from the head when the leaders in Holy Church abandon heavenly

- rewards, *ib.* why the Saints cast their, before the throne of the Lord, *ii.* 565. if the precepts of Revelation are now borne in practice, they afterwards set forth to us the, of victory, *ii.* 585. God 'crowns as with a shield;' *i. e.* whom He assists by protecting He crowns by rewarding, *iii.* 602.
- Crushing*, what the, of the ungodly, *iii.* 109. the greatest, of the reprobate soul is having forsaken the Creator to seek the creature, *iii.* 110. first steals on in the nund, then advances in outward act, *ib.* (*v. Reprobation.*)
- '*Cry*,' 'Blood' of our redemption is 'the,' of our Redeemer, *ii.* 101. 'His, finds a place to lie hid in us,' *ii.* 202. what we must do that His, may not lie hid, *ib.*
- Cubits*, what a reed of six, and a span denotes, *iii.* 401.
- Cup* of the Passion presented before the eyes to teach them the way of humility, *ii.* 285.
- Cups*, what, prepared for the table of the Tabernacle denote, *ii.* 448.
- Curiosity* deceives us, *i.* 522.
- Curse* of Joh, and wish, if literal, were impious or unmeaning, *i.* 179.
- Curse*, to, God, *i.* 60. why God is said to, *i.* 185. God may, but man forbidden, *ib.* how far the saints permitted to, *ib.* what to, the day of our birth, *i.* 186. to, the beauty of the fool, *i.* 317.
- Cursed*, why the Jews were, *i.* 181.
- Curses*, what the, of sacred Scripture import, *ib.* Holy Writ commands one, prohibits another, *i.* 185.
- Cursing*, there are two kinds of, *i.* 185. we are commanded to abstain from, *ii.* 568.
- Custom*, how the eye of the understanding first dulled, then taken captive by desire, and after long custom in forbidden courses closed, *i.* 323. how great the force of depraved, *ii.* 178. of sinning is like a most contracted well, from which nothing but the grace of God can enable us to escape, *iii.* 183. this, is the stone placed over the well, *ib.* it is as it were a narrowness of a confined opening to wish and yet be unable to rise from evil, *ib.* the infernal pit swallows up him whom evil, hurries away, *iii.* 184.
- D.*
- Damnation*, eternal, denoted by sword, *iii.* 630.
- Damned*, the, return not to their old home, *i.* 440. (*v. Condemned, Hell.*)
- Dan*, Antichrist is coming out of the tribe of, *iii.* 457. why, called a serpent in the way, and a horned snake in the path, *ib.*
- Danger*, of elders' feasting, *i.* 86. of pride, *i.* 574.
- Dangers*, spiritual, earthly fears the way to, *i.* 387.
- Daniel*, we should imitate, in longing after inward knowledge, and in self-control, *iii.* 392. in preferring harder fare to sumptuous diet, *ib.* the life of the continent represented by, *i.* 41. a pattern of wisdom, and moderation, *iii.* 392.
- Darkness*, Satan's, penetrated by God's Light, *i.* 93. man conceived to sin in, *i.* 201. in the Light, *i.* 338. and flares for the wicked, *ii.* 79. man encompassed with, *i.* 250. how great the interior, of man in this life, *i.* 251. what it is to meet with, in the day-time, *i.* 337. miserable man bears with d-light the, of his condemnation, *i.* 366. *ii.* 476. what it is to speak in the light what we have heard in, *ii.* 18. he who seeks not the light of righteousness departs not out of, *ii.* 79. what it is to make a bed in, *ii.* 114. denotes sorrow, *ii.* 122. and sinners, *ii.* 305. ignorance, *iii.* 99. how God appoints, and it becomes night, *iii.* 237. and iniquity, *iii.* 323. when the mind is stricken with, it is carried beyond itself, *iii.* 507.
- Daughters*, how Joh's three, typify several orders of Christians, *i.* 41. represent three sister virtues, *i.* 53. feasting with their elder brother a type of the Apostles' joy in getting in Jews to the faith, *i.* 99, 100. of kings, holy souls called, *iii.* 694. of Joh, represent three states of the human race, *iii.* 696.
- David*, spoke by inspiration of his law, and of his people, *i.* 16. his fall should teach cautious humility in good deeds, *i.* 67. in his sin how a type of Christ, *i.* 166. despised without, bright within, *i.* 617. finds the Amalekite's slave, as Christ finds the world's, *i.* 300. his sudden fall, *ii.* 61. what the history of, with Uriah and Bathsheba, denotes, *i.* 166. why forbidden to build the temple, *i.* 410. how enabled to abate the wrath of God on behalf of the people, but not of himself, *i.* 513. looked down upon by his own father, but chosen by the prophet Samuel, *i.*

617. as a 'high mountain slipped down' a sudden fall, ii. 60. what, cutting off the head of Goliath with his own sword denotes, ii. 333. four ways of compunction by which, is affected, iii. 35, 36. well learnt to govern his kingly power, and subdue pride. the attendant on the powerful, iii. 169. teaches us mercy and humility, iii. 211. great gifts of virtues he obtained, and his great humility, iii. 256. S. Gregory more surprised at, dancing than fighting; by the latter, subdued his enemies, but by the former he overcame himself, iii. 257. rightly confined the foot of his heart within the measure of God's bounty, iii. 282. the humility and patience of, iii. 390. 650. 651. smote not his deadly enemy when in his power, but esteemed him better than himself, iii. 659. God terrifies us by the fall of such as, but strengthens us by his recovery, iii. 578.
- David*, why, curses the mountains of Gilboa, i. 181. love of, towards God, i. 227. sacrifice of, humility offered from his inmost heart, iii. 169. frequently repeats this sacrifice, iii. 170. regarding the chastening of Holy Church, writes a Psalm for the wine-presses, ii. 267. correction of, by Nathan, ii. 573. mercifulness and humility of, set forth as examples to us, iii. 211. 650.
- Dawn* of true Light hidden from sinful eyes, i. 213. rising of, is the brightness of inward truth, i. 213. 198. with reference to Angels, ib. with reference to men, i. 214. a title of the Church, i. 197. the enemy condemned seeth no day spring of the rising, ib. when Holy Church becomes full, i. 198. at the Judgment she is still a, ib. what is meant by, i. 454. Holy Church seeking the rewards of a heavenly life designated by the rising, iii. 303. while in this life we are in the, not in the full day, ib. the meaning of the place of, iii. 304. various persons and things which point out the place of, iii. 305. how Christ shewed its place to, after His birth, ib. (v. *Morning*.)
- Day*, the eighth, typical of the Resurrection, i. 37, 8. Resurrection, "the Lord's day," third from the Redeemer's death, in order of creation eighth, first in the work of creation, ib. used in relation to God, in order to transfer our minds to eternal things gradually, i. 92. one, God's Eternity, ib. that, Job cursed is this life, which his friends loved, i. 186. Satan is, in shew, night in result, i. 187. false, darkened when Satan is detected, i. 188. Satan cursed both as night and, i. 192. of earthly prosperity accursed, i. 200.
- Day*, the understanding properly styled the, i. 46. 56. 163. each one's, is the shining of virtue in its sevenfold grace, i. 56. prosperity, i. 78. 200. ii. 113. apostate Angel, i. 188. minds of the Elect, i. 191. angelic spirits, ib. Antichrist, i. 193. Holy Church, i. 198. pleasures of sin, i. 200. man conceived in, i. 201. how, becomes darkness, i. 188. 201. what it is 'to halve our,' i. 298. of man compared to a shadow, i. 467. eternal country, i. 499. of God, ii. 258. 'a happy,' ii. 524. when the, of Holy Church will arise, iii. 303. Church of the Elect will then be fully, when the shade of sin will no longer be blended with it, iii. 304. name of Job's eldest daughter, iii. 693. who is void of, and who 'full of,' iii. 697.
- Days*, Job grieves that his, pass away before his time, i. 527. man's, pass without seeing God, i. 530.
- Day-time*, an emblem of peace, i. 19.
- Deacon*, *Cardinal*, S. Gregory ordained a, when appointed the Pope's Ambassador at the Imperial Court, i. 2. note b.
- Dead*, our Lord raised, but not those of the dead, i. 218. what is denoted by the three raised to life again by Christ, ib. for, to bury their, ib. formerly were buried with their riches, i. 249. know nothing of the life of the living, ii. 62. how efficacious is the consideration of, ii. 277.
- Dead*, we find the mind's wealth among the, i. 249. every perfect preacher is, to desires of this life, i. 355. bodies, heap of, the very multitude of the wicked, ii. 221.
- Deafness*, the insensibility of inward, pierced by the voice of God's inward power, iii. 229. God takes away, of the soul by the interior voice, iii. 230.
- Dealers or Traders*, who may be called, ii. 357.
- Death*, present, a punishment for sin, i. 462. men obnoxious to the punishment of a double, i. 524. external, divides the flesh from the

soul; internal, the soul from God, i. 566. becomes to the wretched ungodly, without extinction, i. 569. sin, which kills the soul, ii. 128. who seek for, i. 248, 401, 422. holy men live as undergoing daily, i. 401, 435. meditation on, how useful, ii. 105. in the approach of, the soul is frightened at the thoughts of strict retribution, iii. 74. the various changes of life ought to excite us to the consideration of, iii. 619. there is no more power of absolving sin after, ii. 276. how thoughtful he is who looks forward to his own, and the strict judgment of the eternal Judge, iii. 74. in original sin could not be wished for, i. 180. the shadow of, on false day is Satan's final perdition, i. 189. temporal pleasure the shadow of eternal, i. 204. Christ by shadow of, rescued penitents from, i. 205. to the world more longed for the nearer gained, i. 247. bodily, sleep used for, i. 282. hopes of earthly men here, sometimes till, i. 435. good men choose, to the world, i. 459. no return for work or mercy after, i. 437. of the Redcemer longed for by Job, i. 525. our Lord the death of, ii. 55. man defaced by, knows not things on earth, save in God, ii. 62. alms redeem not bad men from hell or, ii. 80. pride, the "first-born of," consumes the wicked, ii. 128.

Death, separation of the soul from the body the shadow of, i. 204, 566. the desire of him who longs after heavenly things, i. 376. all are subject to, i. 524. ii. 500. internal and external, i. 462. 566. of the body a shadow of the, of the soul, ii. 19. man daily driven into, moment by moment, ii. 42. why called a sleep, ii. 52 ought always to be apprehended inasmuch as it cannot be foreseen, ii. 71. he who bethinks himself what he will be in, is always rendered fearful in practice, ii. 105. all things belonging to us shall follow us in, ii. 117. the snares of the wicked inextricable even in, of sinners, ii. 125. opens the eyes of the sinner, when he beholds temporal goods leaving him, and punishment succeeding them, ii. 336. what it is for, to come up by the windows, ii. 516. what must be feared when, is imminent, iii. 75. souls of the righteous, purified from trifling pollutions by the fear of, iii. 76. souls of the righteous having conquered the fear

of death and judgment enjoy security, ib. takes away the light of the ungodly, iii. 95. of all the wicked sudden because unforeseen, iii. 95. which restores the Elect to their light, takes away their light from the reprobate, iii. 317. why the hour of, should be hidden from us, ii. 72.

Deceit, how, mingles itself with our good works, i. 534. three ways of practising i. 534.

Decrees, men even unwillingly accomplish the, of God, i. 333. 336. of God immutable and eternal, ii. 45. (v. *Will*.)

Deed, sin to be renounced in thought and, i. 593.

Deeds, good, proceed from fear at first, at last from charity, i. 52. (v. *Sin*.) apt to beget in the mind mirth, security, sloth, and self-elation, i. 57. spoiled by Satan in their beginning, as they proceed, or at their end, i. 60. good, must proceed from a good intention, ib. and i. 61. 64. must not be too few, nor unexamined, ib. necessity of persevering in good, to the end of life, i. 65, 66. a man may speak humbly of his own, ii. 67. good men fear God's judgment of their best, i. 257. strong, of Saints explained by gentle ones, i. 407. may be rendered of greater worth by appearing worthless in a man's own esteem, i. 253. may manifest the baseness of a soul which while at rest was accounted great, i. 332. this world's action compared to a mill, i. 331. the season for action comes first, for contemplation last, i. 360. in the hearts of lost sinners, of the flesh are in the first place, of the soul in the second, ii. 453. quality, shape, and weight of good, must be carefully examined, iii. 611.

Deep to call on deep, is to pass from one judgment to another, iii. 235. the meaning of the Devil being bound in, ii. 368. what it is for God to walk in the lowest parts of the abyss, iii. 320. to congeal the face of, iii. 439. how the, said to grow old, iii. 645.

Defend, when a Christian may, his worldly possessions, iii. 443. how sinners defend themselves with stubborn hardness, iii. 602.

Defenders of God called heretics, i. 27. every heretic to God an enemy and defender, ii. 25. 278.

Delays, why God, to regard the wishes

- of Holy Church under tribulations, ii. 495.
- Delicacies*, what it is to abound with, over the Almighty, ii. 239.
- Delight*, what it is for the soul to, in God, ii. 328. the soul can never exist without, ib. (v. *Enjoyment*.)
- Deliverance* from famine, sword, and scourge, i. 346.
- Demons or impure spirits*, the, wander in the aerial heaven, i. 115. those whom they captivate, they drive to infidelity, i. 100. denoted by the Sabæans, ib. the illusions of, through dreams, i. 449. called robbers lying in wait, i. 484. ii. 147. do not see the wisdom of God, ii. 396. lead the minds of men from vice to vice, iii. 557.
- Denarius*, (v. *Penny*.)
- Departed*, present and former rest of souls, i. 222.
- Departure* of those acknowledging the truth a greater sin in proportion to their knowledge of the secret judgments of God, ii. 26.
- Description*, S. Paul's, of charity, illustrated, i. 585.
- Desert*, hearts of men, like the earth of, watered by the shower of grace become fruitful, iii. 339.
- Desert*, punishment, well ordered for, yet confounds, i. 568. patience the result of knowing, i. 586.
- Desert of man*, one thing in the way of justice, another in respect of grace, ii. 363. by natural reason God teaches man to know whether his works are, of good or ill, iii. 235.
- Desire*, of the righteous to behold perfectly the face of their Creator delayed, that it may gain increase, i. 246. ii. 245. iii. 158. the great cry of the Saints and their great, i. 75. ii. 582. of the righteous increases, as they draw near their end, i. 246. when the, is set on high, it covets the rewards above, i. 330. the mind sits in the dust when it quits heavenly scenes to grovel in the very lowest, ib. good, fruitless, which does not produce its proper effect, i. 388. how the pains of the innocent are the, of the just, i. 525. bad, holds fast in terror, and prevents the feet from stepping into right practice, ii. 127. punishments lead them on to good, whom rewards do not invite, ii. 177.
- Desire*, what it is to rule over, i. 207. not the food, but the desire is in fault, iii. 406.
- Desires*, evil, repressed, bring peace, i. 351. worldly, cause worldly fears, i. 608. holy, grow by the check of labour for others, i. 246. heavenly, have no place for envy, i. 311. earthly, crowd us with needless troubles, i. 225. holy men never cease to mortify themselves with the sword of the word against the calls of earthly, i. 248. how men of depraved, engaged in this tumult of cares, i. 255. 491. how good men are engaged in them, i. 491. ii. 112. God hears the, of the poor, i. 582. earthly, abandoned at conversion, must not be sought again, ii. 81. earthly desires compared to worms, ii. 277. a life fevered with earthly, parted from the tranquillity and steadiness of interior wisdom, ii. 369. iii. 31. by opening the ear to, without, we become deaf within, iii. 32. he that has freed the neck of his mind from temporal, enjoys already a kind of liberty even in this life, iii. 399.
- Desolate places*, to build, for one's self, i. 226.
- Despair* arises from tribulations from above, and from the reproaches of men, i. 21. of the sinner denoted by hell, i. 440. what it is for the righteous to, i. 451. he who considers the past gifts of God will not, of the future, ii. 160. one in, compared to a man in the bottom of a well, ii. 185. the more a man despairs of future happiness, the more he falls into present evils, iii. 427. one swallowed by Leviathan despairs not because he can escape through the holes of his jaws, iii. 577.
- Despairing*, hearts of the, like clouds, i. 440. miserable state of the mind despairing of salvation, ii. 73. 124. the mercies of God must be kept in our memory to prevent us from, ii. 160.
- Despised*, God chooses the, of this world, i. 299. some are afraid to be, ii. 578.
- Detraction*, idle talk breeds, i. 410. and envy spring from love of praise, ii. 85.
- Device*, Jonah's turned contrary, i. 335.
- Devices*, had men know that their, may fail them, ii. 74.
- Devil*, (v. *Satan*,) entered the lists against God in attacking Job, i. 20. proceeds against good actions by attacking them either in the intention, as the action proceeds, or at its end, i. 60. his way of entrapping souls set forth in Ishmael, i. 62. (v. *Ishmael*, *Jeremiah*.)

asked whence he comes, because Truth knows nought of darkness, i. 71. has no power of his own to tempt or afflict men, i. 79, 80. has power in the elements, i. 85. his being said to come before God *on a day*, may signify that his darkness could not change the Light of God's eternity, i. 93. comes before God among the sons of God, because in urging on the wicked in their sins he obeys His strict decrees, i. 94. his being questioned of his ways, may signify the restraint that was put on his wickedness by the Advent of Christ, i. 95.

Devil, has no power to do any thing, unless God permits, i. 79. ii. 147. 155. 156. iii. 551. the will of, always evil, but his power never unjust, i. 80. ii. 148. 319. went out from the presence of God, when he had received the power to tempt, i. 83. 99. hand of, his power, i. 150. had no power to shake by temptation the mind of the Redeemer, i. 150. destruction of, at the end of the world, i. 193. fast bound in prison, prevented from tempting as much as he desires, i. 445. more successful when his evil instigations are not known, ii. 94. afflicts sometimes by secret and sometimes by open persecution, ii. 94. what the teeth and eyes denote, ib. he who does not resist the first suggestions of, submits patiently to be oppressed by him as by a giant, ii. 99. whom he before deceived by soft persuasions, at last he hurries off to punishment in bonds of violence, ii. 129. interior power of, whereby he held us fast, killed by the death of our Lord, ii. 309. driven out of the hearts of unbelievers by the hand of God, as out of his own dens, ii. 313. strength and crafts of, iii. 521. bound by Divine power to be loosed at the end of the world, iii. 528. will perform many wonders by means of Antichrist, ib. iii. 617. works by craft and pretended sanctity, iii. 620. utters things both true and lofty, i. 278. permitted to strike many as their merits deserve, iii. 552. defeated the more powerfully by the Elect, with the greater humility they bow before God, ib. the omnipotence of God opposed to strength and craft of, iii. 662.

Devil, rules those proudly, like a tyrannizing king, who are subject to his will, i. 210. man having

once yielded himself to, of his own accord, serves him in some things even against his will, i. 220. first dulls the eye-sight, then blinds his captive, i. 393. surveys the tempers of each individual, and tempts the mind with those objects it is most readily inclined to, ii. 126. how the will of, though bad, is wonderfully ordered by God, ii. 255. having lost his dominion in the interior, sets on foot wars in the exterior, ii. 313. possesses the hearts of all reprobrates, iii. 236.

Devil, called day and night, i. 187. how night, i. e. made solitary, i. 192. why called Leviathan, i. 194. a bar, ib. a serpent, ib. the exactor prompting with evil temptations, i. 236. iii. 404. 413. 'the lion,' 'tiger,' and 'myrmicoleon,' i. 271. ii. 314. iii. 524. to some the, is 'a lion,' to others 'an ant,' i. 274. 'a whale,' i. 445. 'death,' ii. 129. a robber, ii. 147. 'terrible ones,' ii. 193. the north wind, i. 507. ii. 300. 339. crooked serpent, ii. 313. the scorching wind, ii. 339. iii. 298. birds and powers of the air, ii. 394. foxes, ib. destruction and death, iii. 396. beast, iii. 236. 437. 556. gates of death, iii. 318. gloomy doors, ib. the ancient enemy, iii. 463. nostrils denote the instigation of, ib. armed enemies, iii. 483. behemoth, iii. 522. 524. 584. lying in wait as a lion, iii. 530. how this lion shall eat straw like an ox, iii. 524. servant of God for ever by agreement, iii. 583. four-footed animal by the folly of his unclean doings, iii. 585. a dragon by his malicious injuring, ib. a bird for his pride, ib. why an anvil, iii. 627. by the sword is expressed the wrath or malignant persuasion of, iii. 630. a hammer, i. 634. the wicked one, ii. 435. a seal of the likeness of God, iii. 549. a mountain, iii. 554. 'a beast,' iii. 585. a basilisk, iii. 613. (v. *Behemoth*, *Satan*.)

Devil, the first of God's creation, iii. 548. in what great beauty and delight created, ib. so created as to fear his Maker with love, and love Him with fear, iii. 648.

Devil, why sin of, without forgiveness, i. 550. the fall of, iii. 314. what the fall of, teaches man, iii. 551. by his fall, lost the power of his high estate, but not the subtlety of his rational nature, i. 70. iii. 524. 528. 646. (v. *Evil Angel*, *sin of*.)

Devil, doubted the Divinity of our Lord, i. 98. 149. knew that the Redeemer of man had come into the world to subdue him, i. 97. does not attain to the smiting of the soul so as to bend the set intent of holy uprightness, i. 168. God has four ways of speaking to, and he has three ways of speaking to God, i. 76. heard the fame of Christ, but did not see His wisdom, ii. 396.

Devil, has not seen God, i. 71. suffers one punishment now, and another in the end, i. 190. what, fast bound in prison denotes, i. 445. the day is, who so wishes the day to perish that it may go ill with it, i. 187. in dying subsists in the life of essential being, ib. how, presents himself as the day and as the night, ib. what Job meant by wishing the, to perish, i. 188. with what a fearful tempest, will be carried off to suffer eternal woe, i. 190. why, when sinning was condemned without pardon, iii. 549. the, and all reprobates, consigned to eternal fires in sight of all the Elect, iii. 593. (v. *Satan*, *Behemoth*, *Leviathan*)

Devil, the talk of, with himself and with his followers, i. 150. spake with the mouth of a serpent, ii. 313. what, author of death teaches us, iii. 639.

Devil, assaults of, by inward temptations, outward temptations having failed, i. 22. crafty search of, for matter of accusation, i. 78. why we must not fear, i. 79. subtle snares of, i. 62. 77. 85. God detects the snares of, by the light of incarnate Wisdom, i. 95. how, said to go to and fro in the earth, i. 96. 111. the humility of our Lord confounded the pride of, and restrained his power, ib. iii. 553. how God discovers to us the ambush of, i. 111. in the order of Job's temptations the manifest craft of, exposed, i. 138. threatens the wicked cruelly, and works upon Saints also by representations of dreams, i. 449. how great the craftiness of, in deception, ii. 125. who they are whom, hunts down, ii. 147. destroys the captive soul first by secret suggestion, afterwards by violent temptation, ii. 183. plots of, to deceive our Lord by temptation, fruitless, ii. 309. jaws of, his hidden plots, ii. 435. our spiritual persecutors denoted by eagles, iii. 494. how great peril awaits us from the crafty persuasion

of, iii. 540. when, seized the flesh of our Lord as a bait, the sharp sting of His Godhead pierced him through, iii. 572. Christ shewed, the bait but concealed the snare, iii. 586. the Lord, by the discreet minds of the Elect, examines the crafty words of, iii. 599. how craft in the hands of, is fraud in his strength, iii. 620. Divine Wisdom opposed to the hidden machinations of, iii. 662. hides himself under the guise of virtue, i. 62. skilful to choose a fitting season to work our overthrow, i. 83. crafty in spying out the serious thoughts of our heart and corrupting them, i. 114. craft of, in setting out vices cloaked under the guise of virtues, i. 174. virtue of compunction a remedy against the plots of, i. 175. how the secret suggestions of, rendered sweet, ii. 222. daily softens down the threatenings of God, iii. 58. presents what is wrong before us under the guise of virtues, iii. 483.

Devil, accuses us day and night before God, i. 78. Christ strikes down the pride of, by His own excellences, i. 97. pines away at seeing man coming to God by the preaching of the Apostles, i. 98. how the impotent pride of, is chidden by God, i. 131. stirs his whole bowels, and discharges the bane of spite, i. 310. immense pride of, and his members, iii. 649. by pride, fell, and by it, overthrows all his followers, iii. 653.

Devil, will of, always evil, but his power never unjust, i. 80. being evil can never believe good to exist, though proved by experience, i. 130. so overwhelmed by errors, that he can never rise up again to repentance, i. 190. Christ now destroys the wickedness of, but at the end He will extinguish the power of, i. 193. hardened impenitence of, iii. 627. seeks for ground of accusation first in our works, then in our words, and finally in the purpose of our hearts, i. 78. then blackens the intention, as though our good deeds did not arise from a good mind, ib. the mind variously affected by dreams through the influence of, i. 448. the cunning of, to scatter discord and other evils among the righteous, iii. 570.

Devil, the more, grieves at being vanquished by the Elect spiritually, the more fiercely does he prevail against

them bodily, iii. 634. scorns to dread the blows of the heavenly punishment, iii. 635. how, seduced Adam through the instrumentality of Eve, i. 137. the crafty manner in which, deceived Adam, i. 194. four strokes by which the first man was dashed down by, i. 215. while promising falsely things impossible, he really stole away things possible, i. 194. first steals upon men gently, but afterwards he drags them by force, ii. 183. by pride, overthrows them that follow him, iii. 653.

Devil, how, could leave God's presence on receiving power to tempt Job, i. 83. chose his seasonable time for tempting, ib. by hand of, is understood not the power but extent of his tempting, i. 99. though worsted still assaults with fresh temptations, i. 130. why, commanded to save the life of blessed Job, i. 133, 134. the order in which, tempted blessed Job, i. 137. purpose of, in afflicting Job, i. 547. Job though smitten by, does not ascribe the persecution to, ii. 156. by the many wounds, inflicted, he furnished so many triumphs to the holy man, iii. 2. soon moved Job's friends severally against him, ib. various afflictions brought upon Job by, iii. 552.

Devil, put the divinity of our Lord to the test by afflictions, i. 99. Flesh of Christ, by permission, deprived of life by, for three days, i. 526. by assailing Christ with three temptations, unable to defile the Heart of God, ib. strength of, not reaching to the interior of our Lord, betook himself to His Flesh, ii. 309. knew that Christ was incarnate for our redemption, but quite ignorant of his being pierced by His death, iii. 569. at the Passion of our Lord His Godhead was concealed from, in order to kill him, iii. 572.

Devil, the Lord in lovingkindness permitted that to be done which was required by, i. 19. proceeds against our good actions in three ways, i. 60. not only casts about what to do, but when to do it, i. 83. power of, more effective against us when he observes the keepers of discipline abandoned to joviality, i. 86.

Devil, strikes us with as many darts as he inflicts temptations, i. 90. comes about the hearts of men that he may carry off all that is good in them,

i. 111. two ways in which, tempts men, i. 137. bends the upright state of our mind not only directly by his own power, but also through those that are attached to us, i. 138. why and when, ceases from temptations, i. 168. strong against those that yield to him, weak against such as resist him, i. 274. in every evil that is done the venom of, infused into man's heart, i. 310. appears sometimes as an armed man and sometimes unarmed, i. 320. engages with us in a manifold form, i. 347. prevented from tempting the good as much as he desires, i. 445. assails us on every side with the wounding of temptation, ii. 98. under earthly gain, hides the snares of sin, ii. 125. various suggestions of, ii. 147. iii. 616. artifices of, will promote the welfare of the good, ii. 255. knows not how to rest from tempting, ii. 493. insidious craft of, in tempting, iii. 407, 485, 539, 540, 541, &c. 565, 570, 598, 599. temptations of, gentle at first, become strong and difficult to escape from at the last, iii. 536, 537. tempts with the semblance of good, iii. 544, 598, 599. when expelled from the heart, endeavours to inflict sharper wounds of sin, iii. 537. various illusions of, iii. 559, 644. three sins by which, principally tempts, iii. 585. tempts the righteous in one way, the wicked in another, iii. 651. two ways in which he deceives and intercepts the righteous, iii. 640.

Devil, how tempts in prosperity and in adversity, i. 78. heavenly pity of God in allowing and withholding, from tempting, i. 81. as he approaches us, struck down by our humility and patience, i. 90. in how many ways he endeavours to circumvent the righteous, i. 110, 111. in what various ways, plots against the virtues of the pure mind, i. 114. often undoes the life of those praised for excellence of knowledge, i. 320. endeavours in vain to make the saints afraid in their death, i. 349. how comes and goes over the wicked, ii. 193. lays siege to the city of our minds, ii. 238. because he reigns not in the Saints within, fights against them without, ii. 313. what it is for, to be brought up out of the bottomless pit in which he is bound, ii. 368, 406. sometimes enters the minds of the righteous, but cannot abide there, iii. 237.

- Devil*, care of, not to buffet those of whom he holds quiet possession, iii. 69. crafty subtleties of, iii. 88. tempts the wicked more openly, iii. 598. (v. *Temptation*.)
- Devil*, how we must resist the temptations of, i. 89. from the hands of, no escape unless we speedily hasten back to repentance, i. 63. with what diligence we must meet the attacks of, i. 115. the soul most truly abases herself before God when she considers the most violent plots of, i. 350. conquered when man is humbled in penitence and fear, iii. 555.
- Devil*, all members of, who live frowardly, i. 150. iii. 312. one person with the whole company of the damned, i. 196. 527. ii. 108. shadow of death a name for the invitation of, i. 203. entertains fury against Holy Church, by means of the wicked, ii. 94. has some as associates, some as children, ii. 108. the leader of the army of, is pride, which has seven principal sins, iii. 489. the luxurious are members of, iii. 494. the eternal punishments of, and his members, promote the glory of God and His Elect, iii. 583. members of, cut in pieces as often as sinners are severed from him to be associated with Christ, iii. 588. body of, compared to 'molten shields,' iii. 602. the, and his vessels add to their iniquity by being able to carry out more wickedly what they wickedly desire, iii. 620. members of, those who are united to him by acting wickedly, iii. 625. who are members of the flesh of, ib. those who are strewn by, although they appear gold, are as mud, iii. 641. teeth of, the persecutors of the good, ii. 94. apostate Angels associates of, ii. 108. bad men the children of, ib. the haughty are imitators of, iii. 13. men imitating the wickedness of, lost the bowels of charity, iii. 323.
- Devils*, fire of envy from, suffered to try our purity, i. 116.
- Devotion*, weak, chilled by outward employments, ii. 82.
- Dew*, the, falling from above is the grace of God, ii. 440.
- Diamond nail*, the eternal end, ii. 158.
- Dictation*, S. Gregory used, when treating of the latter portion of Book of Job, i. 5.
- Die*, what it is perfectly to, to the world, i. 217. man was so created mortal that if he sinned not, he should even never be liable to, i. 220.
- Digging* the earth, abstinence, iii. 482.
- Dignity*, a horse denotes temporal, iii. 457. men buoyed up with, of temporal honours neglect to consider their own frailty, i. 135.
- Dignities*, longed for, cannot be administered without sin, ii. 299. how perilous, to those weak in virtue, ii. 82. iii. 91. those who seek praise from men on account of, are without the praise of God, iii. 90. dominion of, given to man not over men, but over inferior animals, ii. 534. fear is not of man over men, but over beasts and the bestial, i. e. those under authority who are subject to themselves, ii. 534. it is very difficult to use, advantageously, iii. 1. power of, should be considered not an honour but a burden, iii. 92. necessity and not our own desire should chiefly impose them on us, iii. 93. how God makes the hypocrite to reign, iii. 130. abased frustrate the preaching of the ancient Fathers, iii. 190. misery of usurped, iii. 540.
- Dimensions*, how four, attributed to God, ii. 589. 591. how God exercises these four attributes towards each one of us, ib.
- Dimness* and light to the spirit in turns desired, i. 431.
- Discernment*, very exercise of, tends to unite us to Angels, i. 55. strengthened in its perception of good and evil by temptation, i. 122.
- Disciples*, love alone makes us, of God, ii. 566. the modesty of, towards their teacher compared to young ravens, iii. 387.
- Discipline*, exercised by Job in his prosperity, i. 19. those whose heart is far from, not exalted to the delights of heaven, ii. 107. wicked keep 'far from,' and in low pursuits, and God permits it, ib. defences of, being pulled down, the enemy enters into the heart, ii. 490. should be mixed with mercy, ii. 456.
- Discretion*, alone escapes the peril of temptations, i. 116. in our actions how necessary, ib. iii. 370. how a gainer in temptations, i. 123. we must not only observe what we do, but with what discretion we perform it, i. 145. the discreet person, when he sees he has done amiss, quickly returns to the rule of, ii. 40. represented by the fingers, ii. 201. necessary to

- a preacher, ii. 447. both what and how much to be done marked out by the line of, iii. 282. in the narrow way of life, most necessary, ib. we abandon the line of, in the same virtue, if we know not how to perform it at one time and defer it at another, iii. 284. we must take anxious care lest we seek personal advantage under the name of, iii. 285. of the preacher denoted by the understanding given to the cock from above, iii. 370. fruit of, in the teacher of truth, iii. 388. tongue must be bridled by, ii. 201. to be used in eating, iii. 406.
- Disease*, madmen take, for strength, i. 332.
- Disgrace* and glory of priests, ii. 15.
- Display*, vain, exposes us to evil spirits, i. 483.
- Disquietude*, wicked when changed 'cease from,' i. 232. Christ bids us shun every desire that causes, ib. (v. *Solitude*.)
- Distinctness*, common name of Arc-turus, &c. used for, i. 503.
- Ditch*, when we may be hid in, iii. 466.
- Divine Light* whilst we have sin is terrible, i. 281.
- Divine Word*, i. 6. (v. *Scripture*.)
- Do*, vain is the good that we, unless persevered in till the end of life, i. 65. to, a good work without discrimination, even when well intended, sin, i. 145. we must not only regard what we, but also how we put it in execution, i. 146. all we do in this world punishment and misery, i. 330. it is by the doing outwardly that what-ever lies concealed within, is brought to light, ii. 216. (v. *Work to, Works*.)
- Doctors*, holy, sometimes understood by Angels, and sometimes by servants, not without folly, i. 297. denoted by the Hyades, i. 505. genuine, like a kind of senators within Holy Church, ii. 265. why every learned, cries with a loud voice like a raven, iii. 387. God speaks of, under the type not of stags but hinds, iii. 394. of Holy Church designated by the name bases, and why, iii. 275. disciples of Holy Church, iii. 382. why, called 'bices,' and hinds, iii. 388. the skill of learned, expressed by a 'reed,' iii. 559. (v. *Teachers, Preachers*.)
- Doer*, passing applause often causes the mind of, in a good work to swerve by crookedness in intention, i. 61. foregoes to do good deeds of his own who refuses to bear evil deeds of others, ii. 542. (v. *Practice*.)
- Dogs*, of Holy Church, how the tongue of, goeth forth from enemies, ii. 459. holy teachers, ib. Jews compared to dumb, ib. heresiarchs not numbered with, of the flock, ib.
- Doing*, what God's 'doing' a thing is, iii. 130.
- Dominion* of the rabble of unrestrained thoughts, i. 224.
- Donatus*, a grammarian of the fourth century, i. 11. note s. was the preceptor of S. Jerome, ib. S. Gregory accounted it wrong to submit words of Holy Scripture to the rules of, i. 11. and notes.
- Door*, the lips need a well-kept, i. 413.
- Doors*, Holy Preachers are, of the Church, iii. 292. these, open to the humble and closed to the proud, ib. precepts of the Law and Gospel are, shutting out the sea, i. e. the world, iii. 293. of the Church in a moral sense are virtues, iii. 299. the gloomy, iii. 318. 321. the Lord beholds these gloomy, and makes them visible to us also, iii. 321, 322.
- Double*, Job received back, what he had lost, in proof that evil was not in his words, i. 20. reward of the Church, like that of Job, i. 30. what it is to receive the, ib. iii. 677. he that regards things on high with a genuine love, for-swears to walk with a double-minded affection, i. 233.
- Double-mindedness* forfeits God's help, i. 488.
- Doubts* permitted in good men to humble them, i. 593. how the man in, should choose, iii. 541.
- Dove*, by, simplicity is indicated, i. 33. and the Holy Spirit, ib. iii. 516. what the anger of, ib. the mourning of, iii. 511.
- Dragon*, denotes malice, i. 391. ii. 507. iii. 433. what it is for the tail of, to cast down the stars of heaven to the earth, iii. 530.
- Dreams*, six causes of, i. 448. from illusion, thought. or revelation, ib. i. 449. we must not readily believe, i. 449. why the devil permitted to afflict the hearts of the holy with, i. 450. what, in the night by which man is polluted, i. 554.
- Drink*, how Holy Scripture is, to us, i. 47. what for the Lord to mingle,

- with weeping, i. 109. Holy Writ supplies, as well as strong meat, i. 316. when it is healthful to the body even that, pleases which is offensive in the draught, iii. 478.
- Drops*, what are the, of dew, iii. 340. of dew and rain both from God, ib.
- Dropsy*, greediness like, ii. 125.
- Drunkards* confused with the love of this world feel not the evils they suffer, iii. 615. meaning of, 'Awake ye, and weep,' ib.
- Drunken*, what to be, with worm-wood, i. 477.
- Dumb*, who called, ii. 218.
- Dunghill*, meaning of, i. 135. what Job thought while humbling himself by, and potsherd, ib. meaning of Job sitting on, i. 154. Christ rests on, by coming to penitent, ib. what it is 'to sit down upon,' i. 170. how Abraham sat himself upon, ib. the hypocrite's soul shewn at least as a dunghill of vices, ii. 175.
- Dust*, thoughts of heretics like, i. 163. evil thoughts, i. 432. what it is to contract, in the fact, i. 49. what to sprinkle, on the head to heaven, ii. 163. denotes sinners, iii. 277. 378. 436. the life of the wicked hidden under, iii. 519.
- Duties*, seeming contrary, sinful failures, i. 420.
- Duty*, relatives to be served in, not partiality, i. 398.
- Dwelling*, God the, of Saints, i. 234. God is no longer the, of those who forsake Him, i. 441.
- Dwellings*, wicked build their, to fall on them, i. 491. what the, of the wicked, ii. 134. (v. *Tabernacles*.)
- Dyes*, what the purest, ii. 386.
- the flying of our Lord's Ascension; and John, the fourth Evangelist, ib. John beholding the Nativity of the Word gazes like, at the risen sun, ib. the Word called, from His ascending to the heavens, iii. 496. mounts up at God's command when the life of the faithful is suspended on high, ib. has his nest in high places, because his mind is ardently fixed on things above, ib. hasteth to his prey, i. 531, 532. what it is to take wings of, ii. 439. what, denotes in Holy Writ, iii. 494.
- Ear*, tribulation opens, iii. 182. what to stop the, lest he should hear of blood, iii. 42.
- Earnest*, Elect, to be strong in spiritual practice, ii. 439.
- Earnestness*, spiritual minds may rise high through, i. 321.
- 'Ear-ring'*, symbol of obedience, iii. 681.
- 'Earth'*, called the mother of all, i. 89. denotes sinners, i. 106. sinful Gentile world, i. 107. Incarnation of our Mediator, i. 164. flesh, i. 526. why, a land of misery and not of darkness, i. 566. denotes the sinner delighting in earthly things, ii. 4. 10. 196. what it is for God to overturn, ii. 11. propagation of Holy Church called, ii. 300. soul of the just man, iii. 278. remains essentially the same though in appearance it is continually passing away, ii. 287. denotes man who savours of things below, iii. 315. by the grace of the Spirit the face of, renewed, iii. 339. Word of God, iii. 448. what the lower places of, iii. 497. high places of, ib. Satan walks on, i. 72. work of Satan on, i. 96. Christ falls to in taking our flesh, i. 108. strong heavenly affections weaken those of, i. 233. man, defaced by death, knows not save in God things on, ii. 62.
- Earthly things*, care of, affects the mind with inward disquietude, i. 54. 120. rightly managed by some, i. 54. those addicted to rewards of, not upright, i. 168. he who cares nothing for, is without any mixture of envy, i. 311. affection of the reprobate about, i. 491. those who seek after glare of, have no rest, i. 607. care of, blinds the sight, ii. 76. ministrations of, more burdensome to the righteous, ii. 112. righteous captivated by love of the Creator despise, and pant after heavenly, ii. 239. the carnal cease

E.

Eagle, gazes at the sun's rays with unrecolling eye, i. 529. iii. 495. old Fathers compared to, i. 529. of contemplation feed on the Incarnation, ib. righteous lifted up to the Divine Nature, hasteth suddenly from on high like an, 'to the prey,' ib. various typical meanings of, as malignant spirits, powers of the world, understandings of Saints or the Incarnate God, iii. 494. king of Babylon an, iii. 495. by, is denoted

- not to long for, even when without ability to possess, ii. 281. riches of, a dream, ii. 336. affairs of, must not be committed to men endowed with spiritual gifts, ii. 432. 'the light of the countenance falls to the ground' when we covet, ii. 450. the wicked covet, which the righteous despising abandon, ii. 474. those who delight in, stung by the same care that oppresses them, ii. 447. great assuredness of mind, to be freed from concupiscence of, ii. 575. iii. 484. the heart, when they are despised, fixed alone on heavenly, iii. 222. multiplicity of goods denoted by clay, iii. 639. contempt of, is unbroken virtue, iii. 469.
- East*, the, famous for wealthy men, i. 36. Redeemer called, and Christians, men of, ii. 46. 486. Angels are the Orientals amongst whom the Elect dwell in heart and affection, i. 55. what it is to go to, ii. 249.
- Eating*, greatest discretion necessary in, iii. 406. pleasure veils itself under necessity of, iii. 407. 700. strangers said to be eating the strength of him who knows it not, iii. 623. of bread denotes charity, iii. 677.
- Effects* of anger in speech, and in silence, i. 305.
- Effort* of abstraction needed for contemplation, i. 284.
- Eggs*, how God warms, left in the dust, iii. 436. denote offspring yet tender in spiritual life, iii. 435.
- Egypt*, signifies the present life, iii. 147. oppressed us when flattering, may aid when pressing us, ib.
- Eighth*, why, day called the Lord's, i. 37.
- 'Elders,'* danger of, feasting, i. 86. Holy Scripture calls, those ripe not by amount of years alone but by ancientness of character, ii. 417.
- Eleazar*, those, who overcome bad habits, represented by, whom his own victory bore down, ii. 424.
- Elect*, the, God upholds, but inwardly, i. 112. learn by temptation their own frailness and dependence on God's aid, i. 112. sometimes more firmly established for being shaken, i. 115. Satan forced to spare Christ's, as Job's life, i. 152. treat ill suggestions, as Job his wife, i. 173. resist foes by patience, sustain friends by counsel, i. 157. but for sin they only had been born of Adam, i. 229. leave earthly cares at times for heaven, i. 255. prepared against the last judgment, i. 147. strength of, patience, i. 380. glad at judgment, i. 348. anxiously labour to ensure their reward, i. 423. long for the liberty that befits them, i. 446. God's witnesses against all sin, i. 561. sufferings of, here transient, i. 603. now raised up from temporal sorrows, i. 605. if they ever feel pride, leave it off, ii. 71. falsely charged, ii. 88.
- Elect*, Angels called sons of God, i. 69. by the life of Christ's Soul may be represented the life of, i. 152. compared to corn in the field, i. 262. iii. 241. multitude of, denoted by day, month, and year, i. 191. 198. Church of, arises like the dawn, i. 197. shine upon us from on high after the manner of stars, i. 212. why, called stones of the countries, i. 350. every one of, spends 'months of vanity' and 'numbers wearisome nights' while subject to vanity, i. 426. days of, compared to those of an hireling, ib. 422. 425. why, of the Old Testament called posts, i. 527. fatherless, ii. 260. 'soldiers' of God, ii. 293. land of God's People, the mind of all of, ii. 295. the 'pilgrim People,' the number of all, ii. 350. called twin kids, iii. 61. like harts, iii. 149. by 'heaving' is expressed the minds of, raised up by inward love, iii. 250. evening stars, the, as morning stars, the Angels, iii. 289. Church of, called 'heaven,' iii. 401. character of, denoted by the heron and hawk, iii. 434.
- Elect*, God's, despised of this world, i. 299. in number infinite, ii. 293. yet shewn to be fixed and definite, iii. 111. all that perish not reckoned in the number of, ib. some of, judged, some not, iii. 172. some of, are not judged, but reign, iii. 173. let none discuss why one is, and another repelled, iii. 123. 342.
- Elect*, how God allows His, to be tried, i. 112. how God grants perseverance to His, ib. iii. 315. the pitiful Helper keeps the, in His hand whom He yields up to the Adversary, i. 133. always accomplish more in finishing, than they purpose in setting out, ii. 439. soul of, withers now, but afterwards made green in eternal triumphing, ii. 491. oppressed by the arm of tyranny and examples of tyrants, makes progress by adversity, iii. 148. impossible for, to be fully involved in error, iii. 612. beholding the wonders and miracles

of Antichrist, suffers a kind of mist of doubt, iii. 611, 612. flames of zeal pour forth from the heavenly souls of, iii. 613.

Elect, how God absolves the sins of, i. 536. life of, here blended with the shade of sin, iii. 304. God watches more anxiously over the closing deeds of His, iii. 315. some appear, before men, but not so in the sight of God, iii. 525. why God keep not His, uninjured by bodily sins, iii. 580. Devil permitted to tempt, lest they perish through pride, iii. 581. how possible for, to be led into error, iii. 612. when rushing headlong into unlawful desires, restrained by the hand of the Divine gift, iii. 620.

Elect, how mind of, moved with regard to things earthly and heavenly, i. 50. the more the mind of, strives to live by counsel, so much the more worn with the grief of so narrow a way, i. 52. God the Place of, without locality, i. 234. daily conflicts of, both with inward and outward foes, i. 235. Holy Scripture represents the Redeemer by all, as by His members, i. 312. security of, at the hour of death, i. 349. not the present life but the future, the season of, i. 362. like the hireling, longs for the fulfilment of his days, i. 423. and looks for the reward of his work, i. 425. penalty of corruption harasses, here, i. 426. inflamed with the love of Truth, lament their confinement in the prison-house of corruption, i. 446. way of, conducting to eternal bliss described, i. 616. have no wrinkles, ii. 93. compared to the stars, ii. 294. like pilgrims in this world, ii. 350. why mixed with the reprobate, ii. 508. what is their first, and what their second and heavier cause of groaning, ii. 244. in pain here, and more when ill consoled, ib. painfully long to behold God, ii. 245. have recourse to the hidden judgments of God to learn the regularity of His ordering, ii. 246. by contemplating these, wrung with penitential fears, ib. God qualifies the glory of virtuous achievements of, with intermixed infirmity, ii. 400. 'waters,' meaning here souls of, kept to measure, ib. three times in which, afflicted with sorrow and called back to security of joy, iii. 67. progeny of, live, being produced at the

proper time, iii. 394. Holy Church situated on the mountain of, iii. 401. like eagles despise all earthly things, iii. 497. build their nest in rocks, i. e. in the loftiness and constancy of mighty Fathers, iii. 498. a stranger in this world by seeking after things he beholds is already fixed on things above, ib. God reveals to His, the craft of the Devil, iii. 600. smoke from the nostrils of Leviathan sometimes affects the eyes of, iii. 613. barrenness of, watered by the farness of heavenly grace, iii. 461. God often tolerates secret sins of some, that He may use their virtues to promote the interests of His, iii. 642. fall of some of, a warning to others who follow, ib. without pride, i. 492. iii. 650. souls of, surpass all by the comeliness of their beauty, iii. 696. amongst the strong and perfect of His, God admits the weak and humble to the lot of the heavenly inheritance, ib.

Elect, that every, soul may escape eternal woe, he must be bruised with continual stripes, that he may be found purified, i. 342. prosecute their sins with tears, i. 442. when our Lord returned from Hell, He drew all, to Himself, ii. 55. the more, approach the judgment, the more stricken in their minds, ii. 105. arrive at the mansions of heavenly blessedness through prosperity and adversity, ii. 113. tremble at the persecution of Antichrist, ii. 133. sometimes from infirmity, sometimes ignorance, commit sin, ii. 144. set themselves more work than the Lord thought fit to bid them, ii. 176. supported by God to have power to withstand the Devil, ii. 220. still bound with the fetters of frailty, ii. 294. tempted with furtive sin of vainglory, creep back into their own hearts, ii. 554. dread their own praises, ii. 563. never cease to converse on the judgment, iii. 102. in what, resemble harts, iii. 149. it is so ordered, that life of reprobate benefits the life of, iii. 328. do not pride themselves on those virtues in which they are powerful, iii. 651.

Elect, difference between, and reprobate, i. 50, 51, 173. how the faults of others act upon, and how upon reprobate, i. 172. trials carried on in the case of reprobate in one way, and of, in another, i. 173. iii. 171. but for sin of our first parent all

would have been born such, and in a state of salvation, i. 229. difference between the bitterness of, and of reprobate, i. 243. reprobate die without wisdom, and the, with wisdom, i. 302. shall see and laugh when reprobate are in eternal woe, i. 349. iii. 593. words and practices of reprobate a grievous burden to, i. 375. weak in those things in which reprobate are strong, i. 381. under the scourge of God reprobate are strong unto weakness, elect weak unto strength, i. 382. reprobate indifferent to take account of their soul, elect otherwise, i. 395. constancy of, causes shame to reprobate, i. 401, 402. never cease to meditate on death, but reprobate even at death's door still think they may live here for ever, i. 434. difference of confession by, and by reprobate, i. 442. God punishes reprobate in one way, elect in another, i. 545. 557. children of perdition hear the words of wisdom, elect hear and taste too, ii. 7. in the judgment God will first destroy reprobate, then shine into the souls of, ii. 13. end their life in humility, reprobate, in pride, ii. 71. how differ from reprobate while considering the approach of the Judgment, ii. 104. difference here and hereafter between rich reprobate and elect poor, ii. 190, 191.

Elect, life of, and reprobate unlike, but corruption of flesh in death not unlike, ii. 214. reprobate drawn to perpetual grief by sweetness of vices which elect hate, ii. 221, 222. sons of perdition dedicate themselves in this life, elect await the dedication of their building in the end of time, ii. 234. now see children of perdition and groan, hereafter, shall see and laugh them to scorn, ii. 236. God scourges here that He may spare, but scourges of wicked commence here and last on to eternal smiting, ii. 341. iii. 37. God sees the end of, and of reprobate. ii. 349. with reprobate temporal things are managed first, with elect last, ii. 453. by working 'touch' Truth, reprobate by learning, without practising, press it, ii. 482. reprobate fight against, as deriding them, ib. reprobate fight against, for their good, ii. 488. by a rough road make their way to heaven, and reprobate through pleasant meadows to the pit, ii. 521.

reprobate turn their eyes to examples of those worse than themselves, elect to virtues of their superiors, iii. 65. let no one discuss why, is drawn on as of free gift, and reprobate repelled according to his deserts, iii. 123. wrath of judgment commences with the punishment of, here, that it may cease to rage in the damnation of reprobate, iii. 161. placed within measures by Christ, without them are the reprobate, iii. 274. when the power of, is advanced, the fury of the excited reprobate is restrained, iii. 290. the secret Judge looks favourably on and ransoms, and passes over and ruins others, iii. 305. death of the flesh, which restores, to their light. takes away their light from reprobate, iii. 317. how the word of God is morning star to, and evening star to the reprobate, iii. 357. harmony of heaven sleeps to reprobate, but revealed to, iii. 376. every visible object in this life which arrests the reprobate, urges onward to better things, iii. 376. have few things here to weigh them down, but many things which raise them on high, vice versa, with the reprobate, iii. 434. our Redeemer in judgment beheld as Man even by reprobate, elect alone behold His Divinity, iii. 501. God will appear calm to, but wrathful to reprobate, iii. 517. find something to praise in God's mercy, and reprobate have nothing to blame in His justice, iii. 595. God does not display mercy to, without justice, nor to reprobate justice without mercy, ib. smoke proceeding out of the nostrils of Leviathan disturbs the minds of, in one way, and blinds the eyes of reprobate in another, iii. 614. it is the gift of God that, are restrained in their unlawful desires, not so with the reprobate, iii. 620. lightning in the judgment strikes reprobate, elect unhurt and rejoicing, iii. 626. how great will be the agitation of reprobate when even elect tremble, iii. 630. when reprobate lapse into sin, they shew the pitfall to be guarded against by, iii. 642. God knows how to use aright the sin of the reprobate for the comfort of His, ib. evils of service to, good things injurious to reprobate, iii. 652. pride most evident token of reprobate, humility of elect, iii. 660. (*v. Righteous and Wicked compared.*)

- Elect*, evils dealt out to, by the wonderful graciousness of the Creator, i. 81. profit by temptation, i. 112. what the Devil prepares to ruin the, God converts to their glory, ib. at the same time in the hand of God and by temptations in the hand of the Devil, i. 133. preserved from the wicked dominion of Satan, i. 152. reprobate fight against the life of our Redeemer in the person of His, i. 155. God so forsakes, that He guards His, i. 168. God comforts His, even here, under afflictions, i. 329. wicked by mocking the good words of, persecute them with the scourge of the tongue, i. 346. God in this life wipes off spots of sin from, by afflictions, i. 536. under oppression of adversaries, cast to the ground, ii. 88. given up for a time to the persecutions of our adversary, ii. 96. God tries and proves, by the burning of tribulation through and through, ii. 250. God reproves with strict justice, whom He preserves alive, iii. 260. bowling of reprobate against, iii. 480.
- Elect*, all the, bitter in soul, i. 243. purified here to escape eternal punishment hereafter, i. 342. God permits not His, to be tempted beyond their strength, i. 346. light of, not put out by temptation, i. 431. God often binds, with the reins of adversities, i. 596. burst forth after temptation like the sun from shades of darkness, i. 604. overwhelmed here by the reprobate, i. 616. often with continued adversities, ib. what adversities they suffer from false brethren in the season of grief, ii. 92. scourges recover to life, ii. 213. suffer persecution in two ways, ii. 407. cleared from chaff of sins like grains, ib. in this life never hold out to themselves assurance of security, ii. 451. God allows the adversaries of His, to grow to a height in time, ii. 488. in time of persecution more ready to die than hold their peace, ii. 494. dying for the faith accounted unhappy by reprobate, ib. all, taught by inward reflecting to fight against temptations of outward superiority, ii. 505. earthly good in this life denied to, ii. 521. never rejoice in their great abundance, ii. 549. frequently placed under reprobate, iii. 125. God frequently subjects His own, to the tempter in order to be instructed, iii. 583. (v. *Persecutions of Holy Church, Adversity, Scourge, Temptation, &c.*)
- Election*, and reprobation, just, iii. 123. not of foreseen merit, iii. 203. 594. 595. and reprobation marked out by measures and lines stretched forth by the hand of God, iii. 274. what the token of, and reprobation, i. 618. iii. 660. ignorance of man as to his own, and reprobation, iii. 325.
- Elements*, Satan's power in the, i. 85.
- Eleventh* horn of the beast, what denoted by, iii. 532. fault signified by the, number, ib.
- Eli*, why the word of reproof to his sons withdrawn from, iii. 422.
- Elias* and Enoch to be slain by Antichrist, ii. 133. mighty, coming as inviter of guests at the last banquet, when Israel is restored, iii. 685.
- Elihu*, youth of, made his words more disturbing, iii. 2. (v. *Helihu*.)
- Eljah*, curse of, proved right by the event, i. 185. on the Mount a type of contemplation, i. 293. and S. John as stars sealed up till the end, i. 500. hold freedom of, i. 406. struck king Ahab with a free rebuke, ib. how turns hearts of children to their fathers, ii. 17. Enoch and, destined to be laid low in death of flesh by Antichrist, ii. 133. fled from Jezebel, ii. 401. in miracles, brought out to view, in weaknesses, preserved secure, ib. virtue and great gifts of, made safe by weaknesses, ib. though transported to heaven, did not escape death, ii. 501.
- Eliphaz*, meaning of, i. 27. 160. iii. 4. to what class, belongs, i. 264. precipitate in his discourse, ib. takes occasion of reviling Job, i. 265. subjoins the virtues of Job, i. 267. says of this world what is true of next, i. 269. thinks the righteous perish not here, i. 267. knowledge of, i. 278. right in condemning an angry temper, i. 303.
- Elisha*, i. 127. hold freedom of, i. 406. the law ineffectual as staff of, i. 542. approached Joram with true loftiness, i. 406. did not raise the dead son of Shunamite with the staff but through the ministering of compassion, i. 542. what prefigured by, sinking the wood of the axe and raising the iron upon the surface, ii. 554. what denoted by, breathing seven times over the dead child, iii. 674.

Eloquence must not be used in interpreting Holy Scripture, i. 10.

Employments, outward, weak devotion chilled by, ii. 82. (v. *Stewardships, Charges, &c.*)

'Emptiness,' all ways, that earn not life, i. 395.

End, or aim, of man ultimately is to enjoy God, i. 79. we ought to enjoy God alone as our chief, and use this life as stewards of the gifts of God's bounty, ib. of the world, S. Gregory speaks of, as at hand, i. 3. also note f. revelation opens as it approaches, i. 506. Elijah and S. John as stars sealed up till, i. 500. it is well to look to it, i. 563. longing for, ii. 47. why we look for, of our work, i. 425. whilst the, of all things awaited, all that passes away accounted already to have been, i. 236. they can never stay for long who are daily tending to their end, i. 386. 400. 436. ii. 173. God wishes to conceal our, from us, ii. 72. of wicked men, ii. 288.

Ends, various, for which troubles are sent, i. 24. worldly, good men will not suffer for, i. 381. earthly, mortification for, counts as compulsory, i. 475. what, of the earth denote, iii. 225. 227. of earth or of sinful men, when some return to God, iii. 227. (v. *Penitence.*)

Enemies, the Chaldeans fierce, i. 103. the persevering helped on by, i. 350. power in prayer of those who pray for their, i. 514. evil spirits our, ii. 238. we cannot rise up to the spiritual contest unless, within us first subdued, iii. 404. 483. while we attack, we must be careful not to slay the citizen whom we love, iii. 408. conquered have recourse to stratagems in vain, iii. 473. schemes of, sometimes concealed, sometimes disclosed to inspire terror, ib. from threats, burst forth to open punishment, iii. 474. meaning of to go and meet armed, iii. 483.

Enemy, the, (v. *Devil*.) put forth his strength against Job, i. 20. in doing this he entered the lists against God, ib. striving to conquer Job, tempted him, spoiled his substance, slew his children, smote his body, instigated his wife, and urged his friends to upbraid him, i. 21. reserved one friend who was more cruel in his reproaches to the last, ib. he persecutes an, even when standing, in wish, who congratulates himself about his fall, ii. 566. how without

sin both ruin of, may gladden, and glory of, may sadden us, ib. one thing to bear an ungodly man. and another, to bear an, ii. 567. cautious respecting sadness at the glory, or joy at the ruin of, ib. must not be assailed with curses, ii. 563. war in vain waged against outward, if we spare inward, iii. 404. our, must be loved for God, ii. 566.

Enjoyment, commencement of evil, severely chastised by the keen laments of penance, i. 202. chastening of penance with befitting sorrow because of evil, i. 205. in God, ii. 328. soul cannot exist without, ib. what it is to be full with, of God, ii. 239. of this life called bread, iii. 44. soul abounding in spiritual, contemplates the likeness of the Creator, and despises earthly things, ii. 239. of outward food must be restrained in order to attain the delight of inward nourishment, iii. 192. (v. *Delight.*)

Enoch, an example to teach purity of practice, i. 25. and Elijah being brought back in the flesh, shall perish by the cruelty of Antichrist, ii. 133. in the stock of Cain, born the first, in that of Seth, the seventh from Adam, and why, ii. 234. meaning of, ib.

Entanglements of earthly relations, i. 396.

Envious, tortures of the, i. 102. 310. man, evils of, i. 309. he bears witness to himself that he is less than the man he envies. i. 309. Satan stirs his whole bowels and discharges his venom into envious mind, i. 310. a description of, ib. darkness and anxious jealousy of, i. 340. Jews, at the miracles of our Redeemer, ii. 353. the nature of, iii. 312. (v. *Envy.*)

Envy, Satan speaks against the Saints from, i. 77. fire of, from devils suffered to try our purity, i. 116. ruins any virtue we may have, i. 310. the darker for light in others, i. 311. heavenly desires have no place for, i. 311. and detraction, spring from love of praise, ii. 85. implies inferiority, i. 309. the 'little one' slain by, ib. wounds the conscience, ib. diminished and utterly destroyed by the love of eternity, i. 311. hypocrite by entertaining, conceives woe, by uttering slanders brings forth iniquity, ii. 85. fault of the weak that they envy the glory of bad men, ii. 110.

- wont to be engendered from pride, ii. 353. pride, ambition and, make members of Satan, iii. 312. five daughters of, iii. 490. temptations of, iii. 491. (v. *Envious.*)
- Ephah*, what 'lift up the, between heaven and earth' denotes, ii. 160.
- Ephraim*, a "cake unturned," ii. 12.
- Error*, heretics, like Job's friends, mix truth and, i. 262. must be silenced to make room for truth, i. 417.
- Errors*, some, cannot be corrected without sin in the corrector, therefore must be winked at, ii. 569. when esteemed virtues, difficult to be corrected, iii. 546.
- Esau*, denotes lovers of this world, i. 256. why found no place of repentance, ii. 10. lost his birth-right through the desire of common food, iii. 406.
- Eternal light*, place of the Elect, i. 234. world should be in our thoughts and intents, this world for our use, ii. 206. meaning of light, or light of the living, iii. 77. (v. *Eternity.*)
- Eternity*, God's one day, i. 92. the very length of, called 'years,' iii. 204. temporal things compared with, little and contemptible, i. 231. 405. ii. 45. longing desire for things of, weakens our attachment to temporal things, i. 233. 452. 453. ii. 47. 217. iii. 409. lessening of envy is the feeling of inward sweetness arising, and utter death of it, the perfect love of, i. 311. he that is rooted in desire of, dreads nothing from the world, i. 607. happy or miserable, according to our works, succeeds this life, ii. 61. by seeking, with the mouth and not with the heart, in crying out we keep silence, ii. 582. some things have begun to be, yet they do not cease to be through all, iii. 205.
- Eternity* of punishments wicked do not believe, iii. 645. of rewards and punishments maintained, iii. 645. by the number seven the perfection of, designated, iii. 672.
- Eternity*, has neither past nor future, i. 222. ii. 259. 497. by dint of great pains we learn things of, which we soon forget, if we cease to take pains, i. 460. days of man compared with, i. 548. past and future viewed as present by, ib. consideration of, overcomes lust of present things, i. 608. conceptions of, ii. 259. how without a past before all ages, without a future after all ages, long without delay, everlasting without looking forward, we know not, ib. hope of, destroys the power of worldly oppressions to afflict, iii. 450. we cannot return to joys of, except through temporal losses, ib. it is necessary to endure bitterness here while we are seeking for the sweets of, iii. 151. (v. *God, Eternity of, Time, Temporal things.*)
- Ethan*, interpreted strong, iii. 575. how the Lord dried up rivers of, ib.
- Ethiopia*, what we take to signify, ii. 383.
- Eucharist*, daily sacrifice of, feeds the hungry soul with the Flesh of Christ, ii. 569.
- Eutychius*, error of, concerning the resurrection of palpable bodies, ii. 166. refuted, ii. 167. book of, condemned to flames by the Emperor Constantine, ii. 168. confessed his error before his death, ib.
- Evangelists*, the four, designated under the appearance of living creatures, iii. 495.
- Eve*, comparison of, with the wife of Job, i. 139. drunken from a golden cup, iii. 639.
- Evening*, denotes adversity, i. 298. and shades of temptation, i. 431. Antichrist, the star of, iii. 356. star of, rules the reprobate, iii. 357.
- Event*, the, S. Peter's and Elijah's curse proved right by, i. 185.
- Evil*, in what sense God sends us, i. 140. nature of women not, i. 141. weak limbs of the Church 'brought to nought' when, prospers, ii. 92. man's good made useless by, ii. 69. virtue in the historical fact sometimes evil in its meaning, just as an action evil in the doing sometimes in the writing and prophecy of merit, i. 165. God never leaves evil things in us without rebuke, ii. 523. judges our ways. good and evil exactly, ib. when God may be said to create, i. 140. we must be careful never to do, and never to do good negligently, i. 146. things by nature good rendered, by sin, i. 140. those whom present evils do not amend, conducted to those which ensue, i. 545. which cannot be corrected must be tolerated, i. 582. of the present life not severe to him that takes account of eternal good, i. 603. every, has no foundation nor subsistence, iii. 184. (v. *Punishment, Adversity, Tribulation.*)
- Evil-doers* seldom recompensed in this life, i. 268.

- Evil-spirits*, created void of fleshly infirmity, i. 404. do not see the Wisdom of God, ii. 398. permitted to beset the soul as robbers, ii. 147. armed enemies girded with countless frauds against us, iii. 482. encircle the mind on every side with their temptings, ii. 147. know not how to rest from tempting, ii. 493. the more we resist, the more eagerly they strive to conquer us, iii. 69. terrible ones, go and come over the bad man, ii. 193.
- Exactor*, Devil called, i. 236. iii. 403. we hear the voice of, when smitten with his temptation, i. 237. by tempting lends the money of sin, and by multiplying sin exacts usury, i. 137. iii. 403. when we resist temptation we hear not the voice of, ib. by persuasion introduces sin, by cruelty exacts punishment, iii. 413. how Christ overcame the sceptre of, iii. 415.
- Examination*, humility aided by close, i. 171. danger to be apprehended both from sitting ourselves more than is meet and from backwardness in, i. 522.
- Example*, evil infused by speaking but held by, of conduct, iii. 534.
- Examples*, given to teach man to take God into his thoughts, i. 17. set forth under the Law for our imitation, ib. manifold, of God's Law in His Saints, i. 583. powerful influence of, of Fathers and 'Elders,' i. 86. of those hot in the emotions of love to God cause the indolent to take shame for their dulness of sloth and stir them up, i. 560. iii. 390. God recalls us to Himself by, of His witnesses, i. 561. iii. 62. what motions of mind good things we see in holy, ought to excite in us, i. 562. iii. 61. different virtues of the Elect each one should imitate in the, of the other, iii. 63. to strike one another with wings is to excite by, of holiness, iii. 64. Peter and Paul roused each other by mutual, ib. we are delivered from the depths of this life when aided by divine warning and, of Saints, iii. 106. of the good how useful to us, i. 561. ii. 559. iii. 60. 62. reprobate fix their eyes ever on, worse than themselves, iii. 65. of the Fathers and precepts of Scripture assist us much in being renewed in the spirit of our mind, iii. 104. 209. 282.
- Exhortation* to humility, iii. 658.
- Exile*, we prefer the punishments of our, to the love of our heavenly country, i. 376. ignorance of itself causes the soul to be weary of its, i. 528. many causes of mourning in this, but none of rejoicing, ii. 366. (v. *Country*.)
- Explanation*, a man may seek, but humbly, i. 260.
- Exposition*, various kinds of, i. 7. should vary as the passage requires, i. 9.
- Expositors*, Holy, succeeded the Apostles, iii. 207. discourse of, compared to whirlpools, ib.
- External things*, how the righteous manage aright, iii. 255. (v. *Care*.)
- Extraordinary gifts*, we may take Job's family to represent, i. 126.
- Exultation*, meaning of, iii. 56. 289. why, becomes men and not Angels, ib.
- 'Eye,'* 'the, of man,' is the pity of the Redeemer, i. 437. may mislead the heart or the heart the, ii. 526. Job guarded, to keep the soul from lust, ii. 516. of a needle, a type of humility, iii. 688.
- Eye*, anger that comes of evil blinds the, of the mind, but holy zeal disturbs it, i. 307. zeal renders clear for seeing in a more genuine way, i. 308. what the right denotes, what the left, i. 357. better lose the right, than truth, ib. energy of intention, i. 609. iii. 285.
- Eyetids*, what we understand by, of God, iii. 270. what for God's, to question the sons of men, ib. eyes, i. e. counsellors of Leviathan compared to, of the morning, iii. 609. by, of the morning we understand the last hours of night, ib.
- Eyes*, dawn of true light hidden from sinful, i. 213. of the wicked fail when their objects perish, i. 609. Satan's, ii. 94. ravishers unto sin, ii. 517. Job 'made a covenant with' his, ii. 516. holy men when assailed with wrong enjoyment withhold the very, by the tutorage of discipline, ii. 526. who employs his external, carelessly, justly blinded in the internal, ib. evil Christians have their, opened in faith but shut in works, iii. 116. the Elect open their, before their fall, the wicked, after, ii. 211. punishment opens and sin shuts the, ib. iii. 109. we should turn our, within and not keep them closed in the sunlight, iii. 101. what it is to bend down the, ii. 242. how different the inclination of the wise man's, from the fool's, ii. 284, 285. should be guarded, ii. 516. 526. what to be full of, round

about and within, ii. 410. our outward deeds open to, of men, but meditation of our hearts open to, of God, ib. of Satan as the eyelids of the morning, iii. 608. who the, of Satan, iii. 609.

Ezekiel, the Prophet, mentions Job, along with Noah and Daniel, i. 18.

F.

Face, what the, of God, i. 80. ii. 34. iii. 57. soul is the inner, of man, i. 599. what to take the, in secret, ii. 25. may be taken in two ways, ib. bent of the mind denoted by, ii. 76. every man in thinking or acting badly hides his, ii. 271. acquaintance designated by, iii. 621. and faith, iii. 622. what to go forth from, of the Lord, i. 82. what to lift our, to God without spot, i. 599, 600. ii. 240.

Failures, seeming contrary duties, sinful, i. 240.

Faintheartedness in adversity a sign of impatience, i. 86.

Faith, Hope, and Charity invited by good works, i. 57. the virtues feasted by, as eldest born in us, i. 113. more reasonable than curious questioning, i. 325. denoted by zeal, iii. 309. by a cord, iii. 573. earth and sea together denote the certainty of, and breath of doubt, i. 593. first of all the graces, i. 113. hope and charity of the righteous sometimes almost slain by the rod of afflictions, i. 122. wavering how confirmed, i. 325. in the secret counsels of God some nations come to the, others He leaves in their own infidelity, ii. 20. alone of old availed among the Gentiles to absolve infants from guilt of, original sin, i. 179. and note a. what the mind believes by, the tongue is not silent about, ii. 102. all men have not, iii. 215.

Faith, the principle of every good, i. 113.

Faith, our, concerning the Resurrection of Christ must be regulated by that of the Apostles, ii. 166, 167. beginnings of, advanced by the accession of steps, ii. 589. the foundation of the earth, i. e. of the soul of the just man, iii. 278. on each one of His soldiers the Lord confers above all things the strength of, iii. 480.

Faith, sometimes beaten down by questioning, i. 122. of Christ passes over from the Jews to the Gentiles, i. 372. some lose sight of, and fall into error through too much questioning, ii. 275. every bad man though he may seem to be in the, is by his works convicted of unbelief, ii. 288. when the wicked are gaining ground, shall be for a reproach, ii. 483. some inwardly maintaining, care not to live faithfully, and often lose, iii. 117. 310. how, received may be preserved, iii. 278. what it is to lose, iii. 118. light of God does not illumine those who veil the malice of their iniquity with the name of, iii. 310.

Faith without works reproved, ii. 282. iii. 117. 310. 565. most persons even in Holy Church retain, but retain not the life of, iii. 215. 565. true, the foundation of works, iii. 118. the adversary presumes not to break in upon hearts stamped by the Bridegroom with the seal of, iii. 309.

Faithful, daughters of Job denote the weaker multitudes of the, i. 41. three divisions of, ib. all the, are members of our Redeemer, ii. 152. why the, bear with heretics, i. 414. groan the more they see the wicked using the act of flattery, ii. 244. People, declares that itself suffers that, wherein those whom it loves it grieves should suffer, ii. 491. order of, in Holy Church, ii. 454. the lofty is the assembly of, iii. 10. end of those who are, in appearance only, iii. 311. many insensible to the words of God though concealed under the name of, iii. 339.

Fall, man's life since, a trial and warfare, i. 418. man cannot remedy his own, i. 458. man clothed in corruption since, i. 429. of man, i. 532. a, may bring us under the bars of humility, i. 559. of the Jews and calling of the Gentiles foreshewn, ii. 17. David's sudden, ii. 61. of such as Paul and Peter recorded that, of betters may be a caution to inferiors, iii. 578. of the strong increases the destructions of the weak, iii. 637.

Fall, the Holy Spirit said to, i. 107. what to, backwards, or, on the face, iii. 458. the, of the mind arises from earthly desires, i. 330. one, taking occasion from another preceding, ensnares the soul, i. 393. as soon as the mind falls into transgression it is still further removed from

- the knowledge of self, ii. 476. how one and the same is both the punishment of the preceding and cause of the subsequent, iii. 115.
- Fame*, praises of our own, on account of good works not to be given heed to, ii. 559.
- Famine*, deliverance from, i. 346.
- Fat*, what, hanging from the sides of the wicked and powerful denotes, ii. 77. signifies pride of heart, ii. 215.
- Fate*, the, man knows not of his works, ii. 63.
- Father*, how God the, is said to have been 'moved' against the Son, i. 147. what we know of the, we see by the Son, i. 291. is the witness and 'heart's associate' of the Son in heaven, ii. 102. 'place' of 'Wisdom' is 'the,' and 'the place' of the, is 'Wisdom', ii. 397. Wisdom is the Likeness and Word of, ii. 405. the Coeternal Son begotten from the Eternal, before all ages, iii. 30. Holy Scripture never calls the, the Son and Holy Spirit, Angels, iii. 267. (v. *God, Son of.*)
- Father*, how the son not burdened with the sin of his, ii. 210.
- Fathers*, the, heretics talk of, i. 467. but smelled the fruits they carried for us, i. 528. heretics boast of, superior to temptation, ii. 70.
- Fathers* of the Old Testament prefigured Christ, i. 26. before Christ called abortives and why, i. 229. ancient, shew themselves ships carrying fruits, i. 528. compared to eagles, i. 529. the Old, longed to pass from the fear of the Law to the liberty of the Gospel, i. 542. how profitable to turn in our minds the sentences of, ii. 265. called vessels of gold high and overtopping, ii. 386. fruitful trees, iii. 3. abound in allegory, ib. rocks, iii. 389. (v. *Patriarchs.*)
- Fatherless*, people of the Church called, i. 414. ii. 421. Elect, ii. 260. weak Christians, ii. 264. who hath no helper, ii. 421.
- Fault*, the first sin of consent, a, which betrays us to the restings of temptations, i. 221. nourished by applauses continually growing, i. 219. two ways in which man is drawn into, of sin, 341. he who adds the support of vindication to the darkness of his, adds sin to sin, i. 208. of our own will laid us low once, but the punishment of our, sinks us lower day by day, i. 458. (v. *Sin.*)
- Faults*, chastisement the reward of, i. 20.
- Favour*, from the heart, the mouth, the hand, i. 534. ii. 84. the righteous shaketh his hands clear of every, i. 534. the hypocrite seeks a, from the mouth, ii. 84. (v. *Reward.*)
- Fear*, riches tend to slacken, i. 35. the first motive for departing from evil, i. 52. (v. *Sin.*) stifles sin, ib. makes a feast, keeps the mind down, lest it pride itself in present things, and strengthens it with the meat of hope for the future, i. 56. unless joined with six other virtues, cannot rise to do any good action, i. 57. (v. *Piety, Virtue.*) while unduly alarmed, may plunge one into despair, i. 58. bestowed by Holy Spirit against pride, i. 119. the mind tutored by means of, i. 120. good begun in, i. 52. leads to strength, strength to patience, i. 266. without hatred of sin, humbles not, i. 216. our safety in action, love in contemplation, i. 358. sonship should end, i. 373. God not fully served in, ii. 34. wicked feel, but put it off for the present, ii. 73. washing of spirit through, ii. 105.
- Fear*, what to, God, i. 33. for us to, i. 79. the judgment of God is to be, not only for what we have done amiss, but for what we have done well, i. 146. 249. 251. 438. 534. 536. holy men in prosperity, the divine judgments for themselves, i. 242. 403. being encompassed with darkness we ought to, the divine judgments for ourselves, i. 250. iii. 325. the higher the mind is elevated to God the more she, for her deeds, i. 281. we should, lest God tie the hand of His affection instead of striking our sins, i. 378. we should always, death as the hour is uncertain to us, i. 401. some know not how to, God except by adversity experienced in themselves, or known in others, i. 403. elation on account of our very virtues must be, i. 421. 430. why holy men always, i. 518. 534. ii. 246. 254. 524. iii. 75. in their good works holy men, deceit and sloth, i. 534. lest present punishment should be the forerunner of future doom, i. 545. the righteous, God before His indignation is stirred up against them, the wicked, otherwise, ii. 26. evade God's judgments while they, fear them, ii. 246. God is more heedfully to be, as He is not discernible, ii. 249. righteous always, while wicked bear security before them, ii. 256. he who does not, God as just

- will never find Him merciful, ii. 276.
 iii. 579. God alone powerful and to be, ii. 290.
- Fear*, he who performs good deeds from, does not entirely depart from evil, i. 52. what is good and what bad, i. 216. of holy men, i. 238. 242. iii. 481. way of God begins with, i. 266. of God expels all other, ib. holy men rejoice with, over their subdued vices, i. 275. of God in life expels the, of the Devil in death, i. 349. a weight of, is an anchor of the heart, i. 358. earthly, the way to spiritual dangers, i. 387. how useful the, of the last judgment to our salvation, i. 462. unable to raise us from the death of sin, i. 542. does not pay back to God deeds worthy of His doings, i. 543. 'responds not,' ib. from the consideration of the strict judgment penetrates the soul, i. 597. who is free from, i. 601. who serves God from a principle of, cannot be righteous, ii. 34. of God is His gift, ii. 256. of God is the beginning of wisdom, ii. 405. what is, 'in the night,' ii. 451. Job ever in, of God as of mighty waves, ii. 543. of God, how great the power of to persuade us to despise all things here, ib. from, we advance to love, ii. 588. of being in the Church beyond the number of the Elect, iii. 111. of the Elect from the uncertainty of perseverance, ib. God first chastens us with, of the strict judgment, then refreshes us with consolation of heavenly sweetness, iii. 223. sound from the mouth of God is the power of, rushing into us from heavenly inspiration, iii. 224. divine, the foundation of faith, iii. 278. God opposes to the evil motions of our heart the barrier of, iii. 298. God holds firm him whom He shakes with, iii. 306. safety in humble, iii. 423. must be united with hope, iii. 525. 422. 481. 579. hope of our presuming should have the biting of, iii. 578. one, chaste, another servile, iii. 648. very many do not, God, ii. 231. what is, iii. 222.
- Fears*, earthly, the way to spiritual dangers, i. 387. worldly, worldly desires cause, i. 608.
- Feasting*, there can scarcely be, without offence, i. 36. danger of Elders', i. 86. sons of Job not accustomed to offend in thought or deed in their, manifest, i. 38. of Job's sons is the Apostle's preaching, i. 46. enemy gains more advantage while, in the elder brother's house, i. 86. animated earnestness of the mind dulled even in moderate, ib. talkativeness almost always a companion of, i. 36. of the reprobate is the delight of temporal pleasures. iii. 607. last, of Holy Church, when Israel shall be restored, iii. 685.
- Feathers*, what casting off old, and assuming new, denote, iii. 493.
- Fect*, who are, of the Lord, ii. 352. 412. what it is to wash, with hutter, ii. 413. of Holy Church are ministers of inferior works, ii. 414. what it is to send, of the ox and the ass, iii. 690.
- Fellow-creature* called our likeness, i. 352. love of, necessary to salvation, i. 353. wherein love of our, consists, ib.
- Females*, in former times, not admitted to an inheritance among males, iii. 697.
- Fervour*, too much, in the sublimest virtues unless restrained by discipline exposes us to the peril of elation, iii. 347.
- Field*, what a, signifies, ii. 262. this world denoted by, iii. 437. 556. what it is, when the 'work is prepared,' to till the, diligently without, i. 598.
- Fiftieth*, denotes the repose of the mind when the contest is past, iii. 20.
- Fifty* tens denote perfection of rest, i. 43.
- Fig-tree*, what it is to bark, of God, i. 484.
- Figurative*, some imprecations in Holy Writ, i. 181. (v. *Senses, Scripture*.)
- Finger*, denotes discretion, ii. 201. meaning of placing, upon the mouth, ib.
- Fire*, Holy Spirit manifests His presence in the form of, i. 33. indicates zeal, ib. ruler's envy, i. 102. of envy from devils suffered to try our purity, i. 116. changed to the three Children, i. 571. what the, of God, i. 116. the twofold nature of the punishment of hell, i. 571. light and darkness may exist together in hell, ib. property of, modified by the Creator so as to burn chains but not garments, ib. reprobate men and angels involved in punishment of hell, i. 571. of hell a bodily, ii. 194. (v. *Hell, Infernal*.)
- First-born*, Jewish Church Christ's, i. 99. of death, i. e. pride, consumes the wicked, ii. 128.

- First fruits* of well-doing not to be held clean, i. 481.
- Fish* that have fins wont to make leaps above the water, i. 255. of the sea denote inquisitive ones of this world, ii. 4.
- Fishermen*, God chose orators by means of, iii. 590.
- Five* senses derive the power of perception and discrimination from the brain, ii. 6.
- Flagons*, what cups and, for the use of tabernacle denote, ii. 448.
- Flame* of the fire of the ungodly, i. 122. of the righteous differs from that of the ungodly, ib.
- Flames* and darkness for the wicked, ii. 79.
- Flatterers* said to bury their dead, i. 218. tongue of, profits not hypocrites in the Judgment, ii. 177. how injurious to wrong doers, ii. 321. by locust is expressed the tongue of, iii. 461. injure the fruit of good men, ib.
- Flesh* of our Lord, Satan how let loose against, i. 150. Synagogue our Lord's Mother in the, i. 108. Christ cleanses away sin by, i. 153. hairs of, superfluous thoughts, i. 287. both righteous and wicked die in, i. 524. Christ's, given up to the "hands" of the wicked One, i. 526. to be subordinate, as Sarah to Abraham, i. 573. man's nature may be the root of Christ's, ii. 59. spirit perishes by what, delights in, i. 610. sins of, commonly denoted by flesh and blood, i. 158. in Holy Writ, named in two ways, ii. 167. what it is to be as if no longer in, ii. 195. why, subject to so many evils, iii. 54. motions of, tempt us in their low mutterings, yet do not mount so high as to madness of open biting, i. 351. when motions of, make peace for us with God, ib. time of, compared to a web, i. 433. law of, defilement, i. 539. harassing temptations of, though useful, i. 557. ii. 402. spirit often lifts the mind on high when, assails it with temptations, i. 592. as, is sustained by soft treatment, so the soul by hard dealing, i. 610. as hardships wound the, so softness kills the spirit, ib. by bone we have strength, by flesh, weakness of the body denoted, ii. 153. what to feed on, of another, ii. 156. in Holy Writ, named in one way according to nature, in another, according to corruption, ii. 167. what fleshspots of Egypt signify, ii. 479. will be palpable after the resurrection by the reality of its nature, ii. 166. not to be in, is not to love carnal things, ii. 195. our, rottenness and a worm, ii. 277. thought of our decay most powerful to subdue the appetites of, ii. 277. how denominated barren, ii. 280. by abstinence imperfections of, and not itself to be done away, ii. 510. iii. 407. we are tortured by that very, which we prefer before the commands of God, iii. 54. drowns those whom the wing of knowledge had raised on high, iii. 152. the spirit refused to submit to its Creator, and lost its right over the subject, iii. 153. those whom the valley of humility outwardly imprisons in tears, ascent of contemplation elevates within, iii. 408.
- Flies*, with which Egypt was smitten, ii. 369.
- Flies*, he is a precipitate leader who always leads against the enemy, he a timid one who always, iii. 472.
- Flint* denotes the Gentiles, a plate of lead, Judaea, ii. 158. what it is to give for earth, and for flint golden torrents, ii. 238.
- Flock*, of Holy Church, ii. 459.
- Flocks*, ignorant multitude denoted by, ii. 260.
- Floods*, writings of the Old Testament compared to, ii. 361.
- Floor*, by threshing, denoted the Church, iii. 431. God will purge His, ib. in the threshing of, grains squeezed under the chaff, ii. 508. iii. 241. quantity of chaff, i. e. ungodly, greater in, than the fruit, i. e. righteous, iii. 190. chaff will bound forth from the heap of grain in, by the fan of strict judgment, iii. 308. 626.
- Florentina*, sister of Leander, i. 1, note a. he wrote a rule for Virgins to, ib. devoted herself to a life of virginity, ib. locally honoured as a saint, ib.
- Flower*, man called, ii. 41. the world filled with as many, as there are human beings to be crushed in a short time, ii. 42.
- Flying*, what it is to meet with bread him that is, iii. 43. from the wolf coming, is to be silent when one ought to speak, iii. 313. why the Apostle at one time seeks the ranks of armed enemies, at another flies them, iii. 470. 471. of animals denotes the sublimity of Evangelists and Doctors, iii. 664.

- '*Flying roll*,' denotes Holy Writ, ii. 182.
- Followers*, evil, sides of the wicked 'fat' with, ii. 77. Satan's delusive promises to his, ii. 108.
- Folly*, God's human angels not free from, i. 297. counsellors turned to, ii. 14. those whom their own, does not satisfy, i. 472. the senseless repents of his, too late in everlasting torments, i. 474. wisdom of the righteous called, laughed to scorn by the world, i. 614. silence useful to conceal, ii. 24. what the, of the Word of God, ii. 151. 480. iii. 356. how great the, of man in preferring his own to the wisdom of God, ii. 297. of those who delight in lesser good and lose greater, ii. 368. of two sorts, some fools and noble, others fools and base, ii. 480. wise, to be maintained, iii. 259. wisdom of God known by means of a wise, ib. Christ corrects, of the carnal while He manifests Himself in, of the flesh, iii. 356. the original, of the Angel pride of heart, iii. 269. designated by nostrils, iii. 463.
- Fool*, spiritual, comes not till sighed after, i. 251. Holy Scripture, to the Gentiles, i. 371. of the righteous the conversion of sinners, iii. 503.
- Fool*, not itself, but the desire of it is in fault, iii. 406. we must not sin in eating forbidden, ib.
- Foolish*, the, here may mean the Jews, i. 314.
- Foolishness*, wise, of Saints, i. 405.
- Fools*, anger destroys, i. 309. how they are called who are persecuted for God's sake, i. 405. whose end is foolish, ii. 14. reproof necessary to put down, ii. 24. pass judgment on the concerns of others the more eagerly, the more deeply they are ignorant of their own, ib. memory of, compared to ashes, ii. 27. two kinds of, ii. 481. they, and ignoble whom God professes not to know, ib. how the, is servant to the wise of heart, ii. 488.
- Footpad*, appetite like a, i. 521.
- '*Footsteps*,' what it is to see only the, of God, i. 588. of God are His loving-kindness by which we are stimulated to advance to things above, ib. of God are incomprehensible, i. 589. what the marks of our feet denote, ii. 39. what the, of God, i. 588. ii. 251. iii. 144.
- Foreknowledge*, denoted by 'nostrils,' iii. 463. knowledge of our Redeemer existed in His, iii. 464. of a holy preacher, ib. meaning of, ii. 496.
- Foreskins*, to 'take off the, of trees,' i. 481.
- Forget*, when God said to, ii. 279. what God both beholds and, ib. injurious to a convert to, his own infirmity and his former wickedness, iii. 278.
- Forgive*, we must, our neighbour his trespasses, if we would have forgiveness of God, i. 601. not to, is a 'spot on our face' in God's sight, ib. why we must, our neighbour before sunset, ii. 227.
- Fornication*, to delight outwardly in forbidden objects is to commit, within, iii. 110.
- Forsake*, when God may be said to, His Elect, i. 133. 168. God's succour never, our strivings, i. 170. in what state the soul forsaken by God, i. 560. why God sometimes, us, i. 552. God does not even when rejected, iii. 364. he who made that which was not, forsakes it not when made, iii. 150.
- Fortitude*, Job endures personal affliction with, i. 23. engendered by Patience, i. 24. gives a feast when fearless of adversity it sets viands of confidence before an alarmed soul, i. 56. much broken down if not supported by counsel, ib. (v. *Counsel*, *Virtue*.) while, gives confidence may lead to precipitation, i. 58. spoiled by fear, i. 119. (v. *Strength*.)
- Fortune* not in fault, but the feeling, i. 615.
- Foundation*, what it is to set a, in the earth, ii. 234. Christ the, of the Church, iii. 272. Apostles and Preachers the, of Holy Church, ib.
- Four* different qualities, nature of every thing that is said can be distinguished by, iii. 5.
- Fowls of the air* denote those skilled in sublime truths, ii. 4.
- Fowls of heaven* search into lofty things with the eagerness of proud curiosity, iii. 151. 154. holy men instructed more than, iii. 155. (v. *Birds*.)
- Foxes*, what, denote, ii. 395.
- Frame*, our Lord knows our, ii. 103.
- Frankincense* and gifts, sign of prayer in union with works, i. 62.
- Free will*, preceded by free grace, and works in union with it, i. 537. ii. 243. 364. iii. 66. 594. no one prevents God by, so as to hold Him as his debtor, iii. 595. harmony between preventing grace and free will

- which follows it, iii. 67. the good we do is both God's and ours, iii. 595. by compliance of, we choose good deeds to perform, iii. 596.
- Freedom* and power kept by sparing the use of them, i. 254. bold, of Moses, Nathan, Elijah, and Elisha, i. 406.
- Friend*, not true who fails in adversity, i. 384. the stroke meant for sin, misguided may kill a, i. 587.
- Friends*, Job's, made a temptation to him by the devil, i. 22. not evil-minded, but wanting in discernment, i. 23, 25. not restored to the favour of the Divine Justice except by him whom they had despised, ib. a type of heretics, i. 27. their names typical of the ruin of heretical souls, i. 28. reconciliation of Job's, through his intercession typical of the restoration of heretics to the unity of the Church, ib. meaning of their several habitations, i. 161. believed him stricken for his guilt, i. 25. endeavoured to vindicate God's justice in smiting, ib. so were driven to reprove him of unrighteousness, ib. ignorant of the cause of his affliction, ib. sinned through ignorance, therefore sooner restored to pardon, ib. Satan's last resource, i. 142. good men, ib. make themselves like him in sympathy, i. 143. too much grieved for him, i. 144. sinned by doing a good work ill, i. 145. heretics, like Job's, mix truth and error, i. 262. Job's, erred in judging him and not themselves, i. 258. though in the wrong, utter much truth, i. 261. disguised temptations come like Job's, i. 174. the 'day' Job cursed is this mortal life, loved by his, i. 186. the Elect by counsel sustain, i. 157. Job's, proud of common attainments, i. 612. bear the likeness of heretics, ii. 2. not void of understanding in all which they say, ib. Job reproves his, as speaking falsely for God, ii. 24. Job's wish for his, to be like him, a kind one, ii. 89.
- Friends*, very traitors are sometimes called, i. 162. sin of despising, in adversity, ii. 384. every neighbour denoted by, ii. 383. Job declares himself forsaken by his, ib.
- Frost*, hearts of the Jews denoted by, and ice, iii. 240. 341. what it is for, to be turned into water, iii. 240. and ice denote Satan, iii. 343. adversity denoted by, iii. 348.
- Froward*, account nothing right, but what they themselves think, i. 576. add misery to their affliction, ii. 471.
- Fruit*, by care for others the righteous bear, i. 354. rich, hypocrite's waste of, i. 473. what it is for unclean, to be put forth, i. 481. what, of Paradise denotes, i. 531. who are ships carrying, i. 528. 531. of a good beginning lost through heat of man's praise, ii. 83.
- Fruits*, the Fathers but smelled those, they carried for us, i. 528.
- Fulgentius*, Bishop of Carthage and Eceja, i. 1, note a. brother of Leander, ib. locally honoured as a Saint, ib.
- Furrows*, what denote, ii. 592. what for, to weep, ib.
- Fury*, Satan's gathered, ii. 94.
- Future*, why the heart is ever stretching itself out to the, i. 429.
- G.
- Gad*, sons of Reuben, Gad, and Manasseh, represent those who defend the faith but do not love it, iii. 216. prefer ease of this life to their heavenly country, iii. 217.
- Gain*, constancy of many Saints tried by, of this life, ii. 473.
- Garment*, what, woven of woollen and linen together denotes, i. 488. the body is, of the soul, i. 538. 552. what the, of Holy Church, iii. 309.
- Garment*, what it is to rend, i. 123. earthly body denoted by, i. 538. of the teacher his disciples, iii. 248. (v. *Mantle*.)
- 'Garments'*, what it is for us to 'keep our,' ii. 51. what the single and double, of the Saints, i. 30. iii. 678. (v. *Robe*.)
- Gate*, Christ denoted by, i. 314. what it is to sit in, ii. 416. 540. what the, of the city denotes, ii. 541. of death bad actions, ii. 416. and adverse powers, iii. 318. of Zion good actions, ii. 416. and holy men, iii. 599. Elders of old sat in, of the city to decide quarrels, ii. 540. false teachers are, of Leviathan, iii. 599. of false teachers open to admit, but closed in order to seize, ib. narrow, that leadeth unto life, iii. 274. 283. what this narrow, is, ib.
- Gedaliah*, the son of Ahikam, i. 62.
- Gedeon*, what the battle of his three hundred against the Madianites denotes, iii. 415. denotes 'going about

in the womb,' hence the Incarnation of our Lord, iii. 416. what rejected soldiers of, who bent their knees while drinking the waters, denote, iii. 417. what designated by trumpets, lamps, and pitchers of the army of, iii. 418. what by army of, having trumpets in their right hand but pitchers in their left, iii. 419.

Generation, man's natural, i. 551.

Generations, the four seasons of the year typified by four, iii. 698.

Gentile, Job called a righteous, i. 18.

Gentiles became more wicked in proportion as they shut their eyes to their Creator i. 32. Christ's younger son, i. 99. our Lord fell down to, i. 107. Scriptures loathed before made food to, i. 371. loathed, at last received by Jews, i. 372. fall of Jews and calling of, foreshewn, ii. 17. life of, brought forward as an example to Christians, i. 17. why called blind, ii. 430. five hundred she asses denote the Elected, i. 45. iii. 687. eat the harvest of the Jews in that they take in the words of the Law, i. 315. after conversion made eager hungerers for the food of Holy Scripture, i. 371. lifted up from their fall through faith, ii. 17. Christian religion most powerfully propagated by, iii. 213. 253. denoted by the North, iii. 252. a desert rained upon by heavenly grace as by a shower, iii. 336. without a way of prophecy find the way of grace, iii. 337. produce the works and doctrine of eternal life. ib. hardened in unbelief compared to stones, iii. 342. from stones made children to Abraham, ib. compared to a raven of whose young are holy preachers, iii. 383. called solitude and the land of saltiness, iii. 411. in which land of, Christ received a house from the Father, ib. Christ forsook Judæa and possessed the hearts of, ib. iii. 461. glorify God under the title of dragons and ostriches, iii. 434. denoted by wild honey, iii. 460. and locusts, ib. renewed, designated by a hawk, iii. 494. foolishness of, denoted by asses, iii. 689. camels denote the simple minded of, coming to the faith, iii. 690.

Giants, apostate angels or all proud men denoted by, ii. 298. what it is for, to groan under the water, ii. 299.

Gibbon ref. to, i. 2, note b; 3, note f.

Gideon, (v. *Gedeon*.)

Gift received of the Lord in tranquillity made manifest in tribulation, i. 19.

of Living Water, i. 326. Footsteps of God are the tokens of His, by which He elevates the mind with holy desires, i. 588. that keeps us safe one thing, that ornaments another, ii. 17. merits of good deeds to be weighed by the speediness of the, ii. 536. God wisely distributes His, to each one, iii. 279. admirable regulation of separate, to each one separately, iii. 280. (v. *Spirit, Holy, gifts of*.)

Gifts, seeming loss of, teaches whence they come, i. 120. children seven, i. 119. we may explain Job's children by extraordinary, i. 126. external, withdrawn to aid humility, i. 129. 155. ii. 15. joy arising from, should be tempered by remembrance of sorrow, i. 141. of God a comfort in sorrow, ib. of virtue necessary, i. 128. God judges man for those that magnify Him, i. 454. small, tempt to idleness, greater, to pride, i. 421. God's, when not improved by us, pass to others, i. 315. spiritual, bad men hold them as robbers, yet from God ii. 4. first forfeited, then grace itself, ii. 18. man's pride in, of God brought down, ii. 19. God's, and His influence renew and change man, ii. 10.

Gilboa, denotes running down, i. 181. mountains of, represent the uplifted hearts of Jews, ib. the evil-minded, i. 182.

Girdle, what 'she delivered a, to the Canaanite' denotes, iii. 589. what 'to have a golden, about the paps,' iii. 639.

Glass shews without what it contains within, ii. 377. typifies the mutual knowledge of the Saints above, ib.

Glories, the hidden, exceed all we know, i. 508.

Glory, worldly, even now scorned by the wise, i. 317. hypocrites work by grace but for their own, i. 469. the weak find their way dark and are stripped of, ii. 144. of the Church within, i. 485. of God to be our rule, ib. and disgrace of Priests, ii. 15.

Glory, holy men dead to, of this world, i. 244, 245. compared to spiders' webs, ii. 183. nothingness of, of this life, i. 317. ii. 217. human, how short, ii. 285. is hay, ib. no steadfastness in, ii. 286.

Glory of their Maker by the work shewn in them belongs to the perfect to seek, i. 486. here, of God known in part only, ii. 304. when by loving

- we learn more of heavenly, we then feel the sins committed more burdensome, iii. 176. God promises heavenly, to those ready to despair, iii. 219. loftiness of heavenly, denoted by cedar, iii. 527.
- Glory* of the heavenly country considered, i. 456. good works to be concealed yet seen for the, of God, i. 485. of God to be sought for by His ways, ii. 284. way to solid and eternal, shewn to those who seek, ii. 285.
- Glory, vain*, sometimes arises on account of wickedness committed, i. 391. the property of the vain mind, i. 612. pride and, two principal vices, ii. 159. pride and, joined with impiety, ib. he who is elated with, holds on only for a very little while, ii. 285. by self-exaltation removes far from the true essence of God, ib. must be guarded against where the gift of understanding is vouchsafed, ii. 553. those in the Church desirous of, denoted by Eliu, iii. 268. fruit of the Egyptians, a type of the doings of, iii. 461. brilliancy of temporal, denoted by a reed, iii. 560. brightness of secular, by gold, iii. 638. who most liable to shafts of, iii. 568. denoted by locust, iii. 614. by Babylon, iii. 639. by a golden cup, ib. sisters and offspring of, iii. 490. nature of the temptations of, iii. 491.
- Guilt*, evils of, iii. 404. those who neglect to tame their, proceed at once to spiritual battles, ib. all virtues at once overwhelmed by, ib. tempts us in five ways, iii. 405. not food but, of desire is in fault, iii. 406. what the five daughters of, iii. 490. temptations of, iii. 492. denoted by cankerworm, iii. 614. we often finish for sake of, the bodily refreshment we begin for sake of health, iii. 700.
- Gnat*, meaning of, in Scripture, i. 42.
- Gnawers*, greedy, without goodness, ii. 468. two sorts of, ib.
- Good* denotes a life of contemplations, iii. 510.
- God*, (v. *Christ, Son, Spirit*) man forsook the place of, through his own disobedience, i. 441. two extremes, man and his Creator, i. e. dust and, ii. 43. some things spoken of concerning God on account of the effect of His work, some to indicate the substance of His Majesty, iii. 515. said to be arrayed in beautiful garments, ib. clothed with light as with a garment, ib. gold designates the inmost brightness of Divinity, iii. 638.
- God*, various methods of speaking made use of by, i. 73, 74. face of, i. 80. ii. 34. iii. 57. how said to be moved, i. 132. how to breathe, i. 269. what for, to answer, i. 302. iii. 664. came down in fire and smoke, i. 359. what for, to laugh, i. 525. ii. 449. when said that wrath of, passes by, and when that it quite passes by, ii. 54. what it is to remember, and what to forget, ii. 279. how, escapes us, ii. 304. what for God to see, ii. 360. to stand, ii. 337. to regard from above, ii. 279. 399. iii. 420. passions of the mind improperly attributed to, ii. 496. how called 'jealous,' 'wroth,' 'compassionate,' 'repentant,' i. 436, 497. 'cruel,' ii. 498. for God to speak is to have begotten the Word, ii. 30. how, enters and penetrates the depth of the mind, iii. 320. we must imagine nothing corporeal in, iii. 513. frequently applies to Himself a resemblance to things created, ib. likened to things animate and inanimate, to shew the effect of His doings and indicate the substance of His Majesty, iii. 514, 515. when an eye, shoulders, a foot, and wings said to be in God, His operation is meant; but by the words, hand, arm, right hand, and voice, the Son, ib. what for, to hear, iii. 664.
- God* how said to have members of the body, ii. 150. iii. 513. His soul, ii. 254. is that thing which He hath, ii. 258. 381. strength is the same as the wisdom, and wisdom as the essence of, ii. 308.
- God*, to enjoy, above we must deal with this life like stewards, i. 79. on the contrary, some to enjoy this life make use of, by the by, i. 79. sought above all things by prayer, ii. 206. he remains with unbroken integrity, who having lost all beside outwardly, has not lost Him Whom he has loved within, ii. 215. we go to, by rugged places as well as by the smooth road, iii. 149. men see, such as their characters shew Him, iii. 517.
- God*, knowledge of, in this life is called 'a vision of the night,' i. 281. iii. 33. the soul by a knowledge of itself raised to a knowledge of, i. 289. iii. 203. comes to, through the phantasms of divers images, i. 289. chiefly known by slight intimations, i. 292.

ii. 303. we know, imperfectly, and speak of Him as it were with stammering utterance, i. 292. iii. 254. a man wishing to discourse of, speaks as a blind man of light, iii. 251. whispers to us, because He has not fully manifested Himself, i. 279. presents Himself to our admiration through His creatures as through certain chinks of contemplation, i. 250. then only we come to know any thing of, when we discover we can know nothing of Him worthily, i. 292. iii. 205. 254. knowledge of, shews us very little concerning Him, and is as the voice of a light breath, i. 294. ii. 258. secret judgments of, when He leaves us to be tried, i. 579. iii. 203. height and depth of, past tracing out, i. 589. ii. 117. 248. one thing to know something of, and another to taste with understanding the thing known, ii. 7. incomprehensible, ii. 206. 248. Whom they know by faith, all the Elect long to see by His own form, ii. 245. what must be shunned by those who seek to know, ii. 249. 305. when thou hast come to know the fear of, what is it but Wisdom in thee? but thou canst not yet find out what she is in herself, ii. 405. knowledge of God called the face of, iii. 57. we come to the knowledge of, through created things as by footsteps, iii. 144. only seen here afar off, even by His own Elect, iii. 203. we know, works, but cannot discern how, iii. 204. cannot be recognised, except by a tranquil mind, iii. 613. by acknowledging, man comes to know himself, and his own life is weighed, iii. 234.

God, men arrive at the knowledge of, through His creatures, i. 280. through visible things, ii. 206. twofold knowledge of, ii. 245. traced here by the footsteps of His love, i. 588. can never be found out to perfection, either by men or Angels, i. 589. here seen through certain semblances, but by actual appearance of His nature, cannot be seen, ii. 388. never seen by any that live to the world, ii. 389. whether seen by Saints and Angels in His brightness and in His nature, ii. 391. how seen in heaven, ii. 392. every man ought to conclude from reason that there is a, iii. 203. known by His works, ib.

God, no one here able to see, as He

is, i. 213. ii. 388. we see invisible things of, but by a hasty glance, i. 286. here, not seen manifestly, i. 588. we see, only by His footsteps, ib. invisible nature of, becomes known by the ladder of reflection, ii. 206. invisible, incomprehensible, must be sought every where, ii. 248. how Fathers of the Old Testament saw, ii. 387, 388, 389. in what sense, dwells in light that no man can approach unto, ii. 391. sees Himself in a way far unlike to that in which the creature sees, ii. 392.

God, here we more understand what He is not than what He is, i. 289. not even the Angelic powers attain to comprehend, under whom they are bowed down, ii. 515. neither Angels nor men can fully penetrate the vision of His infinite loftiness, i. 589. alone IS of Himself, all else has being from Him, ii. 253. 384. in, it is not one thing to be and another thing to have, ii. 258. they who are severed from the solid basis of the Eternal Essence unable to hold on, ii. 285. the wicked say, 'There is no God,' ii. 205. meaning of, Is, ii. 253. alone truly Is and has the power To Be unchangeably, ii. 382. what the Place of, ii. 397. who believed, to be corporeal, iii. 513.

God immutable, how to understand that, was moved against Job, i. 132. tranquil in Himself, seems in commotion to them that perish, i. 270. 289. iii. 516. 'to stand' an attribute of God, i. 290. ii. 397. how, said to repent, i. 503. ii. 497. immutability of, from eternity maintained, i. 548. how, unchangeable moved, ii. 26. alone free from change, ii. 68. iii. 100. outwardly the sentence of, seems altered, inwardly not so, ii. 254. 497. unchangeable in His nature and purpose, ib. iii. 516. how said 'to remember' and to forget, ii. 279. iii. 514. to be 'jealous,' 'wroth,' 'commiserating,' and to 'foreknow,' ii. 497. this changing, not a quality of the Judge, but in the mind of the sufferer, ii. 499. how God alone may be said to have immortality, iii. 100. immortal in that He is unchangeable, iii. 516.

God within, without, above, and beneath all things, iii. 82. immensity of God, i. 82. ii. 232. 248. transcends all things in every point of view, i. 589. His immensity with-

out space, His eternity without beginning or end, iii. 204. every where present with all, and every where equal, iii. 225. 'higher than heaven,' 'deeper than hell,' 'longer than the earth,' and 'broader than the sea,' i. 589. as, is every where, so He is not in a part, ii. 248. Who of Himself is, not locally, in every place, walks locally into the regions of the world by His preachers, iii. 212.

God unchangeable orders all things subject to change, i. 91. those things remain fixed in His eternity, which having no fixedness out of Him issue into existence, i. 92. ii. 498. not Himself different in the things He sets in different order, i. 93. every creature little in comparison of the Creator, i. 231. difference between days of man and days of Eternity, i. 548. ii. 258. things passing away stand with, ii. 44. days of, His Eternity, ii. 258. iii. 304. in eternity no time past or future, but all present, ii. 259. 497. perfect knowledge of eternity vouchsafed to none in this life, ii. 305. eternity of, ineffable to man, iii. 251. alone by nature immortal and unchangeable, i. 289. ii. 68. 254. by cane or reed is designated the eternity of the Word of, iii. 559. alone primarily and unchangeably He, Who Is, ii. 254. Eternity of, cannot be known, iii. 205.

God reveals not His perfections to the human mind with full power at once, but by certain progressive steps, i. 92. we should follow His footsteps, ii. 251. why utters His own praises to men, ii. 326. we not worthy to speak or even to think any thing worthy of, ii. 496. man cannot either benefit or injure, iii. 144. great in power, judgment, and justice, iii. 255. not strictly called 'perfect,' because not made, iii. 302. whatever creature compared to, vanity and folly, iii. 663. breadth, length, height, and depth of, i. 591. His excellency cannot be discovered, ib. needs not man's good deeds, ii. 225. how God may seem to change His Will, ii. 254. 498.

God in the light beholds the darkness, in unchangeableness He beholds all things changeable, i. 93. destroys both the righteous and the wicked, i. 524. penetrates all things, iii. 101. difference of sight between man

and, i. 548. how counsel and understanding of, differ, ii. 8. both knows the wicked, in that He finds out his artful contrivances, and knows him not in that He acknowledges him not in likeness of His own Wisdom, ii. 13. whatever things are, in His Eternity are not therefore seen because they are, but therefore they are because they are seen, ii. 498. His knowing is His affording the knowledge to us, ii. 524. iii. 270. when we believe He sees us not, we keep our eyes closed in the light of the sun, iii. 101. knowledge on part of, is approval, iii. 268.

God, what 'the not knowing' of, i. 71. ii. 13. iii. 8. 254. comprehends at the same instant, and without extension embraces the evil and the good, i. 93. what 'the knowing' of, ii. 13. 404. 524. iii. 268. before the world foresaw and decreed how all things should be ordered, ii. 45. includes in Holy Scripture whatever can possibly befall each one of us, iii. 30. all things naked and open to the eyes of, iii. 99. unacquainted with nothing, forgetful of nothing, ib. first planting of the righteous consists in the foreknowledge of, second in the practice of good, ii. 49. in the foreknowledge of, time of every one's life unalterably fixed, ii. 80. sees the end of the wicked and penitence of the disciplined, ii. 81.

God, known Will of, we ought devoutly to obey, i. 337. face of, the regard of His favour, i. 80. whoso resisteth, hath no peace, i. 496. permits justly what man does wrongfully, ii. 3. we must be ready for the Will of, to be done, even in opposition to our own will, ii. 56. the Will of, accomplished in all the righteous, and in all sinners ii. 196. must be searched out in the Scriptures, ii. 252. things which seem contrary to, do not oppose Him, ii. 254. by 'quiver' sometimes denoted just and hidden counsel of, iii. 472. Will of, unchangeable in counsel, ii. 233. 245.

God, ungodly resisting the counsels of, do but execute those counsels against their will, i. 333. too 'wise' to be deceived, and too 'mighty' to be escaped, i. 496. why called 'Wise,' ib. what the public works of His Supreme Wisdom,

what the secret works, i. 579. but few have strength to investigate, and none to find out, these secrets, ib. Wisdom of God dispensing even evils, ii. 3. 290. 349. Devil stricken by Wisdom rather than Power of, ii. 308. neither place nor price can be assigned to, ii. 362. man did not of himself deserve Wisdom at the hand of, ii. 363. pleasures of this life exclude true Wisdom, ii. 366. Wisdom of, essential and subsisting, ii. 381. Wisdom drawn from out of sight, ii. 382. has a 'way' in one sense, and a 'place' in another, ii. 397. they who seem to themselves wise cannot contemplate, iii. 258. Wisdom of, in the distribution of His own gifts, iii. 279.

God called mighty, in that He smites our secret hearts forcibly when known, i. 496. why called great in power, iii. 255.

God alone born Holy, ii. 384. righteous fear for every thing even their good works, whilst they consider the holiness of, i. 438. they acknowledge the filthinesses of their own life, i. 538. the Author of nature, not of sin, iii. 341.

God, power of, manifested in the temptations of the righteous, i. 25. wonderful works of, become cheap in men's eyes from custom, i. 324. silence concerning the works of, best speaks infinite praise, i. 509. how, in us overturns 'heaven,' 'hell,' 'the earth,' and 'sea,' i. 591. appoints in what condition the soul of every living thing should be, Who vouchsafed that to be which was not, ii. 5. things nonexistent, creates, things existent He keeps together by looking on them, iii. 514. breaks down the heart of man, when He forsakes it; builds it up when He fills it, ii. 8. we come before, in two ways, ii. 31. in Holy Scripture a question by 'Who' sometimes denotes, ii. 220. alone truly to be feared, ii. 290. bestows life, gives prudence as well, ii. 297. in considering the Omnipotence of, we are reminded of our own weakness, iii. 350. 354. a 'ring' in the 'no-trils' of the devil denotes Divine Omnipotence, iii. 575. enemy sometimes loses those whom he has seized, and they, as it were, fall from his mouth, who after commission of sin return to innocence, iii. 577. all things under, iii. 596.

God, providence of, even in our afflictions, which come from Him, always just, always lovely, i. 90. so forsakes that He guards us, i. 168. iii. 581. brings it about in a marvellous way, that things which oppose, render service to, His design, i. 337. why God depresses some with grief and allows others to be puffed up with prosperity, i. 268. 384. preserving hand of, necessary to defend us in the face of the secret Adversary, i. 458. nothing can happen to man without the secret counsel of, ii. 45. brings Satan to serve Him as if by covenant, iii. 583. shuts His ears to mourners, that He may add to their advantage, ii. 143. description of the providence of, ii. 232. so minds all things that He is present to each one, ib. the principles of cases just whilst the cases themselves externally seem unjust, ii. 246. 290. 305. some beholding the Church in adversity deny, or His ruling, ii. 232. 483. iii. 226. does and orders what is good, and that done by the wicked, He regulates to good ends, ii. 349. present to govern the world, Who was the first cause at its creation, iii. 86. provides for the least as well as greatest, for each as well as for the whole, iii. 124. the weak should trust in, in their troubles, iii. 150. 160. providence of, in punishing wickednesses here, iii. 161. His watchful rule over the highest as well as the lowest concerns of man, iii. 225. ordering of man depends not on human strength, but on the power of, iii. 274. forsakes not His own work, both bears with the sins of men, and at last remits them by their conversion, iii. 315.

God, makes use of various methods to reform man, i. 280. ii. 346. 455. His own people when in adversity, raises on high, i. 328. counsels of the wicked render good service to His provident ordering, ii. 333. how Joseph with his brethren a good example of this, ii. 334. examples of Saul and Jonah confirm the same, ii. 335. why, created one He foresaw would perish, ii. 532. disposed all things from the ages of eternity, ii. 45. foreknowledge of, never deceived, ii. 46. why, suffers those to thrive, whom He sees still committing worse things, ii. 217. alarms at one time with sharp excitements, and at another comforts

with gentle consolations, ii. 455. iii. 569 how bears Himself towards His Elect, ii. 488. how towards sinners, ii. 499. why sometimes regards not immediately the cries of His Elect, ii. 495.

God, long-suffering and loving-kindness of, towards evil doers, i. 543. one day to be revealed, as a strict inflictor of punishment, was for long the silent witness of the sin, i. 520. iii. 97. the wicked foolishly think, from the forbearance of, their conduct not observed by, or not displeasing to, iii. 97. patiently retains the wrath which He at length pours out irrevocably, iii. 160. bears a long time here with those whom He condemns for ever, iii. 161. power of His anger incomprehensible, i. 252. breathing of, may denote that very visitation of His, i. 270. we should fear lest, would not be angry and smite us for our vices, i. 378. the Elect forestalling the wrath of, refrain not their mouth from confession, i. 442. man cannot answer to questioning of, whether he be sifted or smitten, i. 510. how no man resists God's wrath, i. 512. how great severity of, against those whom His patience has long borne with, i. 518. willing to reason with us, i. 540. we have nothing to propitiate the strict Judge, i. 548. wrath of, at the end of the world finally consummated, ii. 54. who they are whom, strikes with the wound of an enemy, ii. 146. 341. wrong desire granted by, a mark of greater indignation, ii. 188. no sin hidden from the wrath of, ii. 299. all smiting from, either a purifying of the present life in us, or a commencement of the punishment that follows, ii. 340. how it comes to pass that, made a way for His wrath out of a path, iii. 114. how the hypocrites and crafty men have not only deserved, but even provoked, the wrath of, iii. 178. because no inequality of fury can steal in upon, Job calls fury of, anger of the Dove, iii. 516. why so called, ib.

God vouchsafes some things in mercy, and permits others in anger, i. 336. wounds those whom He is minded to bring back to saving health in two ways, i. 344. very often, begins to work on the mind when it already exalts itself as on the ground of its virtuous attainments, i. 377. the man whom mercy does not

rescue now, hereafter justice of, alone consigns to punishment, i. 437. the righteous expect their salvation only from the mercy of, i. 439. 453. 510. 536. ii. 247. 294. iii. 325. mercy of, necessary to fallen man, i. 458. for, to 'laugh' is His refusing to take pity upon the suffering of man, i. 525. from mercy preventing us, vouchsafes life, from mercy following us, protects that life, i. 553. what He vouchsafes in His mercy one thing, and another what in His wrath He suffers men to have, ii. 3. His bowels of mercy towards penitent sinners, ii. 268. mercy of, bestowed and neglected at last turns to punishment, ii. 283. 'the Hand' of God 'hard' to the weak when striking redoubles the strokes when they look for clemency, ii. 499. renders to each man according to his own ways, iii. 85. man humbled by observing the power of mercy of, iii. 316. how the loving-kindnesses of, becomes wonderful to us, iii. 521. before sinning let a man fear His justice, after, let him presume on His mercy, iii. 578.

God, justice of, in bereavements, i. 89. permits the Elect to be justly smitten for sins by injustice of sons of perdition, ii. 267. Just, allows His own people to be oppressed in their worldly goods, and malice of the violent sinfully to increase, iii. 156. how, condemns Him, (Christ,) Who deserveth not to be punished, i. 149. Who was without sin, ib. sometimes slays the unrighteous with speedy destruction, i. 269. afflicts man in two ways, i. 344. judges man here in two ways, i. 545. brings the counsellors also to a foolish end, ii. 14. whom, loves for eternity, sometimes forsakes for a time, i. 136. ii. 488. will not condemn without cause, iii. 85. in His secret justice moves men to lament and fear, i. 252. aptly said to 'breathe,' i. 269. correction of, to some a trial of probation, to others a trial of purification, i. 343. righteous themselves know that they shall perish in the judgment without the fear of, i. 438. ii. 247. iii. 325. coming and going of, not at all discoverable by our faculties, ii. 510. no one secure from the visitation of, ii. 34. what it is for, to open the eyes, ii. 43. regards not what evil each person is able to

- do, but what he has the mind to do, ii. 71. called cruel, who smiting with severity spares not, ii. 498. neither passes over our good without recompense, nor leaves our evil without rebuke, ii. 523. we must believe that what we suffer from, is just, though we do not know the grounds, iii. 28. man smitten by, considering the rank of his creation, finds out the justice of the blow, iii. 29. His judgments just, although secret to us, iii. 85. 124. in what sense said to harden, iii. 345. Who by the gift of the Holy Spirit calleth to knowledge of Himself from every class of men, i. 327. two ways in which, wounds that He may heal, i. 344. calling is His having respect to, in loving and choosing, ii. 35. when He enriches His Elect within, often uplifts them with exterior honours too, ii. 474. rescues His own Elect of His own free grace, iii. 504. chooses the despised or 'left' of the world, i. 300.
- God*, condemns those He does not know, i. 71. iii. 8. what for, to destroy the reprobate soul, ii. 8. for, to harden, ii. 9.
- God*, some, promotes to the very topmost heights of virtuous attainments, the rest He deserts, ii. 346. no worship of, true out of Holy Church, ii. 120.
- Gold*, denotes wisdom, i. 228. brightness of life, ii. 343. tried in the fire, ib. meaning of, tried in the furnace, ii. 250. dimmed with the blackness of unbelief, ii. 355. iii. 253. 639. chaff added to, in the furnace, ii. 508. faithful souls expressed by, iii. 252. why, said to come from the north, iii. 253. when prayer with alms went up from the Gentiles in sight of God, iii. 254. denotes splendour of sanctity, iii. 639. the brightness of Divinity, Charity, &c. iii. 638. Angels called fine, ii. 372. wit of a bright understanding, ii. 551. the mind fined by the fire of love, ib. holy men count not, their strength, and why, ii. 548. 552. nor bullion their confidence, ii. 548. splendour of the heavenly city and brightness of secular glory, iii. 638. to strew, as clay, is to trample down purity of life by unlawful desires, iii. 640.
- Goliath*, what David defeating, and beheading him with his own sword, denotes, ii. 333. killed by a stone from a sling, iii. 634.
- Good*, things, to fear God is never to pass over any, that ought to be done, i. 33. actions of men stained with mixture of evil deeds not acceptable in God's sight, i. 34. by the very, we do we sometimes draw near to the worse part, i. 57. Satan bruises in the heel, or end, i. 62. Satan's evil will made to work out, i. 80. God receives back His own, and not ours, when we lose our, i. 89. service a friend having received from us here, effectually aids us in attaining the eternal country, i. 383. in prosperity doubtful whether, fortune of the individual is the object of love, i. 384. what we begin with good desire, we should carry on with good aim, i. 145. vain toil of sighing after transitory, ib. righteous not bound in affections to goods which they keep in possession, i. 451. living beginnings of, should be kept secret, i. 480. living compared to a fresh brick wall, easily destroyed till firm with age, ib. beginnings of, compared to the firstlings of sheep and bullocks, ib. longing after the eternal world quickly done away by transitory gratifications springing up in the mind, ii. 491. some things of the highest, some of a mixed kind, iii. 256. evil things not evil in comparison with worse, so good things not good compared with better, iii. 295.
- Good*, how a good thing is ill, and how well said, iii. 6. 700. bad should be carefully separated from, i. 494. why God filleth the houses of the wicked with, things, ii. 235. Satan proceeds against our, actions in three ways, i. 60. how our, works pleasing in the sight of God, i. 64. men lifted up in their excellency, allowed to be tempted that they may be more established in hope of God's aid, i. 112. all our, referred to God, i. 113. iii. 365. how, intentions turned into evil, i. 144. deeds must be practised with purity of heart, i. 196. lesser, must give place to the greater, ii. 431. by whom extraordinary, cannot be supplied, the lesser, may, ii. 432. inferior, should not always be neglected by superior minds, ii. 433. God recompenses all our, deeds, ii. 523. our, works from God, iii. 12. when any, deed is taken in hand, all pride on account of it must first be overcome, iii. 19. from the knowledge of,

- works in ourselves, a way is open to our pride, iii. 194.
- Good*, a mighty solace in our tribulations, if when under affliction we recall our Maker's, gifts to us, i. 141. righteous rightly use temporal, i. 451. bad men rendered worse by temporal, ii. 2. very often good things befall the bad, and, vice versâ, ii. 121. meaning of to hold good things, ii. 207. why God withholds, from the righteous, ii. 241. how, of this world sting the wicked, ii. 477. how the mind of the wicked voluntarily submits itself to earthly pains and toils, ii. 478.
- Good*, to enjoy God the, deal with this life like stewards, i. 79. why in this world afflicted, i. 135. 241. why sometimes prosperous, i. 241. God advances the, to merit, when He permits the bad to rage against their life, ii. 290. desire not to receive a portion from the Lord, but to have the Lord Himself for their portion, ii. 198. the truly, enabled to hold on in the midst of had men, i. 32. ii. 508. good man and hypocrite contrasted, i. 469. ii. 508. sinners mingled with, to try them, ib. (v. *Just, Wicked*.)
- Goodness*, sin so subtle that we cannot make sure of, i. 521.
- Good Works* invite Faith, Hope, and Charity, i. 57. (v. *Works*.)
- Gospel*, the Law "unsavoury" without the salt of, i. 370. rejected by Jews, diffused amongst the Gentiles, i. 501. special commands of, surpass general precepts, iii. 173. preaching of, not conferred on Jews only, but also on Gentiles, iii. 243.
- Governs*, he rightly, in high place who exercises authority over sins rather than over brethren, iii. 168.
- Goths* received into the Church at the third Council of Toledo, i. 1. note a.
- Government*, diversity of, to which the body is subject, i. 235. those appointed in, should hide from themselves their greatness, i. 253. what, of rulers ought to be, iii. 91. power of, cannot be exercised without care of temporal concerns, iii. 129. what questions a man should put to himself when offered a post of, iii. 131.
- Grace*, kept by confessing our own nakedness, i. 125. hypocrites work by, for their own glory, i. 469. Saints can scarce think their infirmities allow of, i. 517. given turns men to contraries, ii. 11. gifts first forfeited, then grace, ii. 18. Job righteous through, in all that man could see, ii. 33. year of, and months, wherein Satan is not counted, i. 191. that often the gift of, which the mind takes to be wrath, i. 509. union of, with free will, ii. 364. necessity of, which our own free will must accompany and follow, ii. 243. concord of preventing, and subsequent free will, iii. 66. good works are God's by preventing, ours by the free will which follows, iii. 595.
- Grace*, gift of, not given for our preceding deserts, iii. 12. with whatever virtues we may be filled, they belong to us only through the preventing, of God, ii. 384. all men are born without, ib. if, withdrawn, the heart is dried up, ii. 10. the heart wise in earthly things overturned and changed by the inspiration of, ii. 11. of cleanliness, he that has obtained, must attribute the gift to Him Who alone is clean, ii. 44. the Lord enlightens us with, of His visitation, not for our merit, but of His own free will, ii. 453. God of His own will directs the crooked hearts, and raises them up to right action, iii. 86. then the flesh fails, and man is touched by, of humility, iii. 87. he whom, lifts up, refreshed by inward satiety, iii. 185. God's, sounds wonderfully, because silently and by a secret impulse, iii. 230. God refreshes the soul with the, of heavenly sweetness, ib. necessity of, to subdue every temptation in the heart, iii. 300. God alone opens the heart by His, iii. 335.
- Grace*, how, sometimes withdraws itself for our good, i. 120. 127. 128. withdrawn to aid humility, which must be our consolation, i. 129. man by, 'as clay,' by evil deeds becomes 'dust,' i. 551. of God more especially guards and instructs His Elect at the very time when He seems to smite and forsake them, iii. 49.
- Grace*, necessity of cooperating, ii. 243. necessary to restrain the waves of our hearts, iii. 298. unless God add mercy, Grace of life which He vouchsafes cannot be preserved, i. 553. God vouchsafes preventing, to will, and following, to enable us to do, ii. 565.
- Grace*, by, of God we put on the plumage of virtues, and cast off the old feathers of pride, iii. 494. no one has first given any thing to God, in order

- that the Divine, should follow him, iii. 594. face of God is regard for His, i. 80. sometimes withdrawn for our good, i. 120. 455. God waters all things with the fulness of His, i. 326. Job ascribed all his powers not to himself, but to the, of God, i. 383. of Christ does not set him free after death whom it has not reformed before death, i. 437. blind man counts that anger which is, i. 510. why, poured into the soul, i. 552. we must not regard what holy teachers are or were in themselves, but what they have become by the, of God, ii. 347. by fire of, we are at once softened into love, and invigorated to practice, ii. 348. harvest of, attributed to the dew of, ii. 440. we should always consider what we have been, and what we owe to the, of God, iii. 278.
- Grace*, preventing, called the light of God, ii. 293. in our good works God prevents us by His, i. 551. ii. 243. iii. 12. 66. 594. of God penetrates to the centre of the heart, and causes us to bring forth good practice, ii. 440. iii. 292. calls the soul of the righteous, but temptation puts it to the proof, ii. 473. of God necessary for all, iii. 293. one that is going on to righteousness God never forsakes, Who by His, prevents even him that is sinning, i. 552. by the inspiration of, and from free will, right conduct follow, ii. 364. the principle of merit, ib. iii. 594. God forsakes us not even when we reject His, iii. 364. no one prevents God's, by his merits, iii. 594. the good we do is God's by, ours by free will which follows, iii. 595.
- Grace*, necessity of actual, to good living, i. 553. ii. 293. 294. 565. does not desert the righteous in temptation, i. 604. the heart cannot be converted which God's, in due of his sins, has deserted, ii. 8. no one withstands, of God in calling, so no one withstands His justice in forsaking, ii. 9. arrogance in claiming, as our own or merited, iii. 12. why the sprinkling of free, called a voluntary shower, iii. 40. why a diversity of, i. 128. why these, withdrawn without detriment, i. 129. God distributes His gifts of, in diverse manner, iii. 63. 70. 279.
- Graces*, some conspicuous are for the ornament of the mind, not for a fortification, ii. 18. of the Spirit given for ornament, ii. 312. iii. 256.
- withdrawn from Holy Church at the coming of Antichrist, iii. 624. very few, left, ib. hence there is heaped up more abundant mercy for the good and just anger for the evil, ib.
- Grape*, what the sour, denotes, ii. 29.
- Grass*, man's life as 'the flower of,' ii. 42. 'Shadow,' man's life as a, ib.
- Gratification*; consent needs more penance than unwilling, i. 206.
- Grave*, wherein the body is buried, so the spiritual, wherein the soul is buried, i. 248. why a man 'rejoices when he has found the,' i. 249. denotes a life of contemplation, the place of those dead to exterior life, i. 248. 355. active life also a, ib. how the perfect 'comes to, in abundance,' i. 360. men full of good works reach, of Eternal Rest, i. 362. denotes the lost, ii. 220. graves of the wicked one about him, ii. 221. bad men Satan's, i. 571.
- Gravel*, very little stones of rivers, ii. 466. what, mystically denotes, ib. ii. 475. what it is to dwell upon, ib.
- Gravity* spoiled by immoderate joy, i. 62.
- Great one*, he is a, who longs after things of eternity, i. 311. performs deeds, and knows that his doings are great, iii. 194.
- Greatness*, God's, foils our best attempts at knowledge, i. 589. God's, how discerned, i. 591.
- Greediness* like the dropsy, ii. 125. man's, most punished when most filled, ii. 188.
- Green*, what things called, iii. 409.
- Greenness*, what, of the reed and rush denotes, iii. 559.
- Gregory, S.*, secular life of, i. 2. ordination of, i. 3. retirement of, i. 2. legation of, i. 3. and note d. pastoral charge of, i. 3. accompanied on his legation by monks, i. 4. expounds the Book of Job at their request, i. 5. his Epistle to Leander, i. 1. diffident of himself, placed his confidence in God, i. 5. compares himself to a leaden pipe for the service of better men, ib. his weak health, i. 9. compares himself to a pipe gaping with crevices, i. 10. presided over Apostolic See, i. 11. condemns those who had cure of souls in his time for not knowing the sinful acts their disciples committed, i. 38. when appointed Apocrisarius, was ordained deacon, i. 2, note b. unwillingly took charge of the ministering at the Altar, i. 3.

- took it because the Church required it, *ib.* long declined the grace of conversion, i. 2. after conversion still retained the secular habit, *ib.* detained in Constantinople by the affairs of the Roman See, *ib.* calls the Roman See the Apostolical See, *ib.* detailed to Leander all that displeased him in himself, *ib.* when, received Ordination, many of his brethren followed him from the monastery, i. 4. writes on Book of Job at their's and Leander's importunate requests, *ib.* used dictation when treating of the latter portion of Book of Job, i. 5. arranged what he had dictated in Books with amendments, *ib.* often left the order of exposition, that he might employ himself in the field of contemplation and moral instruction, *ib.* composed Morals on Job in sickness, i. 9. enumerates the diseases under which he laboured, i. 10. did not bring the third part of his Book to a likeness and accordance with the others, ii. 1. left much of the third part as he had delivered it, without amending, *ib.* i. 6. wrote three Epistles to Leander, i. 1, note a. conversion of, and his leaving the secular life for the haven of the monastery, i. 2. changed his affection and purpose first, then his habit, *ib.* laments having lost the quiet of the monastery, i. 3. why accompanied on his Legation by Monks, i. 4. dejection of mind, and trust in God, i. 5.
- Gregory, S.* gives an example of modesty and humility in himself, iii. 422. 700.
- Grief*, Christ the Balance where, outweighs sin, i. 365. excessive sorrow checks tears, and takes away the sense of, i. 564. followed by joy three times; in conversion, in temptations, in death, iii. 68.
- Grief, and Counsel* foreshew Christ, i. 39. represented by Job in the Church, i. 50.
- Griefs*, what to sow and reap, i. 268. insensibility to, in the chastised condemned, i. 87. proof of saving health lies in the force of, i. 343. by calmly declaring the annoyance, will flow away from our consciences; by being over-silent, we are driven into bitterer, i. 412. sadden the heart in experience of the present, while it is ever stretching out to the future in expectation, i. 429. every sin stains the life of the soul, grief against our neighbour slays it, i. 601. how God neglects to heed the, of the mourning soul for his good, ii. 143.
- Groan*, holy men, in misery in this wearisome exile, and shrink from shining in its prosperity, i. 243. he ceases not to, here who knows himself an exile, i. 365. mind of the righteous, in its exile, and why, i. 368.
- Groin* represents the delights of the flesh, i. 59.
- Guests*, the poor should be hospitably received and entertained as, ii. 537.
- Guile* in the mouth is with God senseless folly, but with men crafty wisdom, i. 110. (*v. Crafty.*)
- Guilt*, secret sinners justly let fall into open, i. 196. of the first sin was a bar to any one entering into heaven before the death of Christ, i. 222. (*v. Original Sin. Bosom of Abraham.*)

H.

Habit, force of evil, renders us unable to bewail our sorrows, i. 564. the Spirit lifts us up to righteousness, the flesh holds us back to, *ib.* bad, when once begun, keeps hold of a man, and daily becomes more hardened, i. 178.

Habitations, meaning of the several, of Job's friends, i. 161.

Habits, good, must be carefully watched, or they may overthrow us by making riot, i. 65. different kinds of, iii. 370. same kind of, bind not all, *ib.*

Hail, denotes cold hearts of wicked, iii. 327. why it represents the bold reproof of Saints, iii. 328.

Hair, custom of nourishing, and of cutting it off in time of affliction, i. 88. wandering thoughts denoted by, i. 123. what, shorn denotes, i. 106. how the Lord is said to have shaved the head and beard, *ib.*

Hairs, what, of the Levites denote as commanded to be shaven, not plucked out, i. 287. what goats', for the worship of the tabernacle, iii. 379.

Hairy ones, who are called, i. 392. ruggedness of every one's sin denoted by, ones, *ib.* satyr called, one; meaning of satyr to cry out to satyr, *ib.*

Hammer, by, the devil sometimes designated, iii. 634.

Hand, what the, of Satan, i. 99. 133. 150. what to be in God's, and in Satan, i. 133. strength of Satan's is his, i. 404. what the, of the mighty, *ib.* signifies deeds or works, i. 361. 537. 597. ii. 342. iii. 99. 508. what

- to stretch the, against God, ii. 76.
 what the, of the stroke, ii. 244.
 by, power of God denoted, ii. 5.
 Christ called the, of God, ii. 330.
 what it is to bind up the, ii. 342.
 God's, seems hard to some, ii. 499.
 'hand in hand,' iii. 99. idle words
 of mouth covered by good deeds of,
 iii. 508. what to lay the, on the mouth,
 ib. what to lay the, upon Leviathan,
 iii. 591.
- Hand, Right*, man enabled to answer
 God through His, ii. 57.
- Hands*, God saves the righteous from
 evil, i. 341. Christ's flesh given up
 to those of the wicked one, i. 526.
 clean, strengthened, ii. 111.
- Hanging*, what for the afflicted soul to
 choose, i. 450.
- Hardness* of the heart, i. 597.
- Harms*, one thing when our enemy,
 ourselves, and another when he,
 ourselves and the rest of the world,
 ii. 567.
- Harp*, right practising denoted by,
 ii. 510. by chords of, the bent of
 those living right, ib.
- Hart*, swiftness of, iii. 149. the Elect
 compared to, ib. what the custom of,
 destroying serpents denotes, iii. 388.
 how the, crosses rivers, iii. 389.
- Harvest*, spiritual, of bad men goes to
 others, i. 319. what the, of Holy
 Church, ii. 440. of Holy Church
 attributed to the dew of Grace, ib.
- Hate*, what to, ourselves and our kind-
 red, i. 397.
- Hatred* to our neighbour slays the
 soul, and destroys the efficacy of
 prayer, i. 601.
- Haughty* men often make a show of
 avoiding that very pride which they
 entertain, iii. 23. prostitute their
 hearts to human praise through self-
 love, iii. 182. Holy Church harassed
 by, as her enemies, iii. 188. called
 mighty in pride who in Holy Church
 retain the faith, and yet retain not
 the life of faith, iii. 215.
- Hawk*, signification of, iii. 434. 453.
 494. the meaning of, getting its
 plumage in the south, iii. 493.
 certain things worthy of note re-
 specting, ib.
- Hay*, glory of the world compared to,
 ii. 285. life of the carnal, iii. 514.
 525.
- Hazards*, open sin to be rebuked in all
 at all, ii. 91.
- Head*, the Church sometimes typified
 with her, i. 26. sufferings of the
 body typified with those of, i. 147.
 of Priesthood shorn, i. 106. shaving
 of, cutting off self-assurance, i. 124.
 serpent's, signifies the beginning of
 evil suggestions, i. 63. type of High
 Priesthood, i. 106. what shaving
 the, denotes, i. 124. what the mean-
 ing of Nazarite shaving his, i. 125.
 mind denoted by, i. 124. ii. 409.
 ointment on the, denotes charity in
 the heart, ib. what our, is said to be,
 i. 455. what to move the, ii. 89.
 iii. 677. 679. to lay, on a stone is to
 cleave to Christ, in mind, i. 283.
- Health*, no one placed here in perfect,
 i. 432. the very state of body called,
 straitened by its own sickness, i. 459.
 the, of the wicked passes away as a
 cloud, ii. 491. (v. *Salvation*.)
- Hear*, he 'hears' that feels the tempt-
 ation, but he effectually who yields
 to it, i. 237. meaning of to, a hear-
 ing, iii. 223. voice of the Lord heard
 in terror, but afterwards changed
 into sweetness, ib. how God hears
 us, iii. 664.
- Hearing* is not lasting, ii. 7.
- Hearers*, (v. *Preachers in their Teach-
 ing*.)
- Heart*, yields to empty joy when the
 body is delighted with feasting, i. 36.
 another's, not to be lightly con-
 demned, i. 38. the, i. 59. (v. *Mind*.)
 solitude of, admits God, excludes
 vanities, i. 226. "bed" of, troubled
 with "visions" of judgment, i. 447.
 hardness of, i. 597.
- Hearts*, why we should not judge
 harshly of other men's, i. 38. of the
 insensate compared to 'brass' and
 'stones,' i. 381. stones denote some-
 times, of the good, and sometimes of
 the bad, ii. 354. great assuredness
 of, to have nought of earthly cou-
 puscence, ii. 575. no tranquillity
 in the, while panting after earthly
 things, ib. crooked when it seeks for
 things below, iii. 86. what the place
 of, iii. 222. those who are eager to
 protect their earthly interests quit
 the repose of, i. 396. blames and
 condemns us in our prayers, i. 599.
 when God 'breaks down' or 'builds
 up,' of man, ii. 8. God is said to
 shut up a man when left to the
 blindness of his evil, ii. 9. when
 God is said to 'harden the,' ib.
 how a man 'lifts up his, with his
 hands,' ii. 323. 'the bottomless pit'
 denotes the, of men, ii. 363. the
 necessity for the eyes of, to be
 stretched out in watching, and for
 strong defences of, ii. 423. the altar
 of God is our, in which the fire is
 ordered always to burn, iii. 105.

roused by so many examples, let us turn back from outward things to our, within, iii. 107. what digging into the wall of, denotes, iii. 137. among men our, judged of from our words, but with God our words judged of from our, iii. 142. within us when distracted with evil thoughts our, wander far away from us, iii. 180. what the lust of the flesh and lust of the, iii. 269. what 'circumcise the foreskin of your,' denotes, iii. 270. unrestrained by Divine power, compared to the sea when it rages, iii. 297. the Lord alone shuts up the sea of our, with doors, iii. 298. how this tumultuous sea (our,) is covered with a cloud and darkness, ib. the Lord keeps low within the limits of contemplation our, still agitated with the plague and trouble of its corruption, iii. 290. the raging sea of corruption rends our virtues asunder, unless charity of, and mind holds them together, ib. 'snow' and 'hail' denote the cold and hard, of the wicked, iii. 327. God alone by His grace can open the, iii. 335. they who suffer not the words of life to pass through to the inward places of, like desert land, iii. 339. when God gives a course to His shower, the, strung with grace within, opens its ears to the words of life, ib. God speaks to our, but concealing His shape, forms His voice as it were in a cloud, iii. 363. we cast as many waters over God, as many forbidden thoughts as we dwell on in, after the inspiration of His grace, iii. 364. the Lord deserts the parched, and searches for those who are living by faith and hope, iii. 421. what we are to understand by the Lord's hardening the, iii. 445. while, of men seek to be ever thinking on earthly things they throw themselves down for the devil to trample on, iii. 454. how Paul digs the soil of, iii. 465. Holy men endure frequently in their, a thick dust of thoughts, iii. 466. hardness of, signified by a wall to be dug in and broken through; and the rock to be penetrated and entered, ib. (*v. Mind, Will.*)

Heat, persecution described by, iii. 330.

Heaven, Satan fallen from, i. 72. prefigures the Pharisees; fire from, envy burning up the good which was springing up in the people, i. 102. our Redeemer, in dying goes down into hell and brings back to, all His followers, i. 222. if man had refused

sin he would have reached, without help of a Redeemer, i. 223. for love of, the mind loves the very pains which for long he had feared, i. 376. what for God to spread out the, i. 501. what meant by the 'hosts of,' ii. 550. what, cast in brass denotes, iii. 249. the harmony of, inwardly wakeful slumbers outwardly, iii. 376. what the system of, and how God sets it forth, ib. this harmony of, sleeps to the reprobate, iii. 377. how, and earth pass away in their figure not in their essence, ii. 287. while love invites the righteous, torture hastens them on to their, rest, iii. 147. difficult for a man born on the earth to ascend the heights of, iii. 219.

Heavens, spiritual, God spread out, and trode down the sea, i. 501. all who hold the office of preaching denoted by, i. 101. 500. iii. 225. 397. Saints called, and why, ii. 68. and the righteous, ii. 196. meaning of 'the, shall reveal his iniquity,' ib. Apostles called, ii. 310. Angels and angelic powers, iii. 249. minds of the Elect, iii. 250. soul of the just, iii. 341. Church of the Elect, iii. 401. 530. what the system and harmony of the, iii. 374. 375. what to make the harmony of, to sleep, ib. and to call the, from above,' ii. 195. what to declare the system of, iii. 376.

Heavenly affections weaken those of earth, i. 233. preachers of the Church not separated from their inheritance after death as the Fathers before Christ, i. 222. Saints of old detained in hell from their, country though not in torments, till our Redeemer had paid the penalty of man's sin, ib. things, holy preachers lead earthly minds to, i. 223. minds, bitter things grow sweet to, i. 376. the heavens denote the, life of preachers, i. 500. rewards, the recompense of, unceasingly laid open to the minds of the Elect, iii. 37. tears which flow from desire for the, country blessed to the longing soul, i. 537. on looking at, joys, man is strengthened with a kind of hope and security, iii. 56. godly sorrow prepares for, joy, ib. how many causes of grief to the soul breathing after, joys, ii. 366. when the eyes of our heart are purged from sin, joys of our, home are disclosed to them, iii. 56. Gold denotes the splendour of the, City, iii. 638.

Hedgehog, denotes the defence of wicked minds, iii. 606.

Heel, Satan bruises the good in,

- i. 62. marking the, signifies the spoiling the end of a good action, i. 63. end of an action denoted by, ib.
- Heifer*, what for us to slay a, i. 356. what the sacrifice of, with hyssop and cedar, and scarlet wool denotes, ib. (v. *Calves. Kine.*) what a, accustomed to labours of threshing denotes, ii. 478.
- Heliu*, what signified by, i. 29. 'That my God,' or, 'God the Lord,' iii. 9. a type of Teachers, faithful, but arrogant, iii. 5. 268. why no sacrifice offered in behalf of, i. 29. (v. *Elihu.*)
- Hell* burns within and without, i. 348. a 'land' for abiding, a 'lake' for drowning, i. 565. what 'order' is in, i. 567. punishments of, are beyond this world's order, i. 569. how divided, ii. 53. Job prays for safety in, ii. 54. our Lord the Biting of, ii. 55. Saints of old not punished though in, ii. 114. the lowest, how Job could speak of, ii. 116. alms redeem not bad men from, ii. 80. all the damned given over to the fires of, which issue in diverse lines and are felt in many ways, i. 569. double nature of the torments of, i. 570. has light to shew companions in misery, ib. the fire of, a bodily fire, ii. 194. fire of, wonderfully unextinguishable, ib. created from the beginning of the world, ib. (v. *Infernal.*)
- Hell-fire* consumes, but enlightens not, i. 566.
- Help*, double-mindedness forfeits God's, i. 488. never wanting to the just in their afflictions, though sometimes suspended, ii. 488. corruptible creature by God's, able to hold fast in corruption, ii. 57.
- Help*, to, one that is weak is an act of charity, one that is powerful an act of pride, ii. 296. how we may be said to, God, ib. they who have high thoughts in their own mind will not, God, ii. 297.
- Herbs* denote three things in Scripture, iii. 337. what by the, of the wild ass and the ox's fodder, i. 369. why Saints denoted by, i. 478. what to chew, and the barks of trees, ii. 463. upon the mountains denote unstable pleasure, iii. 556.
- Heresiarchs*, fathers of heretics called, ii. 459. not numbered with the dogs of the flock, *ibid.* masters of erroneous teaching, of whom heretics insolently boast, ii. 70. heretics boast of superior to temptation, ib. bones of Antichrist, iii. 534. compared to 'the moth,' ii. 334. denoted by the gates of Leviathan, iii. 599. teeth of Leviathan, iii. 600. Holy Church reckons not the old, in the number of her Teachers, ii. 460. framers of wrong doctrines called 'torrents,' ii. 465. fathers of heretics called children of fools and base-born, ii. 467. corrupted powers of this world protect, iii. 600. some rage with words and others with swords, ib.
- Heresy*, to the Church, 'younger' in time, ii. 458. iii. 11.
- Heretics*, Job's friends as, while defending fight against God, i. 27. reconciled to God, through the Church, i. 28. thoughts of, like dust, i. 163. rend those they put on, i. 163. begin gently, but end in violence, i. 263. pretended awe in, i. 277. fancy they conquer Babylon and her children, i. 273. promise rewards of earthly prosperity, i. 466. talk of Fathers, and give out old truths as unknown, i. 467. accuse Holy Church of presumption and ill living, ii. 64, 65. take trouble for judgment, contemplation for hypocrisy, ii. 66. boast of Fathers superior to temptation, ii. 70. like Bildad think themselves scorned, ii. 119. think the Church proud, violent, and exclusive, ii. 120.
- Heretics*, the friends of Job types of, i. 27. 159. 313. iii. 4. 669. how much Holy Church has to bear from, i. 160. names of the friends of Job signify the conduct of, ib. whilst they strive to defend, only offend God, ii. 2. iii. 669. call their teachers 'rocks,' ii. 120. likened to 'wild asses,' ii. 261. to the 'ten lepers,' ii. 334. designated 'monsters' (*lamæ*) ii. 419. and mountains, iii. 554. 'rams,' iii. 671.
- Heretics*, termed 'defenders,' i. 27. in what way they are said to be 'friends' of Holy Church, i. 162. the garments of, are those who are implicated in their errors, i. 163. lepers are a figure of, i. 262. why called adulterers, ii. 270. and 'bulls,' iii. 671. ungodly and 'violent,' ii. 331. what the portion and inheritance received from God by, ib. who the 'widows' of, ii. 332. who the 'grandchildren,' ii. 331. the habitations of Job's friends signify the curiosity, talkativeness, and dissimulation of, i. 161. their thoughts like dust, i. 163. detract from the goodness of God, while appearing to honour Him, ii. 64. elate themselves while seeming to defend His glory, ii. 65. Holy Church rejects

the miracles of, ii. 460. because wanting in charity, ib. under the name of Christ fight against Christ, ii. 461. aim not to be, but to appear learned, i. 161. 'feign to let themselves down to Holy Church in her weakness,' i. 164. love the mute, hate those who speak, i. 165. begin with a gentle address, i. 263. how, are as if secured touching holiness, i. 273. pretend to have heard the voice of God, i. 277. extol the Fathers, but pervert their sense, i. 467. despise the present, and prefer to agree with the ancient Teachers, ii. 66.

Heretics lead astray under shew of giving counsel, i. 27. their wickedness laid open by their discord, i. 163. to what height, rear themselves for singularity of wisdom, i. 276. feign that themselves are in fear of what they say, ib. and that they have been made acquainted with mysteries, i. 277. deliver some things openly, hold others in secret, i. 417. what, promise their followers, i. 467. some, have purity of heart, ii. 228. employ both persuasion and violence, ii. 264. disguise the face as an adulterer, ii. 271. under the pretence of advising carry on the business of leading astray, iii. 4.

Heretics prepare snares under colour of caresses, i. 164. 165. 263. 275. use various arts in their animosity, i. 164. mix good and evil, i. 262. bitter invectives of, i. 263. 468. deceive with words of uprightness, i. 603. protect themselves with the arms of the powerful, iii. 468. mix some true points with their erroneous statements, ii. 67. 334. broach things not maintained in the sacred books, ii. 344.

Heretics give heed to 'oldness alone,' i. 160. 'make an appointment together,' i. 162. parted by contention, i. 163. once forced to keep silence, ii. 418. put earthly senses upon heavenly words, i. 163. insinuate venom while they make soft their words, i. 164. words of, like Job's friends, though wrong contain some truth, i. 261, 262. ii. 2. 67. why, preach with a secret meaning, i. 275. that their doctrines may appear sublime, declare that they themselves can scarcely comprehend them, i. 276. put forth sublime mysteries, i. 277. Holy Church will not hear, who deliver some truths relating to practice, but lead men into misbelief, i.

404. must feel their error before they can be taught the Truth, i. 417. promise earthly rewards, i. 466. abuse the opinions of the Fathers, i. 467. but the truths they handle pierce themselves, i. 468. look upon others as less learned than themselves, i. 611. ii. 70. 136. 232. are 'builders of lies,' ii. 23. offend God, while seeking to defend Him, ii. 25. define things they know not, ii. 137. mock at Holy Church as if for ignorance, ii. 228. 458. some, so attached to virginity as to condemn marriage, ii. 230. take upon them to instruct Catholics under promise of peace, ii. 236. overstep the constitutions of the Fathers, ii. 260. how, take the 'ox' of the widowed Church, ii. 261. their knowledge puffeth up, ii. 262. do not the work of God, but their own, ib. 'watch for a prey,' ib. reap a field not their own, and lay waste the vineyard of another, i. e. the Holy Scriptures, ib. send men away naked, by destroying the good works of the mind. ii. 263. 265. as adulterers, carrying off the faithful soul, ii. 271. wrest the sentences of the Holy Scriptures to a wrong meaning, ii. 331. whole some sayings of, to be 'divided' by the innocent, ii. 333. corrupt the minds of those who listen to them, ii. 334. should be recalled to the pages of sacred authority, ii. 343. now constrained to keep silence, ii. 419. wickedness of, accords with itself in sin, but is at variance in opinion, ii. 418. obtain license of speech when Holy Church is in adversity, ii. 419. dare to add something to the words of Holy Church, ii. 447. gather with a high spirit from the lowly sayings of the Fathers, ii. 465. how those who follow the errors of, 'dwell in the desert places of torrents,' ib. how their doctrines are 'hidden bread,' iii. 43. doctrine of, shining in language but silly in meaning, iii. 425.

Heretics, errors of, concerning the Incarnation, i. 164. in what way S. Paul uses words of, i. 313. conduct of, in prosperity and adversity, ii. 264. rejoice in bringing out new things, ii. 344. impious saying of a certain, concerning Christ, ii. 384. seek not to know things that may tend to their real profit, ii. 461. think the punishments of hell only threatened to frighten men, iii. 646. discover not the mysteries of God's Incarnation, iii. 671.

Heretics, power in the hands of, reckoned as nothing, ii. 460. perform miracles sometimes, but to their own damnation, ib. many that live rightly are not free from sin, if judged apart from pity, ii. 294.

Heretics may be styled friends, not by virtue of their wickedness, but of our own lovingkindness, i. 162. begin to speak softly, but end bitterly, i. 263. despise temptations, fancying themselves secure, i. 273. aim at contentions rather than sound arguments, i. 416. blame the Catholics as proud and high-minded, i. 597. ii. 63. if, have no real evils to urge against the good they feign them, ii. 65. in proportion as they hold not the real truth strive to appear full of discourse, ii. 228. 461. a figure of the promises of, when dealing with the faithful, ii. 243. seek only after earthly profits, ii. 464. given to lurking and unstable ways, ii. 466. delight in wicked men, ii. 467. wont to protect themselves with the defences of secular powers as by a kind of arms, iii. 468.

Heretics, the sacrifices of, useless, i. 28. 'come from their own place,' i. e. pride, i. 160. agree together in false opinions against the Church, i. 162. cannot remain stationary, but fall into a worse state, i. 163. mix truth and error, i. 262. pretend sublime and secret knowledge, i. 275. what the 'substance' of, i. 403. tribulations of, avail them not, ii. 345. nor their good works, ii. 460. preach in secret, that they may the more easily deceive, ii. 466. exult, thinking the Church condemned by calamities, i. 464 are gone out of the Church as testified by John, ii. 65. 351. 458. seem to defend the glory of God, that they may appear learned to men, ii. 65. fancy that the sorrows of the faithful arise only from sin, ii. 139. not guided by the right Faith, nor the right rule of living, ii. 275. by suffering are afflicted without being purified, ii. 345. Holy Church disdains to number 'Here-siarchs' among the true Fathers, ii. 459. forsake the charity of God and our neighbour, ii. 460. cannot behold God spiritually, i. 277. but do sometime utter things true and lofty, i. 278. refusing at first to know, are blinded afterwards so as not to know, ii. 268. labours of, barren, ii. 281. mourn not at the death of their

preachers, for they consider them holy, ii. 332.

Heretics, carping of, at the Church, i. 342. and false representation of her good works, ib. abhor the life of Holy Church, i. 467. envy her greatness, ii. 229. rejoice in the afflicting of the righteous, ii. 272. detract from Holy Church, when they see her honoured by the nations, iii. 14.

Heretics, the 'place' of, is pride, i. 160. think that they have overthrown the enemy, i. 273. do not try to attain the truth, but to appear victorious, i. 416. do not account the words of the good as the sayings of reason, but as the stings of madness, ii. 64. oppose the humility of Holy Church by arrogance, ii. 136. 228. presumption of, ii. 236. 242. Holy Church laughs to scorn the scoffings of, ii. 289. seeking vain knowledge, go empty, ii. 461. how, eat 'herbs, and the barks of trees,' ii. 463. elated by a specious show of sanctity, i. 275. regard all men below them, ib. plume themselves on the preeminence of their knowledge, ib. think that the masters of their erroneous teaching alone had rule in the Church, ii. 70. assume, as with authority, to teach those that are holier men, ib. made presumptuous by the afflictions of the faithful, ii. 121. swoln by the empty pretensions of their knowledge, ii. 136. utter words of insult against Catholics, deeming themselves wise, ii. 231. pride themselves on their righteousness, ii. 347.

Heretics persecute Holy Church with false charges, i. 414. 465. how, keep silence till opportunity, i. 165. turn the excellencies of the good into grounds of accusation, i. 265. 344. pretend that the calamities of Holy Church are deserved chastisements, i. 465. and brought upon her by the injuriousness of her confession, ii. 65. 229. checked by the prosperity of the righteous, ii. 272. condemn Holy Church in her affliction, ii. 65. 139. pretend that Holy Church is full of pride, ii. 119. iii. 187. 189. thinking themselves despised, break out in abuse, ii. 120. pretend that the grace of Holy Church is the madness of fury, ib. rage against her in her affliction, ii. 121. 199. by corrupt preaching lay waste the Church, ii. 262. how, 'tread the winepress,' ii. 266. stir up men of power to persecute, ib. God allows

- their persecutions, but will take vengeance in the end, ii. 267. endeavour to corrupt the good when in misfortune, ii. 272. are opprobrious on plea of defence of the Lord, ii. 63. rejoice at the depression of the righteous, ii. 272. how, persecute either by words or 'swords,' ii. 318. 407. despise Holy Church for lacking such men as she once had, iii. 190.
- Heretics*, whence their ruin, i. 28. God will not leave, unpunished, ii. 267. 330. 331. bring forward the Scriptures to their own defeat, ii. 331. torments of, dying in sin, ii. 342. cannot be real martyrs, ii. 344. three cases of the ruin of, set forth, iii. 5.
- Heretics*, conversion of, represented in the reconciliation of Job's friends, i. 28. iii. 6. why seven sacrifices were offered for their reconciliation, i. 28, 29. iii. 6, 7. Holy Church seeks to win back by reason, i. 415, 416. ii. 120. they who dispute with, must weigh well their own words, i. 417. pretend that those who come to the Church lose the gifts of the Spirit, ii. 227. and esteem them slow and dull, ii. 228. having purity of heart, are easily brought back by Holy Church, ib.
- Heretics* revile Holy Church when she receives back the preachers of errors, ii. 230. when their preachers recant, are easily brought back, ii. 332. take warning when they see their leaders punished by God, ii. 342. cannot appease the wrath of God by the sacrifice of conversion offered by themselves, iii. 669. cannot be pardoned but through the Church's sacrifice, iii. 670. what, must do on returning to the Church, iii. 671. 674. what method Holy Church employs to refute, i. 417. converted through the prayers of the Church, iii. 670. patience in suffering should be joined with active love towards, i. 415.
- Heritage*, the Jewish Church Christ's, i. 99.
- Hermonites* denoted anathema, i. e. alienation, iii. 567.
- Herod*, our Lord despised the pride of, i. 620.
- Heron*, a bird most swift in flight, iii. 434. character of the Elect denoted by, ib. and the ancient Fathers, iii. 453.
- Ezekiah*, why life of, prolonged, ii. 46. 81. 233. maintained that he was just in thought, ii. 67.
- Hide, to*, Holy men never cease to mortify themselves with the sword of the Sacred Word to earthly cares and tumults, and bury themselves within before God's presence, i. 248. righteous, the words of God in the bosom of the heart, ii. 252. evil practice of man's race to commit sin when hidden, and hide the sin when committed, ii. 571. true penitent hides himself from the presence of God in penance, i. 203. God, Himself sometimes from His own Elect, i. 329. ii. 245. 305. 'the hidden Word' is the Son of God, i. 278. how the inspiration of the Holy Spirit is a hidden word, i. 279.
- High places*, what to dwell in, iii. 500.
- Hinds*, what to observe the, when they calve, iii. 394.
- Hireling*, life of the Elect compared to the days of an, i. 422. 425. ii. 47. endures three things, i. 425. the Elect like a, employed in another man's labours, and anxious for the end of his work, i. 423. as a, watchful that never a day pass clear of work, ib. desires the shadow after the heat of trial and the sweat of labour, i. 424. labour of the work of, becomes light and easy on the grounds of the recompense, i. 425. what the day of, ii. 47. what the hope of, i. 425. in proportion as, is far from the end of his work, so is he far from his ways, ii. 47.
- Hissing*, what, denotes, ii. 343.
- Historical senses* sometimes cannot be understood according to the letter, i. 7. examples cited, i. 7. 8. sometimes must be understood literally, i. 9. examples cited, ib. the root of the allegorical, i. 31. not to be slighted, i. 66.
- Holiness*, what the signs of, ii. 460. appearance of, but no real, exists amongst the wicked, ii. 507. (v. *Sanctity*.)
- Hold our peace*, we may sin when we, i. 141. wisdom to, ii. 24. Holy men sometimes profitably hold, ii. 578. what it is to deny Christ by, iii. 313. (v. *Silence*. *Silent*.)
- Holocaust*, what to offer a, to God, i. 59. iii. 511. by the fire of love lighted on the altar of the heart we are a, to God, iii. 105. means 'entirely burnt,' iii. 511. what young pigeons and doves denote in a, ib.
- Holy Ghost*. (v. '*Spirit*')
- Holy men*, (v. *Men*. *Preachers*. *Rulers*.)
- Holy Orders*, i. 4.

- Holy Writ*, (v. *Scripture*.) artificial refinement ill suits, i. 11. little circumstances significative in, i. 68. some things cannot be taken literally in, i. 178. some imprecations figurative in, i. 181. will resume a subject after interruption, i. 301. supplies both strong meat and easy drink, i. 316.
- Home*, old, the damned return not to their, i. 440.
- Honey*, too much eating of, noxious, ii. 137. what the sweetness of, taken to excess like, ib. we are replenished with, and butter, by the Incarnation of our Lord, ii. 185. what is meant by, found and eaten enough of, ii. 229. what by eating wild, iii. 460.
- Honour*, he that meets with, on his road, will meet with condemnation on his arrival, i. 317.
- Hoof*, what, of the horse denotes, iii. 465. what to dig the earth with, ib. iii. 467. 482.
- Hook*, our Lord in taking human nature made as it were a, of Himself for death of Satan, iii. 569. Devil taken by, because he perished by what he swallowed, ib. Divinity in the flesh as a, in the bait transfixed Satan, iii. 572.
- Hope*, remedy for despair, i. 21. Faith, and Charity invited by good works i. 57. in time, longing for eternity excludes, i. 452. of carnal men, good men's abomination, i. 610. sometimes weakened by fear, i. 122. lifts itself to dare greater feats, i. 285. lifts the mind to eternal life, i. 339. of deferred blessedness the cause of groaning, i. 373. they lose patience who part with, of the invisible, i. 400. of reward relieves the burden of labour, i. 425. all, of the righteous fixed in his Creator, i. 613. ii. 548. of Holy Church in adversity fortified by the Resurrection, ii. 103. in adversity Christ alone the, of the righteous, ii. 115. the righteous pressed with fear, but relieved by, ii. 257. of the righteous tempered by fear, ii. 451. 454. iii. 111. to wish to settle an assurance of, in things fleeting, is to lay a foundation in the running waters, ii. 548. how weak, may be strengthened, iii. 160. how, in adversities, ib. of the penitent how great, iii. 222. fear more than security accompanies our, iii. 325. 423. 579. of those that fall is the restoration of those who have fallen, iii. 579
- Hope*, the mind ceasing to, for things above itself is laid prostrate beneath itself in earthly courses, i. 330. what we see is doubtful, what we hope for is certain, i. 606. lifts itself the more firmly rooted in God, the more man suffers for His sake, ib. to, in the creature is to give up, in the Creator, ii. 548. he in vain, for mercy who does not also fear justice, iii. 579. 593.
- Hopes* of earthly men here, sometimes till death, i. 435. of the Patriarchs painfully delayed, ii. 115.
- Horn*, what the ten, of the fourth beast denote, and what the eleventh, iii. 532. of the rhinoceros denotes pride, iii. 425. of the wicked, the mighty of this world, pride, ib. Holy Church struck by, of rhinoceros, so as utterly to be destroyed; by Divine grace gained life from the dead, till wearied with striking he bowed down his, iii. 426. by, is designated the haughtiness of the proud, iii. 602. what to carry a, on the nostrils, iii. 449.
- Horror*, description of everlasting, i. 568. 569.
- Horse*, the body which belongs to each holy soul, iii. 446. many things in Holy Scripture denoted by, iii. 456. who by the rider of, iii. 458. difference of food of the ox and, iii. 525.
- Horseman*, by, the soul of the holy man denoted, iii. 446.
- Hospitality* practised by Job in his prosperity, i. 19.
- Host*, what the, of heaven consists of, i. 94. ii. 550. of Christ, the King sitting in the heart of the righteous, ii. 454.
- House*, built on four corners prefigures four orders, i. 104. being smitten, temptation from impure spirits stirring up four orders to persecute, i. 105. 118. overwhelming Job's children. Judæa overwhelming the faith of the Apostles in persecuting Christ, ib. morally is the conscience, i. 118. four corners of, the cardinal virtues, i. 118. 119. what we live in is our, i. 476. the hypocrite's, stands not, ib.
- Houshold*, Job's, represents the worldly-wise, i. 45. well-ordered thoughts a great, i. 55. to possess a very great, ib. we must not only love our adversaries without our, but even those within, ii. 568.
- Houses*, who said to dwell in, of clay, i. 297. of the mind, that which it inhabits in desire, i. 440. understood for the dwelling-place of the heart, ib. of our thought, every thing we love, i. 476. the hypocrite's, popu-

larity, *ib.* how 'the, of the hypocrite cannot rise,' i. 477. denotes eternal mansion or resting-place, *iii.* 323. he rightly builds the, of his mind, who first cleanses the field of his body from vices, *iii.* 482. what are called deserted, *ii.* 77.

Human race in our first parent fell from on high deep down below, i. 531. raised again only by the grace of God, *ii.* 57.

Humility, Christ's perfect, a rebuke to Satan, i. 97. the Jews deceived and staggered at our Lord's, *ii.* 21. (*v. Men.*)

Humble, future glory does not exalt him who does not now, himself by his own act and deed, i. 481. as many as now, themselves for the love of the truth, so many lamps shall they blaze forth in the Judgment, i. 619. those who fear not man proved often to be, i. 408.

Humble, the reward of, i. 328. even now 'set on high' above this life, i. 329. Delight or fear leads us to sin; neither has power over the mind of, i. 341. *ii.* 242. he is precious in the sight of God who is despised in his own eyes, *ii.* 359. in death, set free from straitness, *iii.* 182. little ones have access to Wisdom's calling, *ii.* 306. only the, ascend the high walls of the City above, *ii.* 307. by every thing we behold we are warned to be, *iii.* 145. the whole power of the Devil is overcome by, *iii.* 552. the fortitude of, i. 323. called poor in spirit, *ii.* 430. fear of the, not to be despised, *ii.* 574. who is, in good things, *iii.* 132. those who speak falsehood not, *iii.* 136. the truly, open their mouth for the draught of holy preaching, *ii.* 448. understand some heavenly mysteries and reverence those they do not understand, *ii.* 462. thoughts of, amid human praises, *ii.* 562. how the, keep down the swelling of pride in their good deeds, *iii.* 504.

Humiliation, Satan understood not our Lord's, i. 98. to Holy men this is a place of, *iii.* 176. (*v. Humble.*)

Humility practised by Job in his prosperity, i. 19. overcomes Satan, i. 90. external gifts may be withdrawn to aid, i. 129. care of thoughts to be practised with, i. 170. aided by close examination, i. 171. a fall may bring under the bars of, i. 559. 'snow water' means, i. 537. place of the good, i. 160. represented by Job 'sitting on a dunghill,' i. 170.

by 'poverty,' *ii.* 261. by the eye of a needle, *iii.* 688.

Humility, guardian of virtue, i. 126. *ii.* 424. of mourning the remedy of sin, i. 160. the covering from the sword of the Judge, i. 462. root of the heart to be fixed long and vigorously in the deep of, i. 479. excels all other virtues in the eyes of the strict Judge, i. 537. commendation of, *ii.* 242. he less in need who is without a garment than he without, *ii.* 540. without chastity, profits nothing, *ii.* 519. mistress and mother of all virtues, *iii.* 21. 657. mistress of what is right, *iii.* 127. usual mark of the Elect, *iii.* 650. the true wisdom of man, *iii.* 269. repaired the fall of man, *iii.* 424. withdrawal of grace is the lesson of, i. 120. held more secure by the crisis of temptation, *ib.* God leaves him a little sin for the sake of, who subdues the greater sins, i. 211. rebellious motions of the flesh useful to, i. 557. to keep out pride we should consider whence we came and what we are, *ii.* 293. lest virtues exalt the Elect with pride, they are kept down with temptations, *ii.* 400. debtor not quit who pays back much but who pays back all, *ii.* 556. makes progress through temptation, *iii.* 195. by a wise distribution of gifts God connects, with charity, *iii.* 280 considering the secret judgments of God the good should not boast themselves nor the bad despair, *iii.* 329. commended by the example of David, *iii.* 650. all the most holy challenged to, from the consideration of God's Holiness, *iii.* 513.

Humility, God truly worshipped by, i. 125. conqueror of temptation should preserve, i. 170. pride begets hatred, but, only love towards him that is rebuked, i. 407. Holy men tried by temptations that they may know what their own power and what they derive from God, i. 455. Holy men attribute their goodness not to themselves but to God, *ii.* 537. attends mercy towards the poor, *ii.* 538. 547. strength of virtue depends on, *ii.* 547. *iii.* 53. keeper of chastity, *iii.* 153. source of all virtue, *iii.* 256. the deeper, the greater hope of advancing to higher things, *iii.* 388. the less the great things we do become to ourselves through our, the more they increase in merit with God, *iii.* 390. specimens of Christ's, *iii.* 659. sign of predestination and

mark by which Christ's people are known, iii. 660. to be regarded as the 'eye,' iii. 661.

Humility, discernment of, is to attribute nothing to self but all to God, i. 125. sometimes the just can confess their good works with, ii. 67. 141. this Job and S. Paul are both said to have done, ib. ii. 426. the righteous see their good works but with, ii. 250. they have genuine, and holiness, who ascribe nothing to their own merits, ii. 386. holy men exercise, in relating their good deeds for the benefit of their hearers, ii. 427. to confess one's fault is the proof of, to excuse it, of pride, ii. 571. proofs of true and unfeigned, iii. 132. the guise of, soon cast off, ib. the more one discerns himself in, the more he is displeased with himself, iii. 665.

Humility, to choose an active life when not qualified for a contemplative is the part of, i. 357. Holy men keep, under the covering of honour, ii. 505. he who states his good qualities when compelled is united to, because he adheres to truth, iii. 136. some thinking humbly of themselves fear to be despised, others desiring to be despised proud of their humility, iii. 257. how the humble doing lofty deeds keep down pride, iii. 504. exhortation to, iii. 669. preserved amidst strokes, i. 377. in knowledge, ii. 229. must be set forth in words and doings, iii. 21. discretion to be preserved in, iii. 188. virtue and rule of, iii. 658, 659.

Humility, pride of Satan beholding the, of Christ, doubted of His Divinity, i. 96. wound inflicted on man by the proud Devil healed by, of God, iii. 424. God in His, teaches man not to be proud, iii. 658. what the doctrine of Christ's, and what the doctrine of the Devil and his members as opposed to it, iii. 659.

Humility and eminence but rarely united, iii. 170. of rulers considers the equality of creation, not the power of office, ii. 533. when there is no evil to be corrected rulers shrink from being feared or too much honoured, ii. 535. understanding does not lift up the heart which the thought of debt keeps down, ii. 555. ruler through the guardianship of, keeps himself on a level with those whom he corrects in the exercise of his office, iii. 167. must be preserved in the heart and discipline

in action, iii. 168. God condemns pride of wickedness, not loftiness of power, iii. 171. Elect clothed with, iii. 658.

Humility and pride compared, ii. 325. desire of hypocrites, to seem to be what they are not; of Saints, not to appear what they have obtained to be, ib. Saints tell good of themselves for others' good, hypocrites from desire of vain glory, ii. 326. Saints attribute their wisdom to God, hypocrites, to themselves, ii. 330. spiritual secrets revealed to, while even outward things of Holy Writ are hidden from proud, ii. 462. discloses the light of understanding, pride conceals it, iii. 121. Saul raised up because of his, rejected through pride, iii. 167. Saul little in his own eyes and great with God, and vice versa, iii. 167. 650. Holy men wonder at the doings of others though trifling, but make light of their own however great, the proud, (vice versa,) iii. 187. proud while exalting themselves are humbled, humble while abasing themselves, exalted, iii. 520. pride deserves to be cast down, to be exalted, iii. 553. a discussion on the rule of, and pride as set forth in the examples of Saul and David, iii. 650. of God against the pride of Devil, iii. 659. pride, the most evident token of reprobate; humility of Elect iii. 660.

Humour, what, means, i. 168. what to scrape off the, with a potsherd, ib.

Hundred, what three, in Gideon's army denotes, iii. 416.

Hunger of the soul, the silence of divine revelation, i. 345. of the flesh, the withdrawal of the support of the body, ib. wicked man's strength, hunger-bitten, ii. 127. starvation invades the ribs of the wicked in that the interior hunger debilitates the senses of the mind, ib.

Hurtful, some things, in themselves, some, from circumstances, iii. 165.

Husband, our Lord the first, who united to Himself the chaste soul, iii. 621.

Hyades, the rainy, Doctors of the Church's spring-time, i. 505. why so called, ib.

Hypocrisy denoted by 'ostrich,' i. 391. iii. 433. by a garment woven of wool and linen together, i. 488. take contemplation for, ii. 66.

Hypocrites, cannot have all virtues, i. 271. Bildad, a pretender, who censures, i. 468. work by grace, but

for their own glory, i. 469. hate and slander those who rebuke them, i. 470. high-grown, but ill-rooted, i. 471. lose lasting rewards for transitory, i. 472. their bad bargain, and waste of rich fruit, i. 473. flourish while the light of judgment is hid, i. 478. punished for making others like themselves, i. 487. God will one day be moved against, ii. 26. do not judge themselves, to be safe from judgment, ii. 31. the vain labour of, ii. 84. the 'innocent' how 'stirred against,' ii. 110.

Hypocrites, vices of, hidden under the semblance of virtues, i. 174. 175. 195. denoted by stars, i. 195. 'tigers,' i. 270. applause of, called prey, i. 271. how Simon of Cyrene like, i. 475. why called evil-minded, i. 488. why compared to dunghill, ii. 175. 'place' of, the heart of flatterers, ii. 177. rich and poor at the same time, ib. youth of, ib. called a 'thief,' ii. 182. robber, ii. 324. in Greek, are in Latin pretenders, ib. like whited sepulchres, ii. 325. who are rightly called, ib. designated by 'lamia,' iii. 605.

Hypocrites satisfy themselves and evil spirits with their fruits, i. 473. folly of, satisfies them here, but not hereafter, ib. the worse for assuming the garb of holiness, i. 479. boasting of, and desire of applause, i. 483. what for the 'womb' of, 'to prepare deceit,' ii. 86. how the innocent may be stirred up against, ii. 110. life of, a vision of a phantom, ii. 176. pretending to many things they have not, lose what they have, ii. 178. never confess their evil deeds, ii. 180. all vices collected in the mind of, ii. 194. 'shoot of house of,' is his design, ii. 197. members of Antichrist, iii. 125.

Hypocrites, virtues of, false and stained with bidden vices, i. 271. 477. as the tiger seizes his prey, so, the glory of human applause, i. 271. have the appearance of good works, but not the fruit, i. 469. ii. 472. impatient of rebuke, i. 468. abstinence of, vain, i. 475. bear the cross to the flesh but live to the world, ib. as they spring up to good practice, at once seek the glory of the present world, i. 479. 482. if no one witnesses doings of, reckon it loss to them, ib. as enemies plunder those who exhibit their riches, i. 483. desirous to please the eyes of men, shun the sight of God, ii. 32. why

the good deeds of, become barren, ii. 82. severely rebuke the sins of others, and pass by their own, ii. 138. the character of, ii. 174. life of, discovered at the end, ii. 175. sins of, never leave them, ii. 177. destitute of faith, hope, and charity, ii. 185. are covetous robbers, ii. 324. aim of, ii. 325. think themselves holy because called so, iii. 180. striving to deceive others, are deceived as to themselves, ib. having lost true virtue, retain its image, iii. 346. a show of wings seems to raise up, but the weight of life presses them down, iii. 433. why, know not the bowels of charity by reason of their carnal desires, iii. 440. abandoning the charge of their children, strive by wrangling against even slight temporal losses, iii. 442. some who eagerly defend temporal goods differ from, iii. 444. deride not only the Elect, but God, iii. 446. the devices of, concealing what they are inwardly, iii. 598.

Hypocrites, how, imitate the good deeds of the just, i. 198. long to appear higher day by day, i. 483. various deceptions of, i. 271. with vices feign all virtues, ib. how, hide their subtlety, i. 488. conditions of, i. 491. iii. 442. 'wickedness is sweet in the mouth of,' ii. 179. pretences of, ii. 468. iii. 433. wish to appear like Holy fathers, ib. covet earthly things under the semblance of serving God, iii. 441.

Hypocrites, it is the part of, to speak sweet things, and to cherish perverse thoughts, ii. 179. desire to be well instructed in the mysteries of Holy Writ, not to live in them, but to be praised, ii. 180. take in a wrong sense the very word in Holy Writ which they seek in a bad spirit, ii. 181. lose the knowledge of that which when known they were unwilling to practise, ib. hold in words of instruction the sentences whereby they are condemned, ii. 182. neglect to foster and cherish their children with good examples, iii. 435.

Hypocrites, life of, compared to 'a rush,' i. 469. 478. 481. 486. receive the greenness of good works by divine gift, i. 469. why the speech of, does not inflame others, i. 474. abstinence of, vanity, i. 475. mind of, never at rest from thinking of wickedness, ii. 85. what sort the conversation of, ii. 174. life of, 'like a point,' ib. like a vision, ii. 176.

say one thing, do another, ii. 179. will be more grievously condemned because of their learning, ii. 181.

Hypocrites, hope of, vain, and no reward from God, i. 197. 470. cannot long enjoy hope, i. 472. like luxuriant but untended vines, i. 473. the assurance of, vain, i. 474. good works of, nothing in the sight of God, ib. empty rewards of, dispersed by the presence of the inward judge, i. 476. in all their thoughts aim at the admiration of men, i. 482. God gives the gift of works to, but withholds the lot of inheritance, i. 486. good works of, why barren, ii. 82. here occupy the place of another, afterwards brought down to their own, ii. 134. eternal punishment as a kind of debt paid back to, ii. 177. hope of, eager for present, regardless of future glory, ii. 326. deceived by vain hope, fly not even at last to the remedy of confession, ii. 180. works of, come to nought before the end of life, i. 470. compared to spider's webs, i. 473.

Hypocrites, light of, darkened by open error, i. 196. will not behold the brightness of the Church at the final Judgment, i. 198. do not persevere in good works, i. 471. 'the house of, cannot stand,' praise having fled with life, i. 476. the assurance of holiness will not avail, in the Judgment, i. 476. house of, leaned on in vain falls in the Judgment, ib. now thought holy, at Christ's coming will appear wicked, i. 478. condemned in the end, i. 487. life of, like the vision of a phantom, ii. 176. what is the "portion" of, from God, ii. 198. die by a sudden tempest, iii. 181.

Hypocrites desire the applause of the righteous seeing their deeds, but being ignorant of their motives, i. 198. having overcome even one vice, think themselves secure, i. 275. abuse the gifts of God to their own damnation, i. 469. wish not to be, but to be called holy, i. 470. ii. 174. 324. sell at a mean price an article of great worth, i. 473. blindness of, supposing themselves as pleasing to God as to men, ii. 32. 176. outwardly abond, are void within, ii. 177. 411. do not 'call upon God,' unless placed in difficulty, ii. 329. have not, but feign, religion, ii. 411. shun to appear to men what they really are, ii. 474. iii. 179. dulness of, respecting heavenly things, burn-

ing anxiety for earthly, iii. 441. prefer the gain of temporal things to that of souls, iii. 442. neglect to punish their subjects, ib.

Hypocrites blinded by the darkness of their own error, i. 195. for transitory glory obtain everlasting torments, i. 474. punishment of, manifold by reason of themselves and those whom they have deceived, i. 487. on account of good deeds done from wrong motives, and of their designs, i. 488. tormented by the good deeds of others, ii. 85. joy of, passes quickly, their punishment endures for ever, ii. 174. glory by which, are delighted, turned into the 'gall of asps,' ii. 180. the quicker, increase, the quicker they are snatched into everlasting punishments, ii. 188. neglecting days of forbearance, are hastened to the day of fury, ii. 198. not hearing God speaking in His precepts, beseeching Him at last will not be heard, ii. 327. even when terrified, ashamed to confess their sins, iii. 179. description of punishments with which, are at last visited, ib. God gives over, to a reprobate mind, iii. 447. scales of defences heavier on, iii. 605.

Hyssop, what it denotes, i. 356.

I.

Ibices, what, and what they denote, iii. 388.

Ice, what to bring, from the womb of the Creator, iii. 341. 344.

Idle words must be guarded against, i. 178. to speak words to the winds is to talk such, i. 410. minds, evil spirits pervert, i. 284. word, what an, i. 411. even Holy men are not excused for idle, and incautious speech, iii. 508.

Idleness, small gifts tempt to, i. 421.

Idol, what the, of jealousy, iii. 441. what denoted by Rachel covering, by sitting, iii. 414.

If, as, sometimes put for likeness, sometimes reality, ii. 324. iii. 116.

Ignoble, fools and, to whom God will confess that He knows them not, ii. 481.

Ignorance, man's i. 509. darkness of, the night of the soul, i. 46. even their ignorance is good for good men, ii. 136. the human mind labours under, of itself, i. 460. 523. iii.

320. 507. advantage and disadvantage of, and knowledge of our good actions, i. 521. His, by what means he is an offender, the source of worse afflictions to the righteous, i. 539. iii. 119. 'the sinner's,' of the burden of his sin which he bears, i. 564. of God, punishment of, ii. 134. of the secret things of God useful to us, ii. 137. of the cause of scourges, punishment to the sinner, ii. 143. from darkness of the path there are sins of, as well as infirmity, ii. 144. one thing not to know the ways of God, and another to be unwilling to know them, ii. 204. iii. 120. not to know is, but to refuse to know, pride, iii. 120. the former deserves the wrath of God, the latter provokes it, iii. 178. if any one may learn what he is here, yet hides from him what he may be hereafter, iii. 325-6. as every man is, of his beginning so is he also, of his end, iii. 326. Christ exempt from this law of, iii. 327.
- Illusion*, dreams from, i. 449.
- Image* of the Father, i. 291. men framed of God's special counsel in His, i. 549. Holy men created in, of God disdain to follow the vulgar herd, iii. 403.
- Imitate*, we ought to, the Saints who have gone before, i. 350. the long-suffering and pitifulness of God and thus follow His footsteps, ii. 251.
- Imitating*, the weak worse weakened by, the prosperous wicked, ii. 92. heretics, lesser and outer good in the Fathers, ii. 472.
- Impatience* almost always the friend of power, ii. 506. guard against, in temptations, iii. 197. by, persons confess things unknown concerning themselves, ii. 574.
- Impertinent*, it is the practice of the, in answering to oppose what is said aright, i. 575.
- Impiety* differs nothing from pride, iii. 518.
- Imprecations*. some, in Holy Writ figurative, i. 181.
- Inactivity*, sleep used for listlessness, i. 283.
- Incaruate*, our Lord, i. 39, 40. (v. *Christ*.)
- Incarnation*, doctrine of, intimated in Job's being called the greatest of all the men of the east, i. 46. a perpetual offering to the Father for man's purification, i. 50. a restraint to Satan's wickedness, i. 95. Satan rebuked in the day of our Lord's, ib. the food for which the nations cried, i. 369. the eagles of contemplation feed on, i. 529. advantages derived to us from the, of our Lord, i. 365. order of the, of Christ, ii. 309. on the Lord being made Incarnate the discordant hearts of worldly men believe in agreement, ii. 308. wonders of, ii. 384. the mode of the, of the Word, ii. 385. of the Word is the root of Holy Church, ii. 440. overshadowing used for, of the Lord, iii. 557. (v. *Christ*.)
- Incest*, the Corinthian for the crime of, forcibly delivered for punishment to the very person, to whom in sin he had voluntarily submitted, iii. 571.
- Inconstancy*, how great the, of the human mind, and whence it arises, iii. 194. (v. *Mind*.)
- Incorruption*, strength of man looks forward to, ii. 57. (v. *Resurrection*.)
- India*, and dyed colours of, what denote, ii. 374.
- Indications*, tacit, i. 37.
- Indulgence*, not without sin, iii. 541.
- Infants*, condemned to eternal death unless washed by the laver of Baptism, i. 519. (v. *Baptism*. *Original sin*.)
- Infernal*, or place below, why called the land of darkness, i. 565. a lake, ib. a land of misery and darkness, i. 566. every one that neglects to bewail his sin goes to, i. 565. fire bath vengeance but no light, i. 566. what to 'go down into, with the weapons of war,' i. 567. description of the torments of, i. 570. the reprobate in, shall have their own torments increased by the sight of friends in torment, i. 570. higher regions in, and lower regions apart, ii. 53. higher regions of, a place for the righteous to rest till the coming of Christ, ii. 54. 113. (v. *Bosom*.) how Christ may said to have bitten, by rising from death, ii. 55. the region of the sky called, ii. 116. what for persons to go down alive into, ii. 330. believed to have no bottom, iii. 184. Christ not only descended into the world for us but also into, iii. 317. the Lord walked about in, freeing those who were bound, iii. 318. the secrets of, not penetrated by us with any sense of our understanding, iii. 318.
- Infernal*, or place below, the, torments are no transient infliction, or phan-

- tasm of the imagination, i. 565. how great the agony of, i. 448. fire of, has a consuming property but no light, i. 566. those whom the fire of, torments without, an infliction of blindness darkens within, i. 567. according to the measure of guilt is likewise the recompense of vengeance to the damned in, ib. iii. 645. punishments well ordered by justice, but not well ordered in the heart of those in, i. 568. the fire of, gives no light for comfort, but for greater torment, i. 570 it profits us not to foreknow the torments of, if it is not our lot to escape them, i. 572. the reprobate do not believe the judgments of God in, to be eternal, iii. 644, 645. truth asserts the eternity of the fire of, iii. 646. it pertains to the justice of the strict Judge that the wicked should never be free from eternal torments of, ib. (v. *Hell*.)
- Infirmities*, Saints can scarcely think their, allow of grace, i. 517. present, grievous to good men, i. 444. left in good men to hinder pride, i. 216.
- Influences*, God's, renew and change man, ii. 10.
- Inheritance*, according to the law of the Hebrews females obtained no, among males, iii. 697. the Father has to women also given the right of, among men, ib.
- Iniquity*, all, has its voice belonging to it in the secret judgments of God, i. 256. all, is 'vanity,' but not vice versa, i. 594. 'vanity' leads the mind to, i. 595. what difference exists between, and sin, ii. 35. where, teaches the mouth, ii. 64. what to drink, ii. 69. what to bring forth, ii. 85. whosoever imitates the sins of a wicked father also bears his, ii. 210. how the son in this life pays the, of his father's misdeeds, ib. what, is in the tabernacle of the body, ii. 237. compared to cold, ii. 275. which is the chiefest, ii. 565. what to follow, after misery, iii. 197. denoted by darkness, iii. 323. when, is drawn with the cords of vanity, iii. 573. hurts him whom it pollutes by perversion, iii. 146.
- Innocency* of some men set forth by sheep, and crookedness of Gentiles coming to faith by camels, i. 42. man stript of, loses his true being, ii. 51. some as they grow to years go off from, ii. 537. what it is to depart from, ii. 321. not defended on the score of time but on that of reason, iii. 135. denoted by a sheep, iii. 227. 681. 687. heretics coming to Holy Church must offer only one, i. e. such a mind of, and obedience as cannot be divided by schism, iii. 685.
- Innocent* often perish in this life, but are reserved to glory eternal, i. 267. pains of, are the desires of the righteous, i. 525. no one knows himself to be truly, i. 520. God laughs at the pains of, and delights in their distress, i. 525. how, kindled against the hypocrite, ii. 110. how, differs from the righteous, ib. woe of the afflicted soul of, passes on to joy, ii. 214. no one here, in the eyes of the strict Judge, ii. 294. accustomed to be accused by the proud, iii. 141. minds, ornament of obedience always connected with, iii. 685.
- Insensibility* under chastisement a sign of pride, i. 87. what escapes us in our, often made known to us more exactly in tears, i. 443.
- Inspiration*, hearts even of the righteous darkened to the secret, of God, iii. 393. God as it were lifts up His voice in a cloud, ib. (v. *Scripture*.) justifies Job in speaking of himself, i. 16.
- Instruments*, stringed, so tuned, that two chords give the same note as when one only is struck, i. 37.
- Insults*, when, deserve our thanks rather than our anger, iii. 391.
- Intent*, human praise may pervert our first good, i. 486.
- Intention*, inward, purged in good works, i. 58. the devil strives to pollute the good, of working, i. 60. a sinful, sometimes perfects a work begun with a good, i. 521. by eyes the energy of, set forth, i. 609. ii. 103. iii. 285. he bringeth things to a foolish end who does good things with no good, ii. 14. 84. denoted by the face, ii. 76. of human praise corrupts a good work, ii. 83. the doer of good works, who has his witness in heaven needs not fear the evil, of men upon earth, ii. 103. must not seek a witness to our good, from men, ii. 104. merits of an action enlightened by the ray of good, iii. 286. the bases of each soul its, ib. of every Elect soul rests on the hope of eternity, iii. 287. preparation of a right, denoted by the horse, iii. 459. by bread under the ashes iii. 519. the cleanliness of life without good, all vain, iii. 525. of human praise

blends itself with our, to please God, iii. 700.

Intentions, how God retains our sins, and marks our very, ii. 39. good, must precede all good actions, i. 60, 61. wickedness of, will spoil the whole of a good action, i. 64.

Intercession washes out man's misdeeds, i. 50. of Job, i. 20. 49. iii. 676.

Intercessors, the righteous do not go about to shew themselves, on behalf of others, i. 608.

Interruption, Holy Writ will resume a subject after, i. 301.

Intimations, God chiefly known by slight, i. 292.

Inquisitively, all heretics while they make it their aim to dive, into the secrets of God, by their hunger become barren, ii. 461.

Inventors of wrong doctrines called torrents, ii. 465.

Invisible things, superior to visible, ii. 206.

Iron denotes grief, ii. 191. and all necessity, ib. what, of the ax having slipped from the handle into the water denotes, ii. 553.

Isaac an example of wedded chastity, i. 25. means laughing, and why, i. 574. teaches us obedience, iii. 209. patience, iii. 210. mystery of the dimness of, when pronouncing a blessing on Jacob without knowing him, iii. 679. dimness of, typified the former knowledge and subsequent ignorance of the Israelites, ib. type of our Lord, iii. 688. Philistines like evil spirits fill up secretly the wells which, had dug, ii. 239. what, digging wells represents, ib. iii. 466.

Ishbosheth, thoughts unwatched lead to fate of, i. 59. what the portress of, denotes, ib. sudden death of, and why called sudden, ib. means rightly 'a man of confusion,' i. 60.

Ishmael, the son of Nathaniab, Satan entraps like, i. 62.

Isidore, S. younger brother of Leander, i. 1. note a. succeeded him as Bishop of Seville, ib.

Israel, in not being able to receive the commandments in the Mount, gave a token of their subsequent weakness from careless living, i. 68. Gentile world denoted by, i. 107. shall be gathered into the bosom of the Faith at the end, i. 500. ii. 410. iii. 218. what meant by, sacrificing the abomination of the Egyptians to the Lord, i. 614. banded against Benjamin to avenge the guilt of carnal sin is

once and again smitten in the conflict, but on the third attack succeeded, ii, 139. for a long time watered with the spirit of prophecy, lost those same gifts of prophecy, i. 529. despising the manna lusted after the flesh-pots of Egypt, ii. 479. secret love of gain is condescended to by their taking of the Egyptians gold and silver vessels, iii. 295. wrapped in carnal sacrifices as in swaddling clothes, iii. 296. blessings confirmed on, before and after their entrance into the promised land, iii. 307. formerly liberated from making bricks, in preference to the truth return to the bricks, ib. by 'yoked oxen' we understand the people of, iii. 687. 689.

Ivory, what, iii. 547. who called more ruddy than old, ib. what, steps denote, iii. 695.

J.

Jacob, quietness and inward life of good men, as, i. 256. subdued his brother's indignation by humility, i. 230. why halted on one foot, i. 233. denotes spiritual men, i. 256. unwillingly blessed by the command of God by his father, ii. 9. teaches us a life of labour by his own example, iii. 210. a type of Christ, iii. 414.

Jasper, the Lord made His bulwarks of Holy Church of, ii. 354.

Jaw-bone, what, of an ass with which Samson slew his enemies denotes, ii. 96. what, of the Devil bored through, iii. 577. 581.

Jaws, what the, and teeth of the wicked, ii. 435. God's care makes a hole for escape in Satan's, iii. 577.

Jealous, how God is, ii. 496. how man is, ib.

Jealousy, why people destroyed by fire of, i. 102. notices God, ii. 496. idol of, iii. 441. (v. *Zeal*.)

Jeckonias type of Christ, the corner stone, iii. 277.

Jeroboam made an altar to idols in Bethel, i. 408. hand of, stretched out against the man of God, dried up, ib. man of God sent to, i. 406.

Jerome, S. Donatus preceptor of, i. 11. note s.

Jerusalem explained by the Fathers, 'the vision of peace,' i. 4. 44. what,

- denotes, iii. 689. what that our Lord sits on a she ass and guides it to, iii. 690.
- Jesus*, what the passing by of, denotes, and what His standing still, ii. 397. clothed with filthy garments and appeared in the likeness of flesh of sin, ii. 486. (v. *Christ*.)
- Jewish Church*, Christ's heritage and first-born, i. 99.
- Jewish people*, the elder son of the Lord, i. 99. 104. perverted by the Pharisees, Herodians, and Sadducees, i. 103. boasted of their knowledge of the law, i. 167. the old enemy being armed seized, i. 315. instructed in the precepts of the law disdained the society of Gentiles, i. 372. food disdained by, given to the Gentiles, ib. food before disdained, the, will take with a hungry appetite, ib. how great the wickedness of the, i. 527. how God destroyed first the palaces then the bulwarks of, ii. 18. Christ called His servant, unwilling to obey, and he heard not, ii. 150. why the, called a servant, ii. 149. denoted by the name of fools because they followed the incredulosity of their lawgivers, ii, 151. 153. why, called lame, ii. 430. gainsay the preaching of the Gospel and faith to the Gentiles, iii. 253. hearts of, compared to frost and ice, iii. 341. denoted by raven, iii. 385. beholds the Gentiles converted to God and blushes at the folly of their unbelief, iii. 386. pride and hardness of, denoted by the rhinoceros or monoceros, iii. 448. and by locust, iii. 460. how, gave sudden leaps and fell immediately to the ground, ib. (v. *Jews*.)
- Jews*, the, instance of, i. 497. the 'foolish' may mean, i. 314. blindness of, i. 199. Uriah, in well-doing, a type of erring, i. 167. wrought God's purpose toward Christ, i. 336. deceived and staggered by our Lord's humanity, ii. 21. how our Lord received and lost, i. 109. Christ's eldest son, i. 99. converted by the Church at the end, i. 30. iii. 686. changed, i. 530. loathed Gentiles, at last received by, i. 372. preachers of, called oxen, being pressed by the heavy yoke of the law, i. 44. who admitted the historical fact after the letter only represented by camels, i. 103. brethren, kinsfolk, and acquaintance of Christ, ii. 148. Priests of, who dwell in God's house counted Christ as a stranger, ii. 149. people of, called the stone of darkness, ii. 349. and shadow of death, ib. why called inaccessible, ii. 352. called wild asses and dragons on the rocks, iii. 338. why the kingdom of, denoted by a bruised reed, iii. 560.
- Jews* meet with darkness in the day time, i. 337. believing Christ to be simply man were deprived of the knowledge of His divinity, i. 108. ii. 21. crushed in Christ Who is the gate, i. 314. how, unwillingly caused the faithful to be united to Christ their Head through His death, i. 336. in thrusting off the Apostles deprived themselves of the light of truth, i. 497, 498. iii. 380. lost the gift of prophecy of which they made a bad use, i. 529. despised for their unbelief, ii. 17. Christ was taken by the, as a wayfaring man, ii. 149. Christ despised by His own servant, ib. resting from miracles refused to yield their faith to Christ, ii. 152. Doctors of the law though counsellors of the Redeemer yet persecuted Him, ii. 152. eager cruelty of, for the death of Christ, iii. 238. snuffed up the wind as dragons because being puffed up by the spirit of pride swollen with malicious haughtiness, iii. 338. our Lord appeared despicable to, because He laboured, i. e. His humanity, iii. 603. what artifices, employed to kill our Lord, iii. 238. persecuted Christ on account of His miracles, iii. 239. on account of Christ's humility, hardened with pride in their unbelief, iii. 603. pride of, chose rather to spurn the mystery of the Incarnation than to follow it, ii. 22. held the law in their mouth but persecuted its Author, ii. 353. turned back to earth and clave not to God's will, iii. 307. after so many miracles performed for their benefit, procured His death, ib.
- Jews*, perfidious and reprobate conduct of, i. 530. on the Gentiles the Lord founded His Church without merits on their part through the unbelief of, ii. 300. iii. 123. spoiled of the sacred oracles, ii. 333. gold in which, glittered dimmed through the darkness of unbelief, ii. 355. refused to receive the words of life and thrust from them the preachers of it, ii. 356. Gentiles through faith substituted for the unbelieving, ii. 486. iii. 340. 342. 380. why no one should discuss sundry counsels of God toward, iii. 123. 202. the Apostles and believing,

feared because of the rejection of, iii. 254. observing the letter of the law refused to cling to God by the understanding of love, iii. 307. lost the understanding of the law because they refused to believe the truth, ib. reprobate, pride of, in boasting of their observance of the law, iii. 308. boasting of their pedigree became stones through hardness of heart, iii. 342.

Jews, Synagogue of, the house of, struck at the four corners and overturned, i. 104. 498. shivered themselves to pieces by sword of their opposition, i. 497. our Lord rent His mantle, i. e. the synagogue, in that some of, He withdrew from unbelief, while some He left therein, i. 106. God chose out of, a few abject and humble men, but shook off the wicked, iii. 306. light of preaching parted with by, transferred to the Gentiles, i. 498. sun hidden and stars sealed up from, who rejected truth, i. 499. how the Church in her youth understood more than the ancients amongst, ii. 17. Christ counted for a stranger by the Priests and Levites, ii. 148. Christ rendered as it were an alien in His own house, the, ii. 149. wife of the Lord, i. e. the synagogue, shuddered at His breath, ii. 105. called a stone of darkness and the shadow of death, ii. 349. when the Church deserted, it was devoted to the assembling together of Gentiles, ii. 357. how shaken by Christ, iii. 306. like an ostrich having the wings of the law yet creeps along the earth without rising, iii. 453. deserts the eggs, i. e. Apostles, raised to life by the grace of Christ, iii. 454. the cruelty of, against its own children, ib. believed that they were becoming more religious by the deaths of the faithful, iii. 455. first opposed its Creator secretly by dreading then openly by withstanding, ib. how scorned the horse and his rider also, ib.

Jews in the end of the world received into the bosom of Holy Church, i. 182. when converted reverence the Lord by coming with gifts, iii. 685. Christ in the end of the world will return to the remnant of the, whom He has forsaken, i. 109. 182. iii. 678. shall one day cease from their mocking and abuse of Christ, i. 340. must be gathered to Christ in the end, i. 500. ii. 486. iii. 218. 305. 678.

Satan at Christ's right hand is perverting the, ii. 486. future conversion of, a brand plucked out of the fire, ib. God melted the hearts of some of, by breathing on them the love of Himself, iii. 240. conversion of, in the end of the world previously announced, iii. 678. how great the consolation to Christ and the Church will arise from the conversion of, iii. 680. 685. what offerings the, ought to make to Christ on their conversion, iii. 681.

Jews in carnal sacrifices refuse spiritual knowledge, i. 167. were unwilling to exercise faith in the coming of Christ, i. 182. but few of, were converted by Christ, ii. 149. Apostles in their preaching thrust off by, i. 497. ii. 352. how the hearts of the chief of, were changed, ii. 21. made subject to the Gentiles because they would not be subject to the Creator, i. 498. fall of, so much the greater in proportion to their former excellencies, i. 353. fire of God burning up sheep and servants of Job typifies the envy of Jewish priests against Christ, i. 102. God gave to the, 'His labour as a shield of heart,' and thus proved them obstinately proud, iii. 603. through their unbelief compared to stones, iii. 342. hearts of, hardened against God with ice of envy, iii. 240. as from the womb of Divine mercy ejected through obduracy, iii. 340. mischievous effects of the obduracy and blindness of, i. 199. ii. 21. 486. iii. 361.

Jews, destroyed by the Roman general Titus because they rejected the Apostles, i. 498.

Jews shewed themselves foolish, and thus cursed by heretics for their unbelief, i. 314. all the children of, unbelievers, ib. foretold that Christ would come, but derided Him when present, ii. 16. 21. 148. 153. iii. 679.

Jews, blindness of, concerning Christ while suffering persecution and performing miracles, ii. 21. the hearts of, called the den of the beast, i. e. the Devil, iii. 237. blinded by boasting of their own knowledge, iii. 308. lost unwittingly the understanding of the truth, iii. 455. gloried in their blind delusion, i. 498. blinded because they refused to believe the truth, iii. 308. and because they confined themselves to the letter of the law, iii. 362.

Jezebel persisted in the perverse

doings of Antichrist, iii. 311. some of Thyatira followed the wicked life of, *ib.*

Job, Book of, none had treated of the, before S. Greg., i. 5. S. Greg., *Morals of*, begun in Constantinople, A.D. 583, i. 5, note h. completed in the first year of his Pontificate, A.D. 590, *ib.* compared to a deep well, i. 5. the Holy Spirit the Author of, i. 15. has the testimony of Scripture for its authority, i. 18.

Job turns all the engines of temptation to the augmentation of his virtues, i. 23. received his losses as foes in front, *ib.* the words of his comforters like enemies in his flank, *ib.* by silence marks his unconcern for the loss of his substance, *ib.* bewails the loss of his children with composure, *ib.* endures personal affliction with fortitude, *ib.* instructeth his wife with wisdom, *ib.* God pledged Himself for, i. 20.

Job, a question who wrote the Book of, i. 14. why an idle question, i. 15. is the author of his own acts by inspiration, i. 16. a Gentile, who without the Law lived as by the Law, i. 17. authority of Book of, rests on testimony of Holy Scripture, i. 18. why it is fit that his life, though a Gentile, is recommended to our reverence, *ib.* his merits augmented by temptations, *ib.* why he may not be lawfully called a defaulter in his speech, i. 20. recalled his good deeds not for pride, but to resist despair, i. 21. not stricken for past evil, but to manifest God's glory, i. 25. an example of patience, *ib.* a type of our Redeemer in word and deed, i. 26. and of His Body the Church, i. 27. his recompense after his losses a type of the Church's recompense in taking in the Jews at the end, i. 30. and of the blessedness of Saints at the Resurrection, *ib.* not only good, but far removed from evil, i. 34. why his spiritual stature is described first, *ib.* holiness of his mind shewn by the holiness of his practice in many particulars, *ib.* 35—38. shewed he lived in hope of the Resurrection by sacrificing on the eighth day, i. 37. a type of our Lord in fearing God and eschewing evil, i. 40. in offering sacrifice for his sons after their feasting, a type of our Lord cleansing the hearts of His disciples from inward pride after their preaching, i. 48. 49. in offering

continually, a type of our Lord's Intercession, i. 50. in fearing God and eschewing evil, because their good deeds spring at first from fear, at last from charity, i. 52. in having seven sons and three daughters, of the ten virtues which spring up in them by the Holy Spirit, i. 52. 53. in his substance of sheep, of their innocent thoughts; in that of camels of their putting down all that is crooked in them under a knowledge of the Trinity, or when they put down all high notions in humility or bend their thoughts to sympathy with a brother's weakness, or when they act as good stewards of earthly things, *ib.* in possessing oxen of the hardness of their minds, being ploughed up by the several virtues—in possessing asses of their restraining wanton inclinations, or to those amongst them who not understanding deep things, constrain themselves the more humbly to outward works of duty, i. 54. in the great household of, their restraining their host of thoughts under the authority of a discerning reason, i. 55. in being the greatest man of the east of those who aim to excel not amongst those, who seek low and fleeting things, but amongst the choirs of Angels, i. 56. in sending to sanctify his sons after their feasting, a type of their purifying all they do by reexamination, i. 58. in rising up early in the morning to offer burnt offerings for them all, a type of their lighting up the soul with compunction to consume the defilements of their thoughts on the altar of love, *ib.* and 59. his trial is related to have begun by day, because it was carried on to victory, i. 69. urged by Satan to blasphemy and impatience by the kind and order of his temptations, i. 83—86. did not give way either to insensibility or faint-heartedness in adversity, i. 87. honoured God the more, in that he shewed signs of his sorrow, i. 88. preserves patience under the loss of goods from consideration of what he was before he had them, and of the justice of the Creator, i. 89. a type of Christ in being unlike other men, as Christ though man is unlike others in being both God and Man, i. 96. in being called a servant, a type of His taking the form of a servant, i. 97. in his character, of His perfect character, *ib.* in being hedged about by God in his person, in that Satan

could not find an entrance to His conscience to tempt Him, i. 98. in his substance, in that he dares not attack His Elect, *ib.* in being blessed in his work and increased in substance, in that men came to the knowledge of Him by the preaching of the Apostles, *ib.* rising of, Christ's judging, i. 105. worshipping is Christ pouring humility into the heart of believers, i. 108. coming naked from the womb, is Christ coming from the Synagogue and disclosing Himself to the Gentiles; so returning is Christ in the end revealed to His Synagogue as God, i. 108, 109.

Job's rising is morally the mind after the assaults of temptation setting itself more resolutely to the conflict, i. 123. rending his mantle is discernment, reviewing past deeds, *ib.* shaving his head is cutting off all superfluous thoughts, i. 124. falling on ground is putting down presumptuous thoughts, *ib.* his resignation under loss is the mind flying to the hope of mercy, when in temptation it feels stripped of all virtue, i. 126. his not sinning in his trial is the mind not breaking out into lawless words in time of grief, *ib.* his strokes heavy both in quality and quantity, i. 134. the slight regard with which he treated his flock when stricken may teach us the manner he treated it when in safety, i. 135. soothed the depression of his mind in affliction from remembrance of his gifts, i. 141. "opening his mouth," i. 183. bears the likeness of Christ in His Passion, i. 147. God's final sentence proves that he did not blaspheme, ii. 142.

Job inspired might speak of himself as of another, i. 16. the praise of himself not uncalled for, i. 21. his friends not wicked, i. 23. strictness of, i. 36. feared sins of thought in his children, i. 38. how his seven sons typify the twelve Apostles, i. 40. how his three daughters typify several orders of Christians, i. 41. feasting of his sons the Apostles' preaching, i. 46. his sons and daughters represent divers virtues, i. 53. why his person was spared at first, i. 81. seemed to suffer directly from God, i. 84. Satan's last resources are the friends of, i. 142. they sinned by doing a good work ill, i. 145. Satan forced to spare Christ's Elect, as life of, i. 152. Christ clears away sin by flesh, as with potsherd

of, i. 153. his sores like involuntary ill thoughts from Satan, i. 168. the Elect treat ill suggestions as he treated his wife i. 173. disguised temptations come like his friends, i. 174. his curse, and wish, if literal, were impious or unmeaning, i. 179. 'opening his mouth,' i. 183. his friends erred in judging him, and not themselves, i. 258. his friends, though in the wrong, utter much truth, i. 261. his zeal in well-doing, i. 264. why called ant-lion, i. 272. his friends spoke truth, but not of his case, i. 313. his longing for the Saviour, i. 373. not self-trusting, i. 383. fearing God while prosperous, he feared not at the rod, i. 403. not self-trusting, though he valued not vain wisdom, i. 409. longs to have his sin clean taken away, i. 461. charged with much talking, i. 463. the death he longed for, that of the Redeemer, i. 525. grieves that his days pass away before his time, i. 527. with how many good works, he still feared, i. 533. his wish before explained, i. 563. his words too true to suit with Zophar's vanity, i. 576. Zophar pretends a kind wish that he were instructed, i. 578. his friends proud of common attainments, i. 612. represents our Lord and His Body, ii. 2. he judges rightly, *ib.* shewn how great contempt of earthly things he had, *ib.* reproves his friends as speaking falsely for God, ii. 24. speaks mysteries, ii. 28. reproves his friends as speaking falsely for God, ii. 24. complains that they will not learn from his life, ii. 30. humble in calling himself great, when God said more, ii. 32. righteous, through grace, in all that man could see, ii. 33. is asked by God whether he has done things man is unable to do, iii. 361. prays for safety in hell, and release at last, ii. 54. seems to doubt that he may confirm the Resurrection, ii. 56. his wish for his friends to be like him, a kind one, ii. 89. his wish to know why God thus dealt with him, ii. 104. not sinning wickedly, a type of Him who sinned not, ii. 106. his longings, ii. 116. held his soul for all, ii. 117. his fears of judgment, *ib.* vexed with hearing wrong and speaking in vain, ii. 135. calls not God unjust, but himself innocent, ii. 140. tells of our Lord's first and second Advent, ii. 315, 316. he declares his faith in God, ii. 318. his honest firmness, ii.

321. his serious fear of God, his freedom from low thoughts, ii. 450. an example to rulers in strictness and kindness, ii. 456. he speaks most of those who fail in the Church, ii. 492. his fall but in seeming. Death appointed him, ii. 500. guarded the eye to keep the soul from lust, ii. 516. desires to see his faults through Christ's appearing, ii. 525. stifled sin in thought. His hands pure, ii. 527. kept from impure thought before the precept, ii. 530. not only chaste but humble toward the meanest, ii. 532. ate with the poor. His piety, God's gift cherished, ii. 537. ever in fear of God as of mighty waves, ii. 543. storm of Judgment how fearful if so feared by Job, ii. 544. put no trust in any fleeting possession, ii. 548. worshipped not the lights of this life, ii. 550. worshipped not the 'sun' of his own bright virtues, ii. 556. did not even rejoice in thought of men's praise, ii. 562. without Gospel instruction kept from cursing, ii. 568. confessed faults even before adversaries, ii. 574. His humility in confessing equals his very virtues, ii. 575. The Helper with God, whom Job seeks, is our Lord, i. 581. Job seeks his 'Book' in the person of the Elect, ii. 585. his offering, ii. 590. his curse on himself if he had done thus and thus, ii. 595.
- Job*, right in saying that he was scourged without fault, iii. 26. Eliu feignedly asks Job to answer him, iii. 78. he questions if Job can understand him, iii. 89. Eliu shews his proud meaning by disdaining Job, iii. 135. erred not from humility in keeping to truth, and Eliu cruelly wishes him further trial, iii. 136. 137. his confidence in his cause not too great, iii. 142. charged with much speaking, iii. 162. Eliu thinks him a low minded hearer, iii. 244. too great to be humbled by a human example, iii. 261.
- Job* called to be merciful against the lust of pride, iii. 269. warned not to attribute the restraint of sin to himself, iii. 301.
- Job*, humbled by God's power in bowing down the proud, iii. 426. humbled at sight of the work of grace, iii. 494. finds in himself two offences, iii. 509. taught that his strength is not his own, and told of Satan's power, iii. 520. thinks himself unwise on hearing God's wisdom, iii. 663. humbly desires further instruction, iii. 665.
- to condemn Job is to question God's knowledge, iii. 668. Job's friends dealt with in mercy, though reprov'd, iii. 669. the sentence, "Ye have not spoken before Me the thing which is right" repeated, Job's prayer accepted, iii. 675. his charity, his losses doubly repaired, presents of Job's brethren, iii. 676, 677. his 'brethren,' the Jews at last converted, iii. 679. Job 'full of days' well spent, and so abiding, iii. 697.
- Job*, interpreted grieving, i. 27. 39. 96. ii. 278. iii. 3. prophesied our Lord's Passion not only by his lips but also by suffering, i. 26, 27. 39. 51. 312. ii. 278. iii. 3, 4. 143. prefigures the Elect who hasten grieving from things present to things eternal, i. 50. ii. 23. 63. iii. 4. a type of Christ, i. 96. 99. ii. 148. 580. iii. 3. 670. typifies Christ in rending his mantle, i. 105. shaving his head and falling upon the ground prefigured Christ in forsaking Israel for the Gentiles, i. 106. life of all the Elect set forth by, of whom he is a member, i. 384. 414. ii. 87. 148. by his own sufferings sets forth the sufferings of Christ and Holy Church, ii. 119. 287. iii. 425. what the flocks and herds of, multiplied denote, iii. 687. denotes the life of the married in Holy Church, i. 41.
- Job*, blessed, a Gentile by his own life confounds the life of Christians who even under vows neglect to observe precepts of God, i. 17. the many virtues of, enumerated, i. 19. order of his temptations, i. 21. 85. various assaults on, without and within, i. 22. way of meeting them, i. 23. but in all the mind of, continued undaunted, the city unshaken, ib. life of, the more praiseworthy because he was good among bad men, i. 32. ii. 509. a numerous offspring does not incline the heart of, to avarice, i. 34. virtues of, as an athlete about to combat the devil, ib. the athlete before the combat, ib. values wealth but little, i. 35. had immense substance but took no delight in it, ib. perseverance of, in holy work, i. 38. why bears with composure so many strokes, i. 133. in Satan's hand, still in the hand of God, ib. powerful in the spirit of prophecy, ii. 22. humility of, ib. iii. 143. watchful for the salvation of his domestics, ii. 414, 415. kept in by manly vigour not only lustful indulgence of the flesh but of the

heart also, ii. 517. 530. enumerates all the many virtues united together in himself, ii. 547. how God lowers the virtues of, by gently chiding him, iii. 504. humbled as not standing alone in his virtues, ib. good in others shewn to keep him humble, iii. 505.

Job, justice of God in reproof, though to him unknown recalls him to the secret judgments, iii. 512. progress of, through scourging, in the knowledge of himself and of God, iii. 665, 666.

Job type of the Elect, and why an inhabitant of the land of Uz, i. 39. 50, 51. the sons of, though rich yet an undivided affection filled the hearts of all, i. 36. the sons of, perfect in word and deed, i. 38. the solicitude of, lest his sons should have offended God, and his anxiety that their hearts should be purified, i. 39. excellences of, multiplied by temptations of Satan, i. 130. iii. 260. the lofty height of the morals of, i. 264. by superintending temporal things he preached eternal truths, i. 265. why himself the relator of his own goodness, i. 21. ii. 425, 426. 546. the four stages of the virtues of, i. 266. in how many virtues, was powerful, i. 533. why said that all of his shall descend into the 'lowest hell,' ii. 116. awe with which, inspired his hearers, ii. 447. the great governing authority of, ii. 532. devotedly assiduous in seeking after evangelical perfection endured with patience the loss of his substance, i. 35. offering a sacrifice on the eighth day celebrated the mystery of the Resurrection, i. 37. known to God alone and to his own conscience, i. 131. deprived of his outward substance was full of God within, i. 141. the good works of, enumerated, i. 533. an epitome of the virtues of, iii. 1. 261. the faith of, in the Incarnate Redeemer, ii. 152.

Job, the hospitality, lovingkindness, and mildness of, towards the poor, i. 19. the liberality of, towards God and his neighbour, i. 35. in the love of God and his neighbour, stood immovable, i. 88. knew what he owed to God, what to his neighbour, i. 142. loved his very enemies, i. 533. kind and merciful towards all, ib. why said he was the father of the poor, ii. 430. not the patron of the poor, ii. 431. had many poor in his society, ii. 547.

received the gift of commiseration at the hands of God even 'from his mother's womb,' ii. 537. acknowledges his existence and his pious disposition to be derived from God, ib. in praying for himself was heard the more quickly the more he interceded for his enemies, iii. 676.

Job stricken learnt to render thanks to God, i. 19. the previous character of, ib. in his expressions of grief, sinned not as readers of little experience may suspect, i. 20. ii. 142. iii. 197. 668. in what various ways, wonderfully maintained patience and fortitude in the conflict with his enemies, i. 23. when stricken observed the rule of true philosophy by avoiding apathy as well as excess of grief, i. 87. made an example of patience to all men, i. 131. iii. 2. in the body of, there was no part void of pain that in his soul there might be no part void of glory, i. 134. proves how greatly he mortified his flesh generally by scraping the humour with a potsherd, i. 135. how, presents the shield of patience and meets the darts of temptations coming in on every hand, i. 142. did not utter a curse in the spirit of impatience, i. 184. views both what hath been and what shall be, and pants after the bliss of eternity, i. 231. proved by scourges and by reproaches, i. 364. we must weigh the sentence of God to have a true view of, whose words seem to transgress the limits of patience, ib. iii. 142. how, blesses his Smiter in the midst of strokes, and calls Him the Holy One, i. 377. words of, pregnant with mystical meaning, i. 371. oppressed by annoyances in the flesh and perplexities in mind, with groans interrogates mercy of God, i. 461. patience of, must be preached for edification, ii. 157. did not consider that his merits were being increased but that his vices were being cut away, iii. 504. through suffering made much progress in the knowledge of himself and of God, iii. 665.

Job, why rent his mantle, and shaved his head and fell down upon the ground i. 88. amid the blows erred not in his speech, i. 77. 139. neither by speech nor by silence offended God, i. 141. iii. 142. why worshipped God in the midst of his groans, i. 88. why scraped the humour with a potsherd, i. 135. why set his body on a dung-

hill, *ib.* careful not to sin in thought, word, or deed, i. 255. greatness of, whom even his reviling friends were forced to praise, i. 264. ascribes all his powers to God and not to himself, i. 383. longing for eternity excludes hope in time, i. 452. abandons the good things of this life, and is more vigorous in securing those that endure, i. 453. not stricken, that the stroke might blot out sin in him, but to add to his merit, i. 519. iii. 1, 2. 511. suffered, in one sense, 'without cause,' *ib.*

Job stricken with so many woes recalls not to mind his good deeds to lift him up in self-applause, i. 21. enhances his own good works through humility, ii. 67. humility of, towards his persecutors, i. 414. the great humility of, i. 19. ii. 532. 538. what the potsherd used by, represents, i. 135. the gift of prophecy did not elate, ii. 22. the humility of, even when praising himself, ii. 32. 250. attributes iniquity to himself but his purification to God, ii. 33. 106. bears witness that God had afflicted him 'without cause,' ii. 141. made more humble by his stripes fears only that he has displeased God, ii. 200. neither elated with his substance nor anxious when it was taken from him, ii. 216. 499. 505. in a wonderful way appears in power superior to princes, in contest on a level with his servants, ii. 532. shews that he had obtained the gift of pitifulness from Him from Whom he obtained that he should be, ii. 537. such was the practice of humility in, that few indeed have ever attained to the like example, ii. 559. never attributes his good practices to himself but to his Creator alone, ii. 565. the humility of, confessing his offences even before adversaries, ii. 574. more grand in his confession of sins than in his practice of virtues, ii. 575. in the disclosure of his virtues moved neither by pride nor impatience, ii. 579, 580. the greatest of men because inferior to God alone, iii. 261. preferred above all men in his doings before, on the reproof of the Lord humbly confesses two offences, iii. 509. why said he had spoken foolishly, iii. 663. thinks himself unwise on hearing God's wisdom, *ib.* believed he was scourged for a fault and not as a favour, iii. 667.

Job not strong of a diseased sense is

strong of a state of saving health, i. 382. the fortitude of, like fragrant unguents or aromatic scents, aroused by loss of his family and substance for all to know, i. 18. iii. 1. against the many machinations of the Devil, constancy stood unconquered, iii. 2. rent with torments without, and temptations within, i. 520. the fortitude of, like that of a mighty wrestler who gains repeated victories over every successive opponent, i. 575. how great contempt of earthly things was lodged in the breast of, ii. 2. in the midst of hurts in substance is not hurt in his mind towards God, ii. 214. dreaded greatly the severity of God, i. 519.

Job speaks emphatically of his works of mercy, ii. 420. 429. true spirit of liberality in his offerings to the poor, ii. 429. refused not to the truly humble poor whatever he was minded to receive, ii. 536. the liberality of, to be measured not only by the gift, but likewise by the speediness of it, *ib.*

Job, the curses of, cannot be understood literally without absurdity, i. 178. if taken literally, impious or unmeaning, i. 179. some curses of David and Jeremiah not literal but figurative, i. 181. cursed not from passion, i. 183. the cursing of, comes not of the malice of one guilty of sin, but of the integrity of a judge, i. 186. already beholding the day of eternity, cursed the day of his mortal being, *ib.*

Job, friends of, sat down with him seven days and seven nights, whether continuously or not we cannot tell, i. 144. Satan's last resource though good men, i. 142. make themselves like him in sympathy, i. 143. even too much grieved for him, i. 144. sinned by doing a good work ill, i. 145. came with a pious intention to comfort him, but by hasty speech they lost that good which it cost them so much labour to purchase, *ib.* came to pity and comfort him, but set themselves to judge and upbraid him, i. 258. 464. ii. 67. 134. should have followed up their good intentions with guarded speech, i. 259. with what reason God reproves and S. Paul commends the sentiments of, i. 261. ii. 67. the sayings of, for the most part right and very forcible, but against *Job* without power, i. 261. 313. 576. ii. 121. 134. 173. iii. 89. 144. 162. 184. 197. Eliphaz doubles the cruelty of his

reproaches, i. 270. to all the torturing speech of, Job answered rightly, i. 365. ignorant of the constancy of his mind, were covered with shame, i. 403. cruel words of Baldad against Job, ii. 134. ought not to have persecuted Job with words of upbraiding, but turned back into their deepest interior and bewailed their own case, ii. 137. the error of, who thought every individual the more despised by God in proportion to his scourges, ii. 139. 172. 199. 217. what is meant by the Divine Voice directing, to offer a sevenfold sacrifice of rams and bulls, iii. 6. 674. reproved for saying right things arrogantly, iii. 268. the judgment of God concerning Job and, iii. 667. why condemned, and Job absolved, ib. in justice God both reproves, and graciously converts them by His mercy, iii. 669. what the seven sacrifices commanded to be offered by, denote, iii. 674. order of the pardon granted by God to, iii. 675.

Job, conflict in, between God and the devil, i. 22. 77. order of the temptations of, observed by Satan, i. 23. 85. 137. 184. the Lord allows the enemy some things for temptation and withholds others, i. 80. he endeavours to crush the bold heart of, at the same moment both by despair in God and strokes from man, i. 84. he urges, to hate God by redoubling his blows, ib. scourges of, sudden and multiplied, i. 85. why he destroyed the sons of, feasting in their elder brother's house, i. 86. struck the proud enemy with the darts of humility, and by patience laid low the cruel one, i. 90. 91. inflicted much sorer wounds than he underwent, i. 91. by his affliction lost the things of earth, and by bearing it with humility multiplied his heavenly blessings, ib. malice of devil against, i. 130. though given into satan's hand is still in the safeguard of his own Helper, i. 133. why satan commanded to save life of, i. 134. wonderful arts he had recourse to in order to overthrow the integrity of, i. 137, 138. &c. he flung a javelin at, from the mouth of his wife, i. 139. the 'counsel' of evil spirits in afflicting, i. 547. had been smitten by satan, yet ascribed not his being smitten to satan, ii. 155. he summoned the friends of, each from his own place against him,

iii. 2. as many wounds as the devil inflicted on, so many triumphs he furnished to the holy man, ib. how wonderfully the sword of Behemoth was used against, and then turned back on himself, iii. 552.

Job, wife of, satan brings baneful counsels from within to bear upon, him through, i. 22. he tries in vain to ascend in Job's heart as by steps of a ladder, i. 137. tongue of, sought to smite him with, i. 139. pressed hard upon him, i. 155. a type of the carnal in Holy Church, i. 27. 155. 313. iii. 4. Job minded that woman was set under not over man, i. 137. a figure of evil prompters influenced by pride, i. 157. ill advising, is the carnal thought goading the mind, i. 172. iii. 4. represents life of all the carnal abettors of the Tempter, i. 313.

Job, friends of, urge him to despair, i. 21. erred more from ignorance than from wickedness, i. 23. 25. a type of heretics, i. 27. 160. 465. ii. 24. 63. iii. 4. 669. interpretation of the names of, i. 27. iii. 4, 5. tempt the holy man, i. 142. intention of, right but clouded by indiscretion, i. 143. endeavoured to stay the grief of Job by first grieving with him, ib. in administering consolation gave themselves up to grief more than was needed, i. 144. in their long silence deserved praise but in their speaking were condemned, ib. i. 146. meanings of the habitations of, agree with the practices of heretics, i. 161. what the sitting of, on the earth seven days and seven nights with him denotes, i. 163. what to sit on the earth with Job, ib. by the things well done by, are represented to us those done amiss by heretics, i. 167. leap forth against him and transgress, i. 259. proclaim his many virtues, i. 264. Job answers three things to, i. 404. three cases of the ruin of heretics set forth by, iii. 5.

Job afflicted by God sinned not by his lips or in his heart, i. 91. how God afflicted, 'without cause' and yet with cause, i. 131, 132. 519. ii. 106. 140. 250. iii. 1. 85. 184. 511. how, distinguished above all men by God, is brought to the dung-hill, and John beheaded as the prize of dancing, i. 136. when touched with scourges gave thanks, i. 364. considered himself stricken of God as an enemy, ii. 147. God questioned,

- by the severity of the rod, iii. 270. questions the justice of God's severity, ii. 140. why God expresses that He had afflicted, without cause, ib. feared that he had displeased God, ii. 200. why it was permitted that, should be afflicted, ii. 242. did not disagree with God through any sin, iii. 512. why reproved by the words of the Lord, ib.
- Job*, what, typified by receiving double, i. 30. iii. 691, &c. honourably preserved inward innocency under the rod, i. 131. the conclusion of sufferings of, iii. 260. having been praised by the voice of God, he afterwards increased by the blow, ib. how God answered, in the whirlwind, iii. 267. kind and gentle reproof of, by his Creator, iii. 504. justly reproved that he might be brought under the secret judgments of God, iii. 512. whether he sinned after his scourges, iii. 666. after his scourges shews forth Christ at the end of the world, iii. 680. why the Lord doubled not children of, as He did the rest of his substance, iii. 687. what designated by animals restored to, after his scourges, iii. 687, &c. meaning of their number, ib. iii. 690, 692, 693. what his daughters' names denote, iii. 693. how restored to his former state and increased in his substance a type of Holy Church, iii. 698.
- Job*, who the author of the Book of, i. 14. the same, who bore the conflict, did also relate the circumstances of his victory when achieved, i. 15. mysterious manner of writing by parable, ii. 317. Book of, originally written in Hebrew and Arabic, ii. 495. a quotation of passages in, and Isaiah relating to the virtues of active life, iii. 500, &c.
- Jobab*, supposed by some to be Job, i. 14. wrongly placed by some before the times of Moses, i. 14.
- John Baptist*, S. why suffered such and so many indignities, i. 136. commendation of, and why, ib. beheading of, ii. 109. how for the truth of Christ, was cut off, iii. 312. why said to have eaten locusts and wild horey, iii. 460. was the reed shaken with the wind, and why, iii. 560. a star sealed up till the end, i. 500.
- John Evangelist*, S., the ancients understood that the young man who fled naked when Christ was taken was, ii. 153. why designated by an eagle, iii. 495. through the impulse of the Spirit bears witness of himself, i. 15.
- Jonah* in vain reluctant when God sent him to preach repentance to the Ninevites, i. 335. device of, turned contrary, ib. wonderful providence of God to, i. 336.
- Jonathan*, why, deserved the sentence of death, iii. 405.
- Jordan*, what signified by, iii. 565. 567.
- Joseph*, an example of repaying evil with good, i. 25. his 'coat reaching to the ancles,' 'righteousness to the end,' i. 65. what represented by the Patriarch, leaving his cloak and fleeing, i. 108. history of, i. 334. brethren of, brought about what they resisted, ib. those who resist the counsel of God unwittingly help on the same, ib. an example of continence and chastity, iii. 210. 391. how crushed the power of imminent sin, iii. 391.
- Joshua* an example of fortitude in difficulties, i. 25. teaches us constancy, iii. 210.
- Journey*, what represented by Jacob sleeping on his, i. 283. meaning of 'to sleep on a,' ib. (v. *Paths*.)
- Jovinian* despised the pureness of virginity, ii. 418.
- Joy* used by Satan to spoil gravity, i. 61. true, of the servants of God, and the mad, of the wicked, i. 332. great, of Saints in heaven, i. 489. of being buried in divine contemplation, i. 248. comes of trusting God only, i. 574. great, often granted after dark temptations, i. 604. future, present suffering increases, i. 606. true, of the soul is the Creator, ii. 63. the righteous entertain no, when they see the wicked erring, ii. 235.
- Joy*, how we cause a kind of, to God by our pain, i. 526. of the wicked quickly brought to an end, ii. 122. of the wicked is over them, but, of the righteous forced to bow beneath them, ii. 123. hypocrite's, is in things that abide not, ii. 174. of this life, which the wicked account great good, the righteous look down upon as dung, ii. 175. of this life holy men estimate as the ills of woe, ii. 284. the mind assailed by temptation through the boathing of grief rejects all, iii. 45. a certain compunction which causes tears of, iii.

56. unspeakable, *ib.* before inward, disclosed to the mind, all rust of sins must be burnt away by the fire of tribulation, *ib.* fatal, of the froward mind, *ib.* 273.

Jubilee, year of, denotes a full rest, *i.* 40. why the year of, observed, *iii.* 672. what year of, signifies, *ib.*

Judea rent, *i.* 106. 'mountains' removed from, and her pillars shaken, *i.* 498. how God hath given, to Christ and taken it from Him, *i.* 109. knew not the Redeemer when He came, *i.* 199. saw not the light of Christ's coming nor the beginnings of Holy Church, *ib.* signified by the south, *iii.* 253. entangled in the net of its own error looking for Antichrist instead of Christ, *iii.* 458. now left desolate shall be gathered into the bosom of the faith in the end, *i.* 500. our Lord came to, in the end of the world, *iii.* 305. (*v. Jews.*)

Judas, night the appropriate time of his betrayal, *i.* 68. the damnable penitence of the reprobate, *ii.* 9. repented of his sin in a more heinous way than he had committed sin, *ib.* a comparison between, and the thief, the latter God mercifully established, the former He justly crushed, *iii.* 109. how yielded to the might of the cruelty of Antichrist, *iii.* 311.

Judge, we pray that the, may not regard our "night," *i.* 208. God is both, and Witness of sinners, *i.* 520. with a merciful, a fault never goes without pardon, *i.* 526. who will come with God as, *i.* 618. terribleness of, cannot be avoided saving before the Judgment, *ii.* 171. now, both sees and bears with the sinner, *ii.* 198. the just, transfers himself into the person of his neighbour so as to become eyes to the blind &c. *ii.* 425. 429. duty of just, *ii.* 425. just, always thinking of the judgment to come, *ii.* 533.

Judge, we are forbidden to, rashly of other men's hearts, *i.* 38. in things not examined into we should not rashly, *ii.* 434. that is displayed in light which God judges, *i.* 203. men should never censure the deeds of their superiors, *i.* 259. the character of the human mind not wont to, rightly, *i.* 317. those able rightly to, who first, themselves, *i.* 417. God judges a man in this life in two ways, *i.* 545. Christ never ceases daily to, the deeds of men, *ii.* 13. the more formidable the final judgment appears,

to any one, the more diligently he sets himself to, himself, *ii.* 36. he who will not judge himself first knows not how to, others, *ii.* 138. Saints on earth rightly, of the hidden works of God, *ii.* 246. what to, twice denotes, *ii.* 342. God rightly judges and does not accept the person of men, *iii.* 94. what meant to be judged by the Lord and, before the Lord, *iii.* 102. two classes of those who shall be judged, *iii.* 171. no one rightly, concerning that of which he is ignorant, *iii.* 203. what to, for God, *ii.* 24, 25.

Judgment, silence prevents sin that may bring, *i.* 411. here, saves not from future, without penitence, *i.* 545. God's, of their best deeds good men fear, *i.* 257. Job's fear of, *ii.* 117. God hides from light by not bringing to, *i.* 203. God, not shewing His, seemed not to judge, *ii.* 143. light of, hypocrites flourish while it is hidden, *i.* 478. the Elect glad at, *i.* 348. eternal bitterness of, *i.* 190. the wicked crushed in the gate of, *i.* 318. the wicked shamed at sight of the Church in, *i.* 402. the Elect prepared against the last, *i.* 347. the righteous fear the "Morning" of, *i.* 462. the wicked stand not in, *i.* 438. suddenness of, *i.* 401. Christ, as a Lamp despised, shall shine out in, *i.* 621. the True Light despised till revealed in, *i.* 618. tempest of, *i.* 518. the "bed" of the heart troubled with "visions" of, *i.* 447. future correction desired here for fear of, *i.* 379. hypocrites do not judge themselves to be safe from, *ii.* 31. open, deferred, *ii.* 14.

Judgment, human, what the rectitude of, requires, or depends upon, *i.* 435. what to order our cause before God, *ii.* 246. our, must be weighed in the balance of truth when we set words before God, *ii.* 289. of the righteous why styled 'a diadem,' *ii.* 435. order of, with which we should judge ourselves while we have time, *ii.* 102. conscience accuses, reason judges, fear binds, and pain tortures, *ii.* 103. how profitably we may undergo this, which the reprobate ever decline, which the righteous always exercise, *ib.* every one blind in his own, *i.* 521. the 'reasoning' has to do with, *ii.* 23. how vain, *ii.* 242. should never be precipitate, *ii.* 434. the Elect never cease day by day to exercise, upon their selves, concerning the good received and the ill returned, *iii.* 102.

Judgment, custom of the ancients to sit in the gates and pass, on those entering, ii. 416. those who were 'contemptible,' least esteemed, were to be appointed to sit in, on earthly matters, ii. 432. God seems to enquire before passing, for our example, ii. 434.

Judgment, hypocrite trusting in, of men, awaits the strict account at the final, of God, i. 126. the righteous anticipates the, of God by judging himself, i. 202. iii. 102. God does not require, of those who correct themselves by penance, i. 202, 203. we must never leave a sin without prayer and penance that it may not be accounted to us in the day of, i. 207. day of, is the gate of the kingdom, i. 318. he that now refuses to be straitened, in the day of, will be without the means to be delivered, i. 319. the great fear of the wicked in the approaching, of God, i. 387. the righteous shall come into, bringing their sheaves with them, i. 395. arraignment and shame of the wicked in, i. 402. the Lord in, looks upon the wicked to smite, whom his grace has not looked upon to correct, i. 438. those who despise God here, will not be known by Him in the day of, i. 441. iii. 582. man undergoing present punishment still further fears the torments of a heavier, i. 462. the great 'confusion' of the wicked in the final, i. 490, 491. dreadfulness of the last strict, i. 518. of God particularly against those whom His patience for long endured, ib. the despised lamp, Christ, in the last day will flash, from heaven, i. 620. to whomsoever that lamp burns not now to give pardon, He shall burn in, to punishment, i. 621. He alone may scrutinize the sins of men without fellow-feeling, who by the omnipotence of His nature knows not to commit sin, ii. 25. the just punishes himself by penance to be rendered unobnoxious to, ii. 36. the minds of the Elect search themselves the more fearfully as they approach the final, ii. 105. the wicked from a sense of the last, urged to repentance, ii. 170. 247. with what terror we should be affected at the thought of, ii. 172. both good and bad will testify against the wicked in, ii. 196. at the last, the evil designs of the wicked shall all be revealed, ii. 197. the very least sins, even their words, will condemn

them, ii. 198. a terrible description of God's, ii. 315. iii. 593. great severity will be exercised in the last, in proportion as now great mercy is prolonged, ii. 327. fire shall divide the Elect and the damned, ii. 350. why denoted by a bow, ii. 442. impending signs of, ii. 544. the holy dread the last, how much more should the ungodly, ib. Christ who now writes the book, the Same who passes, ii. 583. what to offer the book to Christ coming to, ii. 591. that which is daily taking place by a secret, will be revealed by a public, iii. 108. who in the last, will not be judged but come as judges, iii. 173. 186. what to sit on thrones in, with Christ, iii. 175. conversion of the sinner commences through fear of, iii. 223. sinner aroused by fear of, ib. inordinate affections of the mind suppressed by fear of the Lord's secret, iii. 321. the unrighteous dreads the coming of the vision of the strict Judge which the righteous earnestly expects, iii. 464. the sentiments of S. Gregory concerning the day of, which is imminent, iii. 466. what for the Lord to call, to the fire, iii. 516. how part of the house of the Lord eaten up by fire, ib. after the, the universe will be full of beauty, iii. 584. sentence of eternal damnation on the devil and his body, i. e. all reprobate, iii. 593. separation between the wheat and the chaff by the fan of the last, iii. 607. in, Christ will appear calm to the righteous and wrathful to the unrighteous, iii. 517.

Judgment, the last, called day of the Lord's fury, ii. 198. various names of the, ii. 338. called lightning, iii. 626. to escape the, of God is to hide one's self in the darkness of penitence, i. 202. every one that does wicked things denies that there is a last, of God, ii. 170. the holy always stand ready to meet, ii. 255. of God against those who neglect His precepts, ii. 327.

Judgments of God must be feared, i. 146. many, of God concerning the good and wicked in this life are hidden, i. 241. 252. 579. 593. ii. 213. 307. iii. 108. 274. 323. 343. 358. every one is ignorant of the, of God concerning himself, i. 250. of God must be feared, i. 253. 257. 448. 453. 511. ii. 12. one straitened by the burden of corruption unable to dispute about, of God, i. 516. equity

of the divine, i. 520. iii. 202. lips of God are His, i. 578. secrets of God's, few have strength to investigate, none to find out, i. 579. iii. 358. by judging ourselves we prevent the, of God, i. 202. iii. 102. secret, of God are like a certain kind of darkness before our eyes, i. 203. iii. 123. God by just, knoweth the deceiver, and forsaketh him that he may fall into worse sins, He knoweth the deceived too and by suffering allows him to fall into evil things which he knows not, ii. 14. God in His secret, sees all things but He is not seen, ii. 20. nations or men destroyed and restored in His secret, ib. iii. 109. 123. 324. severity of God's, against the very evil thoughts of men, ii. 39. above, likened to a 'bow of brass,' ii. 192. God's, secret but they must not be sifted by us, ii. 213. iii. 202. 512. the righteous never secure from the severity of interior and future, of God, ii. 256. by God's. not even the minutest thoughts or the very slightest words remain unexamined into, ii. 522. holy men that they may be found just in the Divine Inquest often before men's, suffer themselves to be borne hard upon unjustly, ii. 541. no one is hidden from God's, since He sees all and forgets nothing, iii. 100. some had men fear the, of God, less than the reproof of man, iii. 134.

Judgments, secret, God's, when He leaves us to be tried, i. 579. God's mysterious, i. 591. heretics take trouble for, ii. 66. seeming, against the righteous perplex many, ii. 109. 121. hidden from man, iii. 203. the inscrutable, of God must not be blamed nor penetrated, iii. 202, 203. Angels and perfect teachers praise the, but know them not, ib. examples of, in little ones dying unbaptized and after Baptism, ib. must be feared in the conversion of the wicked, iii. 254. clouds of, impenetrable to the rays of our mind, iii. 324. 358, 359. denoted by a ring and a sickle, iii. 576. a way of escape wanting on every side, because He who judges is every where, ib. man's, how different from God's, iii. 668, 669. the equity and severity of, i. 438. nothing happens to man in this world without the secret, of God, ii. 45. not known to the eyelids of Holy Church, ii. 101. incomprehensible, i. 589. iii. 201. 274. wonderful in reprobation and election, iii. 108. 323. how dis-

played over a single soul, city, nation, whole human race, iii. 124. hear our words as they are uttered from the inmost heart, iii. 142. the similitudes of the, of God, iii. 202. to be revered with humility as great as the obscurity by which they cannot be seen, iii. 203. there is a limit of, iii. 293. when not known, they must not be discussed with bold words, iii. 508. are 'a great deep,' iii. 645.

Judicial, cursing is either malicious or, i. 184.

Juniper, by, we understand sins, ii. 464. avarice denoted by root of, ib. ii. 473.

Just, God was, in afflicting Christ, i. 149. (v. *God*.)

Justice, (v. *Mercy*.) men aiming at, apt to leave out mercy, i. 39. spoiled when joined on one side by anger, i. 61. spoiled by self-love, i. 119. bad men can praise God's, while they prosper, i. 464. he followeth, unjustly, who acts from love of temporal rewards, i. 522. compared to a garment, ii. 144. 422. root of virtues, ii. 429. cause of good, iii. 186. what to be clothed with, ii. 422. ought to be joined to mercy, i. 39. ii. 428. human, when compared with God's, unrighteousness, i. 294. 516. 523. ii. 293. 541. of man towards God nothing if pride of heart uplifts it, ii. 242. we ought to oppose the wicked in defence of, iii. 469. how our, sometimes perverted by self-love, i. 119. ii. 144. the weak brought back to penitence attach themselves to, more strongly than was credible, ii. 145.

Justice, bad men extol, of God while they prosper, but condemn it when the cloud of misfortune falls upon them, i. 464. what to follow, justly, or unjustly, i. 522. (v. *Righteousness*.)

K.

Kerchappach, (Carnustibii,) meaning of, iii. 693—5.

Kczia, (Casia,) meaning of, iii. 693, 694.

Kids, to feed, is for the mind to forsake itself, to gratify forbidden thoughts, iii. 403.

Kindness, Samuel an example of, iii. 210. who forgets the past, of God deprived of it in future, iii. 160.

- Kindred*, earthly, to be renounced with self, i. 397.
- Kinds*, various, of dreams, i. 448. four, of speakers, i. 463.
- Kine*, the, with the Ark shew affection felt, but controlled, i. 399. meaning of, fastened to the waggon bearing the Ark of the Lord, ib.
- Kingdom*, the Church called the, of heaven, iii. 530. 590. the stoles of Saints single in the, of heaven, at first, i. 30. Saints receive a single garment in, of God before the Resurrection, iii. 678.
- Kingdom* of the Devil, and the glory of this world, and the lust of the flesh, are bruised under them by the righteous, i. 273.
- Kings*, Saints why called, i. 223. they rightly called, who know how to regulate the motions of their members, ii. 14. why holy preachers called, i. 223. they are, who govern their own appetites, iii. 174.
- Kiss*, what to, one's own hand denotes, ii. 550. 564.
- Kite*, what the nature of, ii. 160.
- Know*, those who are elated with their good deeds seek to know those things which may console them, i. 446.
- Knowing*, God's, is sometimes taking cognizance, sometimes His approving, ii. 13. iii. 130. 268. God's, is to make us to know, ii. 404. 534. iii. 270.
- Knowing*, not, what God's, is, i. 71. ii. 279. iii. 8. 130. 268. they who know nothing of the interior, overwhelmed by external afflictions, ii. 90. is one thing, not to have chosen to know another, ii. 204. the part of ignorance; being unwilling to know, of pride, iii. 121.
- Knowledge*, makes a feast by overcoming the emptiness of ignorance in the mind's belly, i. 56. naught if it practise not the good it knows, i. 57. without love, may swell the mind, i. 58. bestowed by the Holy Spirit against ignorance, i. 119. and tutored by its means, i. 120. heretics pretend to secret, i. 275. our knowledge of God but dark and imperfect, i. 280. God's greatness foils our best attempts at, i. 589. conceit of, breeds foolish contempt, i. 611.
- Knowledge* of the creatures lead's us to the, of God, i. 281. iii. 144. then only do we acquire any true, of God, when made sensible that we know nothing fully concerning Him, i. 293. iii. 204. 255. our, of God here very scanty and imperfect, i. 292. ii. 258. man cannot come to the, of the height and depth of God's dealings with him, ii. 118. God is beyond our, however eagerly we may search after Him, ii. 249. hearing of God is not the, of God, ii. 7. to our, God is incomprehensible, ii. 206. 248. the Elect coming to, of God by faith long to see Him by His own form, ii. 245. of God twofold, ib. what things we must guard against in endeavouring to come to, ii. 249. the mind in seeking this, is straitened by the very act by which it is enlarged, ii. 305. if thou art to come to the, of what wisdom is in herself, thou in the meanwhile findest what she is in thee, ii. 405. of God called His face, iii. 57. we come to, through His creation as by certain footsteps, iii. 144. even the Elect gain the, or behold Him here afar off, iii. 203. how God surpasses our, iii. 204. we behold the Doer, but as to His doing we have no, ib. when we come to the, of God we begin to know something of ourselves and judge accordingly, iii. 234. our, of the truth of no avail unless we apply our mind to the doing, i. 572. the more a man obtains of himself, the more he displeases himself, iii. 665. there is no, of reproach if the lamentations of penance do not follow, iii. 666. the perfect, of eternity vouchsafed to no one, ii. 305.
- Knowledge*, Satan leaves some, in the mind to destroy other, i. 320. why the person earnest after, is straitened with slowness of understanding, i. 321. human, useful, i. 502. an ostentatious display of such as is common to all, i. 612. those swoln with their, called 'robbers,' ii. 4. Holy Church deems it more useful to be without, of those things she has not power to dive into, ii. 137. our, compared with God's, ignorance, ii. 225. denoted by 'waters,' ii. 301. full, too great for weak hearers, ii. 303. some from their own, become obnoxious to greater punishment, ii. 330. sacred, denoted by 'waters,' ii. 400. moderation in, to be maintained, ii. 461. of the Sacred Page binds us the more to the fulfilment of God's laws, ii. 553. lost by pride restored to the humbled, ii. 554. effects of true, iii. 27. we must be careful in attempting to gain, from the words of the arrogant, iii. 199. what perfect, iii. 246. our, darkened, iii. 247.

L.

- Laban*, a type of the Devil the exactor, iii. 413. and of the world endeavouring to oppress all the Elect, iii. 414. what typified by the daughter of, whom Jacob took away from her father's house, ib. idols of, denote avarice, ib.
- Labour*, an earthly life is sore, i. 323. the hypocrite's vain, ii. 84. Saints fear lest theirs be in vain, i. 536.
- Labour* of the way alleviated by the society of a companion, i. 247. wherein the, of man consists, i. 323. of the carnal thirgs is sore, ib. and empty, i. 394. while we are afflicted with transitory, we are rescued from everlasting pain, i. 345. lightened by the thought of the reward, i. 425. what to number wearisome nights, i. 426. for the world distinguished in the end to be empty, i. 427. holy men sustain, here, but eternal rewards await them hereafter, i. 605. of the righteous is to find out themselves and to weep and chasten themselves, ii. 35. what to, in adversity, ii. 274. barren, of heretics, ii. 281. wicked delight in the severity of, more than in the gifts of tranquillity, ii. 479.
- Labours*, oxen are serious thoughts toward those of love, i. 114. of the righteous increase the nearer they approach their reward, i. 247. sight of a fellow-labourer is the alleviation of our own, ib.
- Laity*, the ass like the, i. 374.
- Lake*, why hell called a, i. 565.
- Lamb*, discernment of the Judge between the lambs and the goats in the last day, ii. 31. what it is 'to eat the,' ii. 462. what the rest of the, 'consumed with fire' denotes, ib. offered for the sinner denotes the innocency of life, iii. 285. why eaten in one house, iii. 670.
- Lamentations* without humility profit not, i. 537. of humility denoted by snow-water, ib.
- Lamp*, Christ as a despised, shall shine out in judgment, i. 621. just man why called a despised, i. 617. 619. Christ the, ib. what lamps proceeding out of the mouth of Antichrist denote, iii. 609.
- Land*, hell a land for abiding, i. 565. the eternal, the wicked take no root in, ii. 78. what the, of misery and darkness, i. 566. why, of misery and not of darkness, ib. what for the, to cry and the furrows to weep, ii. 591. (v. *Earth*.)
- Laugh*, for God to, i. 525. ii. 450.
- Laughing* of the righteous after tears, i. 488. of the heart arises from joy in security, i. 489.
- Laughter* and shouting of the righteous at last, i. 489.
- Law* given to some who were gone astray to restrain them from sin, i. 17. disobeyed by them, obeyed by some to whom it was not given, ib. the, Job's example given to shame those in, i. 17. ineffectual, as Elisha's staff, i. 542. God's, of charity is manifold, i. 580. manifold examples of it in His Saints, i. 583. unsavory without the salt of the Gospel, i. 370.
- Law*, for what purpose the, was given to man by God, i. 17. of Christ charity, i. 580. why, of God called manifold, i. 583. old, of death, ii. 34. rigorous asperity of the old, iii. 354. the Elect before the Redemption were saved by mortifying their pleasures and by faith in a Mediator to come, i. 229. there were many more holy men before the Redemption than those mentioned by Moses, i. 230. then the world but a little removed from its first beginning was covered with a cloud, iii. 294.
- Law*, old, with its sacraments taken away by Christ, i. 106. holy men under the old, though conceived never saw light, i. 230. understood in a carnal sense unsavory food, but through Christ seasoned with salt, i. 370. tasted in a carnal way brought death, ib. under the old, how great the longing of the righteous to behold the mystery of the Incarnate Word, i. 525. old, did not perfect righteousness through fear, ii. 35. the just under the old, descending into hell did not obtain blessedness till after the death of Christ, ii. 53. 113. some things in the old, permitted to the weak, which in the new, Truth visits with severe strictures, ii. 321. iii. 296. under the old, the world was covered with darkness as with swaddling clothes, iii. 295. old, imperfect and weak, ib. old, p-rected in the new, iii. 296. world was instructed by old, which prefigured a better condition in the new, ib. how the Church under old, designated by Arcturus, iii. 352. by the Pleiades the grace of the new, designated, iii. 354.
- Lawgivers*, how Christ differs from all others, iii. 200.

Lazarus, by the resurrection of, is denoted our resurrection from the death of sin, ii. 573. resurrection of, conferred on some the light of faith, and blinded others with envy, iii. 229.

Lazarus, by the wounded, interpreted 'assisted,' iii. 122. signifies the condition of the Gentiles, ib.

Lead, what a plate of, denotes, ii. 157. denotes avarice, ii. 158.

Leader, a wise, does not always precipitately advance his army against the enemy, iii. 471. he is not a bold, who always withdraws his army through caution from the face of the enemy, iii. 472. who may be called an ungodly, iii. 91.

Leah, rendered laborious, i. 360. a figure of active life, Rachel of the contemplative, ib. (v. *Life, active and contemplative.*)

Leander, S. some account of, i. 1, note a. urges S. Gregory to interpret the Book of Job, i. 4. sent to Constantinople on an embassy regarding the faith of the Wisigoths, i. 2.

Leaves, God sometimes, His own people for a time, ii. 488.

Left, what God's, hand is, i. 94. the Gentile world God's left hand, ii. 486. (v. *Right hand.*)

Legation of S. Gregory, i. 3.

Lepers, a figure of heretics, i. 262.

Leviathan, at that time bound, i. 194. to be loosed by Angels at last for men's trial, i. 195. cruel yet flattering, i. 194. casting off sin rouses the rage of, i. 210.

Leviathan called Antichrist, i. 193. and our old enemy, ib. iii. 572. 584.

Leviathan interpreted 'the addition of men,' i. 194. iii. 572. another name for Satan, iii. 572. 584. what the head of, denotes, iii. 590. and the skin of, ib. who the gates of the face of, iii. 599. what the sneezing of, iii. 608. why called a basilisk, iii. 613. who 'the members of the flesh of,' iii. 625. compared to 'an anvil,' on which Saints are formed, iii. 627. who the teeth of, iii. 600. how 'lamps proceed out of the mouth of,' iii. 609. who the eyes and mouth of, ib. what for smoke to go out of the nostrils of, iii. 612. neck of, denotes the stretching out of his pride, iii. 620. what to enter into the midst of the mouth of, iii. 599. why designated by an animal possessing a body, iii. 653. the Lord bound the tongue of, with the cord of His Incarnation, iii. 574.

ring in the nostrils of, the Omnipotence of Divine Power, iii. 575. why the body of, compared to molten shields, iii. 601. what, covered with scales denotes, iii. 604. what by the scales of, joined to one another, iii. 606. when the scales of, adhere, 'not a breath comes between them,' and 'they will never be separated,' iii. 607. why the 'eyes' of, i. e. his counsellors, compared to 'the eyelids of the morning,' iii. 608. flame going out of the mouth of, is the very instigation of secret suggestion, iii. 617. this flame of, burns only wood, hay, stubble, ib. wave of tears quickly extinguishes this flame of, iii. 618. how want goes before the face of, iii. 623. what will, do with the straw, i. e. weak, if he account the iron, i. e. strong, as straw? iii. 632. who may be the rays of the sun under, iii. 637. even now, secretly strews gold under him like clay, but afterwards openly, iii. 640. how, hideth counsel without knowledge, iii. 662.

Leviathan, applied the torch of pride to the mind of Eve, iii. 616. smoke goes out of the nostrils of, which throws a mist over the eyes of the Elect, iii. 612. kindled the mind of Cain with the flame of envy, iii. 616. inflamed the heart of Solomon with the torches of lust, ib. burnt up the mind of Ahab with fire of avarice, iii. 617. what for coals to burn more fiercely by the breath of, ib. why permitted to have unity among the reprobate, iii. 626. despises the words of preachers, iii. 633. this unity not driven from the reprobate by darts of holy preaching, ib. the eminently wise in Holy Church submit themselves in the end to, iii. 637. how, infatuates the hearts of the reprobate, iii. 645. called the king of the proud, iii. 660. how God binds this, for His maid-servants, iii. 586.

Levites, maids taken for the souls of the, ii. 148. what the age of, denotes both in serving the tabernacle, and in taking charge of the vessels, iii. 20.

Liberty, the Elect long for that, which befits them, i. 446. what, from sin is, and whence derived, i. 238. of Saints in oppressions while intent on heavenly things, i. 405. of the children of God reserved for Saints in heaven, i. 424. 461. there is no, in sin, ii. 189.

Lie, how a truthful man said not to

know how to, i. 71. he that lies often slays his own soul, that he may save the life of a neighbour, i. 420. ii. 320. as an edifice is built with stones, so is a, with words, ii. 23. path of truth smooth, and the road of lying grievous, ii. 74. how odious to Saints, ii. 224. 320. not the part of a liar to convict another of a, ii. 288. why all iniquity called a, and vice versa, ii. 319. what difference there is between meditating and speaking a, ib. sometimes easily remitted, ii. 320. of the Hebrew midwives how interpreted, ib. in the Old Testament a, of less detriment than in the New, ii. 321. even in the Old Testament such and the like kind of, will hardly be found admitted by the perfect, ib. how the Prophet truly said that all men are liars, ii. 577. not lawful to, for the sake of humility, iii. 137.

Life, present compared to night, i. 25. the day Job cursed is this mortal. i. 186. this, laborious, i. 234. time wastes the one it makes, i. 401. man's since the fall, a trial and warfare, i. 418. of man here short, its best wages beyond it, i. 422. man's, grows to an end as a web, but never stays, i. 434. our short, matter of compassion with God, i. 436.

Life of man is a continual fight against the Devil, i. 90. hard chains of this, by which the righteous are bound, i. 234. persecuting, compared to corn, i. 362. our, a warfare and trial, i. 418. 421. itself a trial to itself, ib. days of our, by increasing are diminished and come to an end, i. 422. iii. 96. in this, some things are hard and some empty, and some both hard and empty, i. 426. why the righteous man weary of, i. 523. inspiration and preservation of, i. 551. the end of, must be primarily heeded, i. 563. man daily being driven into death moment by moment, ii. 42. every holy man, as he is far from the end of this, laments that he is removed from eternal bliss, ii. 47. the righteous by despising the course of this, seeks the state of unchangeableness, ii. 56. the days foreordained to each can neither be increased or lessened, ii. 80. 232. 233. they who expect a longer period of, than is appointed them, cut off before their hopes are realized, ii. 233. the righteous promise to themselves a short, the wicked a long, ii. 105. a perfect, an imitation of death, ii. 106. blindness of those who attend to this, as a country and

not as a way, ii. 218. 273. why a shorter or longer, granted by God to the righteous or wicked, ii. 233. 282. present, compared to darkness, and the future to light, ii. 273. present, short, because not enduring, iii. 20. this, night, in the darkness of which we see God but imperfectly, iii. 33. he is not able to behold the evils of this, as they are, who tastes not the good things of eternal, iii. 35. our present, the road by which we journey on to our home, iii. 40. our, compared to the passage of the Israelites through the Red Sea, iii. 69. present, winter, iii. 232. and the wind that passes over, iii. 252. while passing, is dawn, not perfect day, iii. 303. no man knows the beginning or end of this, iii. 327. craft of the wicked prosperous for the short space of this, iii. 369. there are two, of man, one before death, the other after the Resurrection, iii. 412. present, must not be loved for its own account, but to be tolerated on account of the other, iii. 413. present, denoted by the number seven, iii. 673. this, passed in seven days, ib.

Life, reprobate pass a short and fleeting, to the dungeons of hell, i. 386. holy men incessantly fix their eyes on the shortness of, i. 401. advantage of attending daily to the shortness of, ib. holy men reckon the days with the weeks, and dread lest the moments of, should pass void of labour, i. 423. he is not occupied in the love of present longings who considers the shortness of, i. 433. of man compared to a web, i. 434. the great speed of this, passing to an end, ib. ii. 473. this, dear to those who take no thought of the eternal, vile to those who do, i. 425. 453. consideration of the shortness of, a sacrifice pleasing to God, i. 436. love of God begets weariness of this life, i. 544. profitable consideration of the shortness of, i. 563. why present, of misery may be compared to running waters, i. 603. man stinted in, filled out in misery, ii. 41. in the flesh compared to the flower of grass, ii. 42. holy men from the weariness of this, always pant after their eternal rest, ii. 47. this, compared to the sea and a river, ii. 51. eternity succeeds a short life, ii. 62. shortness of, lightens and consoles us, ii. 105. nature of the shortness of, ii. 173. our whole, a point, iii. 203. short from the very

fact that it is not enduring, iii. 20. why in this, we are harassed with so many disturbances, iii. 40. the space of, decreases by the very means by which it is believed to increase, iii. 96.

Life, weakness of the flesh, i. 310. of the carnal sunk at one time in the 'corruption' of the flesh, at another, by the 'defilement of dust,' i. 432. of the flesh, misery and full of pains, i. 431. spiritual, by which the Elect stretch towards heaven, i. 616. age of the mind varies like that of the body, ii. 38. God has appointed bounds which cannot be passed in the spiritual, as well as in the carnal, ii. 46. of the Spirit very far from, of the flesh, ii. 62. to the old, qualities of evil are proper, ii. 441. when the virtue of God's Majesty is acknowledged, the carnal, condemned, iii. 234. this, of the righteous, has the light mingled with darkness, iii. 303. woe to the praiseworthy, of men, if it be judged without mercy, iii. 326. 700.

Life, Saints excited by the toils of this, to long for the eternal, i. 350. difference between the righteous and the wicked at the end of, i. 438. why, of the wicked sometimes long, ii. 81. 283. those who attach themselves to the tide of this, rolled down to the bottom, ii. 475. those who shine with the adornments of virtues liable to be wounded by the shaft of vainglory, iii. 568.

Life of contemplation denoted by the grave, i. 355. and also the active life, ib. both are necessary to perfect the preacher, ib. duties of both to be regulated without the neglect of either, ib. active, suited to some, the contemplative to others, i. 356. both should be attended to, according to every one's ability, ib. two lives must be preserved in the mind, as two eyes in the face, i. 357. contemplative, adopted beyond the strength of the mind, dangerous to truth, ib. active, ought to precede the contemplative, i. 357. active, denoted by Leah, the contemplative, by Rachel, i. 360. of contemplation, less in time, but greater in value, than the active, i. 361. Mary a figure of the contemplative, and Martha of the active, ib. merits of the active, great, but those of the contemplative are far better, ib. perseverance in the active, easier than in the contemplative, i. 202. who

may be said to persist in the contemplative, ib. difference between the contemplative and the active, ib. iii. 288. contemplative, loses not its own stability, though it should faint a little, i. 602. Christ set forth in Himself both these, iii. 288. virtues of active, iii. 500. active, the lot of many, the contemplative of but few, iii. 511.

Life, there is nothing in creation to be loved better than the, of the soul, i. 152. what to carry our, in our hands, ii. 30. this, which is the flower in grass far inferior to the better things the soul strives to attain, ii. 42. this, 'fleeth like a shadow,' ib. in proportion as we seek things below, we are hindered in maintaining ourselves in, i. 532.

Lift up, what to, the face to God, ii. 240. to, the heart with the hands to God, iii. 323.

Light, Satan and his body see none of Christ's, i. 197. dawn of true Light hidden from sinful eyes, i. 213. true, despised till revealed in the judgment, i. 618. God by not bringing to judgment hides from, i. 203. darkness in the, i. 338. light and dimness to the spirit in turns desired, i. 431. man's, overclouded through night of consent to sin, i. 212. Satan dragged to, ii. 20. Satan's darkness penetrated by God's, i. 93. false, Satan's, cursed of God and good Angels, i. 193. man born in false, i. 201. holy sorrow likes not this world's, i. 243. Hell has light to shew companions in misery, i. 570.

Light, denotes prosperity, i. 243. ii. 121. what to rise before, i. 481. denotes joy, ii. 122. the righteous, ii. 305. present, of the dying is the eternal, of the living, iii. 77. denotes righteousness, iii. 323. 331. successively increases in the heart of the righteous, iii. 332. we know not in what ways this, is insinuated into the heart of man, iii. 331. after the illumination of, from above, the contest of temptations increase, iii. 332. which no man can approach unto, iii. 391. God hideth, from the mighty, iii. 216. for, to approach, iii. 218. by what way the, is scattered, iii. 330. why, given to one that is in misery, i. 243. our, is the eternal land, ii. 273. the more unchangeably that eternal, shines, which is God Himself, the more piercingly does it see, iii. 101. of

- the proud, is the glory of this present life, iii. 317.
- Light*, no sins too light to avoid, i. 595.
- Light*, man lost the, of the Creator through sin, ii. 36. punishment of those who refuse the divine, is blindness, ii. 268. of God is preventing grace, ii. 293. God is the, lighting, but that of Saints is lighted, ii. 381. God either hides or reveals His, as He wills, iii. 218.
- Lightning* of the Only-begotten which gives light to the Fathers necessary to us, iii. 3. shines forth in the discourses of blessed Job, ib. this Paul discovered in the night of history, ib.
- Lightnings* denote miracles, iii. 213. sentences of the last judgment denoted by, iii. 626.
- Lights* and shades of life, ii. 113.
- Like*, we shall be, to God in heaven, ii. 378.
- Likeness*, a man is said to visit his, when he does to another as he would have another do to him, i. 352.
- Lilies*, the righteous called, on which we ought to feed, iii. 61.
- Limbs*, weak, of the Church, "brought to nought" when evil prospers, ii. 92.
- 'Lined cloak,'* what a, signifies, i. 545.
- Linen*, subtle texture of holy preaching denoted by fine, iii. 589. the Church made and sold this, ib. what is denoted by, i. 487. the purity of the flesh denoted by fine, iii. 379.
- Lion*, Satan a, i. 349. by its magnanimity represents our Lord, by its ferocity, the devil, i. 272. who may be denoted by the young, i. 273.
- Lioness*, sometimes Holy Church, and sometimes Babylon, denoted by, i. 272. iii. 380. why the Apostles called whelps of, iii. 381. why the whelps of, said to 'couch in their dens,' ib. the Apostles, while weak, whelps in the den of, ib. preachers whelps of the Church, the, iii. 382. how the Lord seizes the prey for the, ib. man's soul taken like a, caged in a pit, i. 558. what denoted by a, taken, ib.
- Lips*, we sin two ways with our, i. 141. need a door well kept, not a bar, i. 413. what to sin with the, i. 141. what, only left about the teeth of Christ denote, ii. 154.
- Literally*, some things cannot be taken, i. 8. others must, i. 9.
- Little* circumstances significative in Holy Writ, i. 69.
- 'Little one,'* (v. *Young Children, Humble.*)
- Little-minded*, the, compared to any trees, save palm trees, ii. 438.
- 'Lizard,'* how 'the, climbeth with his hands, and is in kings' palaces,' i. 321.
- Lock*, what a, of the head denotes, iii. 440.
- Locusts*, what is signified by, iii. 460. what by, clinging, iii. 481. vain-boasting denoted by, iii. 460.
- Loftiness*, what is true,—false,—and a participation in, iii. 648. the spiritual, of the mind while fixed on invisible and eternal things, i. 405. what to have our rest in high places, iii. 496. what the high places of the earth denote, iii. 497. what to be above the high places of the earth, ib.
- Loins*, what to gird up the, of the flesh and of the mind, i. 513. iii. 269. 368. 526. what to be wounded in the, by an enemy, ii. 98. by, is designated lust, ib. iii. 269.
- Longings*, Job's, ii. 116.
- Longsuffering*, the, and pitifulness of God to be imitated by us, ii. 251.
- Look for*, the Elect, the evening, the tempting of sin, i. 431.
- Look on*, we should make a covenant with our eyes, so as not to, what is unlawful to desire, ii. 516.
- LORD, OUR*, called the TRUTH, i. 4. (v. *Christ, Son.*) Satan, how let loose against the Flesh of, i. 150. permitted as God, what He bore as man, i. 151. Satan rebuked in the day of the Incarnation of, i. 95. the, (v. *God,*) permitted Job to be tempted in lovingkindness, i. 19.
- Lose*, how some lose what they appeared to hold fast, and some receive that which others deservedly lose, i. 108.
- Loss*, seeming, of gifts teaches whence they come, i. 120. consolation in the loss of all we possess, i. 89.
- Lot*, highly commended by S. Peter for being good among the reprobate, i. 32.
- Lots*, Christ's members preparing for like but different, i. 237.
- Love* of God, the best motive for departing from evil, i. 52. (v. *Sin.*) of God and man help each other, i. 383. of eternal things sets men above temporal, i. 329. our safety in con-

templation, i. 358. God sought here by the "footsteps" of His, i. 588. good perfected in, i. 52. patience in suffering to be joined with active, i. 415. oxen are serious thoughts toward labours of, i. 114.

Love stimulates inactive souls to work, i. 358. chastisement is the test, whether when let to rest a man really loves, i. 19. we never lose that without grief, which we hold with, i. 35. iii. 442. how a man loves himself more than God, ib. the hypocrite by agitation of spirit at the loss of worldly goods shews what he loves, ib. force of, an engine of the soul, i. 358. perfect, holds the anchor of the heart fast on the shore of the, of God, ib. to, things above is already to mount on high, ii. 207. (v. *Delight*.)

Love, Holy Church then entirely departs from evil when she has begun from the, of God to feel unwillingness to sin, i. 52. (v. *Contrition. Conversion*.) adversary fears to speak evil at random of the heart when pierced with violent grief from, of God, i. 165. the more we are strengthened in the, of God, the more we become powerless in our own strength, i. 233. the heart cold in the pursuit of this world in proportion as it is inflamed to the, of God, ib. he, like Jacob, rests on one foot who is strong in the, of God alone, ib. the more the mind is filled with awe in contemplation of God's greatness, the more she is drawn to Him with closer bonds of, i. 282. our hearts are not well sound when wounded with no, of God, i. 344. it becomes us rather to, God as a Father, than with slavish soul to dread Him as a Master, i. 373. he who longs to know God more familiarly from, of religion desires to know no longer those whom he has known after the flesh, i. 398. we then render real services to God when we have no fear of Him through the confidence of our, i. 543. when that of the Creator becomes sweet, i. 544. of God produces a disregard for things of this life, ib. we set the members of the sacrifice on fire when we are kindled with the flame of Divine, i. 556. tears of fear necessary to wash out the impure thoughts of the heart, that, from on high may consume them in acceptance of the sacrifice, ib. the principle of, how manifold, i.

581. law of, is manifold, ib. what the beginning of this law, ib. its triple division, ib. the Sacred Word teaches that God should be loved, not only with what, but with how much, even 'with all,' ib. the mind lost the power to see itself, in that it loved not the face of its Maker, ii. 36. man dreaded to see Him, Whom he had used to, ib. from punishment he returns to, ib. when man parted with the, of the Creator, he lost the heat of the heart, ii. 42. the Devil has those hearts who are not filled with the grace of the, of God, ii. 300. the, of God and the, of the world cannot exist in the heart together and alike, ii. 328. the soul cannot exist without, ib. thorns of earthly desires overlay the mind of the hypocrite, ii. 329. God shews how much He loves us, Who forsakes us not, even when He is rejected, iii. 364. the Redeemer ceases not to love the mind even when wandering, ib. (v. *Charity. Delight*.)

Love, Christ had no mind to be feared as God, but put it into our hearts that as a Father He should be loved, i. 542. in the spirit of adoption Job rises to, ib. the dead body of the Shunamite's son, whom the rod of terror could not raise up, is restored to life by the Spirit of, i. 543.

Love, Job, though 'fatherless' and wounded by his professed friends, cannot quit, i. 414. heretics 'overwhelm the fatherless,' and yet he is their 'friend,' and never ceases with, to call them to the truth, ib. the Saints defended by the shield of patience and begirt with the swords of, receive the weapons of enmities and return the darts of, i. 415. the soldier of God holds the shield of patience and launches the darts of, ib. patience and kindness should dwell in our hearts towards the wicked joined with active, ib. where either is wanting there is no, ib. how a man 'visits his likeness' by the footsteps of, so as to condescend to another's weakness, i. 352. sin is then conquered when a man sees how to expand in the, of his neighbour, i. 353. preachers should not leave active life from, of the speculative, i. 355. by contemplation they rise into the, of God, ib. how the soul should repose in the, of God and of its neighbour, i. 356. of our neighbour ceases to injure and ex-

- erts itself to benefit, i. 581. carried down in two precepts, ib. in how many ways these two precepts may be developed in the heart, ib. the righteous in all they do and say seek not only their own increase, but the edification of their neighbour likewise, ii. 30. he that gives of his substance to his neighbour in want, but his life to doing evil, gives his estate to God, but himself to sin, ii. 428. heretics, who forsake the, of God and their neighbour, ii. 460. no good works without, ib. the way to prove holiness by, ib. this, the test of discipleship, ii. 461. he sees not where to stretch out the foot of good practice, who has lost the eye of, ii. 542. by a wise distribution of gifts in Holy Church, God has taken care to connect the whole by a bond of, and humility, iii. 280. how, of God and of our neighbour help each other, i. 383. of God has its birth in fear but is changed, i. 384. means God uses to shew how far any one is from the, of Him, ib. in prosperity the object of, doubtful, ib. he never loves a neighbour in prosperity who contemns him in adversity, ib.
- Love*, inordinate, of relations turn back the heart to the snares of the world, i. 396. for, of God we should disregard and hate both ourselves and our relations, i. 397. how to, more really in hatred, i. 398. knowledge of God increased by knowing no longer those whom we have known after the flesh, ib. we should so sympathize in the wants of our kindred, that love should fill the heart, but not divert it from its spiritual resolve, ib. holy men subdue this very fondness of relations in themselves from, of spiritual things, ib. control of discretion should be exercised over the mind, lest it become hard through the want of, or being too much touched become slack, i. 399.
- Love*, two precepts of, i. 88. 581. golden bond which unites Angels, iii. 550. hearts of Angels kindled with the fire of, ib. Satan scorned to be bound with the bonds of, ib. iii. 648.
- Love*, loss of prosperity puts to the test the force of our affection for our neighbour, ib. not known in prosperity, ib. the house of our thought is that in which our mind is centered by, i. 476. why compared to the force of death, i. 608.
- Love of God* distinguished by a triple division, i. 581. of our neighbour, in two ways, ib. ii. 566. (v. *Affection. Charity.*)
- Lovers* of this world, strong in the things of earth, weak in the things of heaven, ii. 437. (v. *Love.*)
- 'Lovingkindness of the Lord,'* how it is commanded in the day time, and declared in the night, i. 19.
- Luke*, S., one of the two disciples going to Emmaus was, the Evangelist, i. 15.
- Lukewarmness*, the harms of another's, excite us the more to seek after eternal things, i. 400.
- Lust*, sin conceived through, i. 214. the fire of God, i. 116. moist places denote, iii. 561. denoted by the palmer worm, iii. 614. sins of, compared to brimstone which burns with stench, ii. 131. a fire that consumeth to destruction, ii. 531. arises from the frequent motion of base thoughts, i. 223. arises from pride, iii. 152. 527. 580. men have the seed of, in their loins, women in their navel, iii. 368. 426. springs from gluttony, iii. 491.
- Lust*, chaste feelings of the mind disturbed by the temptations of, i. 116. what the long usage of, i. 389. mental, condemned, ii. 517. perpetrated either in thought or deed, ib. by Moses, perpetrated, but by Christ, imagined, is condemned, ii. 518. the serpent creeps with his belly when he pollutes in the deed of, and with his breast when he pollutes in thought, ib. what, of the flesh, what the, of the heart, iii. 269.
- Lust*, all good deeds overwhelmed by, ii. 531. the offspring of, iii. 490. what the temptations of, iii. 492. both sexes of mankind overcome by, through the power of the devil, iii. 527. men governed by pride and by, iii. 562. pride a greater sin than, iii. 580. men are more ashamed of, ib.
- Lust*, after a man has subdued lust the things which he has done willingly come to mind against his will, i. 419. the lustful man should call to mind what that is when dead which he delights in while living, ii. 277. not only the, of the flesh but the, of the proud heart must be restrained, iii. 269. with what art the Patriarch Joseph conquered, iii. 391. under

what control it must be restrained, ii. 517. a remedy against the sting of, iii. 391.

Lust, blindness of, how great, ii. 277. all that follow, inwardly beset with a countless throng of base thoughts, i. 223. mind of the luxurious man corrupted if delighted with transitory objects, iii. 182. slippery life of the wicked denoted by a horse, iii. 456. those who submit to the devil through, are his members, iii. 527. madness of the lustful denoted by an ox, iii. 689. wantonness of, by she-asses and he asses, ib.

Lust, consumes the flesh and all things done well thereby, ii. 532. if by the purity of the heart the flame of, be not quenched, any virtues whatever spring up in vain, ii. 531. poison of, springs from the root of pride, iii. 153. (v. *Luxury*)

Lying down, what the, of Christ, i. 105. what, on the ground denotes, iii. 586—588.

M.

Maccabees, whether the books of, in the time of S. Gregory were canonical, ii. 424.

Madian, interpreted from judgment, iii. 416.

Madianites, enemies of the Lord who bear even in their designation the desert of just condemnation, iii. 416.

Madmen take disease for strength, i. 332. ungodly like, exulting in evil things, ib.

Magdalene denotes a life of contemplation, i. 361. (v. *Mary*.)

Maidens, the Lord bound Leviathan for His, iii. 587. Holy Church, as the house of Wisdom, hath sent out her, for various purposes, ib. holy preachers are first, through fear, then friends through faith, and at last merchants through their actions, iii. 588. He sent forth His, i.e. souls of the Apostles, ii. 307.

Malice, cursing may not imply, i. 184. denoted by the dragon, i. 391. those who sin through, provoke the wrath of God, iii. 178. designated by cold, iii. 327.

Man, i. 16. learns submission to the Almighty's Will by reflecting on

his own nothingness, ib. learns to take God into his thoughts by precepts, ib. and examples, i. 17. good man compared to a mustard seed, i. 18. the Saints fear not the power of, i. 405. what he does wrongfully, God permits justly, ii. 3. a, may speak truth for himself on occasion, ii. 141. learns somewhat of God from his own soul, i. 289. a little world, i. 327. God's gifts and influences renew and change, ii. 10. pride of in God's gifts brought down, ii. 19. enabled to answer God through His Right Hand, ii. 57. God judges him for gifts that magnify him, i. 454. attainments of limited, ii. 47. longing for the end, ib. past sin holds him ensnared, ii. 127. his strength "hunger-bitten," ii. 127. 'vanity' of, not sin but allied to it, i. 594. should kill his sinful life in its beginnings, i. 217. life of since the Fall, a trial and warfare, i. 418. restless state, i. 430. his life here short, its best wages beyond it, i. 422. Job righteous through grace, in all that could be seen by, ii. 33. those proved often to be humble who fear not man, i. 408. sees himself in his fellow, i. 352. 353. natural generation of, i. 551. his spiritual creation, ib. framed of God's special counsel, in His Image, i. 549. pleads God's workmanship, i. 548. the inner, begins as milk, grows to bone and sinew, i. 552. frail origin of, ii. 40. stripped of innocence loses his true being, ii. 51. enslaved to his body while here, i. 235. days of, pass without seeing God, i. 530. bears untasted fruits across this life's sea, i. 531. soul of, taken like a lioness caged in a pit, i. 558. cannot always duly bewail sin that he feels, i. 564. way of, hid to him, i. 249. his ignorance, i. 509. short life of, how full of miseries at best, ii. 41. knows not the fate of his works, ii. 63. pain his lot in life, ib. defaced by death, knows not things on earth save in God, ii. 62. fallen, misery of in not seeing God, ii. 6. in temptation like a leaf driven by the wind, ii. 37. his misery only known through Christ, i. 366. conceived to sin in darkness, born in false light, i. 201. clothed in corruption since the Fall, i. 429. Fall of, i. 523. perplexed state of his soul, i. 460. cannot remedy his own sin and fall, i. 458. righteousness of,

unrighteousness before God, i. 294. his very righteousness needs mercy, i. 516. cannot answer God in "one of a thousand," i. 495. no one can urge reason against God's wrath, i. 540. should not refrain from confessing sin, i. 442. his good made useless by evil, ii. 69. none by nature pure or unchangeable, ii. 68. his corruption, ii. 114. may speak humbly of his own good deeds, ii. 67. wilful, like a wild ass's colt, i. 596. light of, overclouded through night of consent to sin, i. 212. God's returning to, gives a wholesome pain, i. 560. life of, as "the flower of grass," as "a shadow," ii. 42. fallen, borne downward, ii. 43. God's looking on, ib. God only can cleanse him, conceived in uncleanness, ii. 44. His life grows to an end as a web, but never stays, i. 434. our Lord permitted as God what He bore as, i. 151. Christ the 'poor,' i. 338. the "Root" may be the Nature of, or the Flesh, of Christ, ii. 50.

Man, both spirit and flesh,' i. 189. Holy Scripture uses, in three ways, i. 201. why represented by 'universe,' i. 327. stones denote, lost and Elect mixed together, i. 482. why called heaven, hell, earth, sea, i. 590. how, bears himself towards God under these various denominations, ib. called a leaf, ii. 37. and dry stubble, ib. a flower, ii. 42. shadow, ib. tree, ii. 48. so named from the earth, ii. 68. rottenness and a worm, ii. 295. men called beasts, iii. 59. dust and ashes, iii. 87. earth, ii. 452.

Man, should not be placed with God, but under God, i. 494. pressed by the weight of his own corruption, knows not what God knows of him, i. 539. made in the image of God by His counsel, not by the word of His command, i. 549. whilst the spirit mixes with dust, it is in some measure united with weakness, i. 550. reserved for eternal life, must be held under the controlling hand of discipline, i. 596. spirit of, put in two ways, ii. 6. how great the villainess of, fallen into sin, ii. 37. ever wasting, whence he thinks himself to be gaining ground, ii. 42. in one respect strong, in another weak, ii. 127. no power to any thing of himself but sin, iii. 38. error of, who look to what they have, not to what they are, iii. 94. made equal to Angels by Christ, iii. 220. nature of, preferred to nature of Angels through

Christ, iii. 221. but dust contending with the Devil in his own strength is easily conquered, iii. 553. (v. *Men*.)

Man, can be called God, but not worshipped as God, iii. 314. born to labour, i. 322. has something in common with all creatures, i. 327. tame animal of God, i. 596. all men equal by nature, iii. 168. consists of seven qualities, iii. 692.

Man, how born in 'the day,' and conceived in 'the night,' i. 201. first condition of, from which he fell through sinning, i. 220. in what sense created mortal, and at the same time immortal, ib. created to contemplate his Creator, i. 373. 429. 440. made by God according to his body and soul, i. 549. preeminence of, above all other creatures, i. 550. origin of, i. 551. inspiration and preservation of, ib. consumed by innate rottenness, ii. 39. born of 'frailty,' i. e. of 'woman,' ii. 40. because of his corrupt origin suffers uncleanness even against his will, ii. 44. how, earthly and born of a woman may be without stain, ii. 68. joined to, but not compared with God, ii. 380. first had being by a beginning, and life by an addition, ii. 381. preminent not amongst men, but amongst beasts, ii. 534. 'made as the clay,' i. 550. how our interior, proves like clay, i. 551. consists of an invisible soul and visible body, ii. 206. redeemed, returns to the perception of what he was when first created, iii. 56. like an Apostate Angel who disdains to be like his fellow men, iii. 167.

Man, assaulted by sin, stripped of virtue, i. 126. cannot stand by his own strength, i. 112. becomes wholly carnal through sin, i. 288. with what darkness smitten through sin, i. 366. seeing a thing to delight in, understands a thing to grieve over, ib. 'place' of, is God, deserted through disobedience, i. 441. bound in prison when unable to accomplish his desire, i. 444. fell through himself, but cannot rise by his own power, i. 458. 559. by sinning sets himself against God, i. 560. oppressed with innumerable miseries both of body and soul through sin, i. 459. 460. unwilling to submit himself to God, because exposed to the insolence of the flesh, i. 497. flesh exposed to conflicts, but strengthened by the Spirit, i. 551. moved by gusts of

temptation, like 'a leaf' and 'stubble,' ii. 37. how called 'abominable and useless,' ii. 69. even persevering in original righteousness cannot be like God, ii. 294. scourges himself sound by nature, but corrupted through his own fault, iii. 37. having fallen from God, finds nothing out of Him but affliction, iii. 54. the seal and image of God, yet restored as clay in punishment of pride, iii. 316. (v. *Adam*.)

Man so created, that, but for sin, he might pass to the country of Angels without death, ii. 220. had power to keep from sin, ib. enjoyed the stillness of peace when he had the freedom of will to encounter the Enemy, ib. if Adam had not sinned, none would have been born but elect souls, i. 229. created to the end, that no touch of corruption should cause him to swerve from love of his Creator, i. 429. state of perfect nature of, denoted by 'the Day,' first daughter of Job, iii. 694.

Man, exposed to the enemy of his own choice, endures the clamours of the fight, i. 220. bound in the chains of sin, serve his enemy in some things even against his will, ib. because the stedfast mind would not stand when it might, now even when it will unable, i. 429. nothing it receives sufficeth the mind, because it has lost Him who might have sufficed it, i. 430. 431. bowed down beneath his own sin is put out of the pale of nature, i. 432. 'set opposite to God,' i. 458. 459. of what good things spoiled, and what evils made subject to by sinning, i. 530. ii. 36. having touched what was forbidden, he is made subject to a transitory career by which he is oppressed, i. 530. 531. hard questions about the fall of, to be restrained, i. 532. how nature of, fell and is brought back, i. 558. lost the light of the Creator, ii. 36. deserted Him Who ever standeth, and lost his own stay, ii. 43. stripped of his first robe by sin, recovers it by penance, ii. 51. having sinned, first bound by fear, then came forth to liberty, iii. 295.

Man kept awake and crying aloud, bears with struggling opposition the strife of the flesh, i. 220. Cassia, Job's second daughter, denotes the repaired condition of, iii. 695.

Man burdened with his own sins, cannot wipe away another's, i. 21. by the delightfulness of sin caught

away through voluntary darkness of mind, i. 201. sins in four ways, in heart and in deed, i. 216. as it were ends in a beast, whilst under the covering of reason he sins contrary to reason, i. 392. how great the blindness of, sinning, i. 510. good deeds of, done in a state of sin, 'useless,' ii. 69. (v. *Sinners*.)

Man, why Christ redeemed, rather than Angels, i. 189. who even in soul is carnal, might be spiritual in flesh had he not sinned, i. 288. first fall of, i. 429. expulsion of, from Paradise, i. 531. before sin had freedom of his own will, ii. 308. by sinning made a debtor to death, ib. after sin no good can be effected but by preventing grace, ii. 565. lost the likeness of God by sin, iii. 316. daily in internal and external conflict, i. 432. 449. in how many ways, may be a burden to himself as to his body, i. 459. and spirit, ib. pressed by present punishment in a worse plight concerning the future, i. 462. to what miseries, driven by sin from Paradise is subject, i. 530. liveth a short time, and is full of miseries, ii. 41. various temptations of, ii. 37. after sin bears the punishments of his changeableness, i. 530. left to himself, caught by the breath of every temptation, i. 552. prone to evil does what he condemns in mind, i. 564. the reins with which God restrains and leads, i. 596. of himself falls away, but is restored by the coming of the Holy Spirit, ii. 50. by attaching himself to God brings it to pass that he becomes unchangeable, ii. 68. iii. 100. some fall from the state of righteousness which they seem to hold, others recover it after their fall, iii. 108. since his first sin suffers quietude and changeableness, iii. 193. unable to be satisfied with the quality of things, seeks to be satisfied with their variety, ib. often fluctuates in the performance of good works, i. 419. since willingly sought, he unwillingly bears the burden of his changeableness, i. 419. ever agitated by alternating desire, i. 429. 459. 'never continueth in the same state,' ii. 42. both within and without suffers changeableness, ii. 43. all men by nature changeable, become unchangeable by grace, ii. 68. having neglected the precepts of God, despised also the examples of the Saints, i. 16. ought not to contend with God, i.

495. left to himself wants nothing to his own ruin, ii. 8. the load of his own corruption is burthensome to, ii. 56. how great the change of, in death, ii. 62. springs from and ends in corruption, ii. 114. abuses the gifts of God, i. 509. every thing conceived of unclean seed is unclean, ii. 44.
- Man*, old age of, subject to evils, ii. 441. how restored from oldness, ib. practice of, to hide past sins, ii. 573. sound by nature, corrupted by his own fault, iii. 37. renewed from the oldness of sin by the daily examination of the mind, iii. 104. the precepts of the new life against the unrestrained wandering of the mind are confirmed by Christ's example, iii. 296. how great the corruption of the old, iii. 297. by the grace of God we strip off the old, iii. 493. confession necessary to the renewal of, ib.
- Man*, from what he is himself, ought to understand his Creator, i. 16. 'encompassed with darkness' in this life, cannot discern his own way, i. 250. considering his own frailty and the gifts of God, ever thinking of the Judgment, i. 453. so blind that he thinks the gift of grace wrath, and vice versa, i. 509. should reverence, not scrutinize, the acts of God, i. 511. 515. God speaks to, when He reveals His judgments, i. 578. by the wonderful dispensation of God all things here are uncertain to ii. 19. iii. 247. perfect wisdom of, is to know that he is nothing in his own deserts, iii. 246. knowledge of, howsoever great, mean in this life, iii. 247. should ever consider what he is of himself, lest he ascribe to himself what he is by the gift of God, iii. 278. man should be aware of the weakness of his own merits, iii. 53. from the fact that he is created rational, should conclude that his Maker is God, iii. 203. knows by nature whether he is doing right or wrong, iii. 235. (v. *Knowledge*.)
- Man* made to contemplate God, i. 440. in the state of his creation quiet and at rest from the clamour of human frailty, i. 220. born to share the joy of Angels, i. 221. blessedness of holy, departing this life, i. 222. 507. ii. 113. delaying of blessedness the cause of groaning to holy, i. 373. what the blessed in heaven enjoy, i. 506. rewards of the holy, unspeakable, i. 508. joys of the holy increase on beholding the punishments of the ungodly, iii. 584. the third daughter of Job, by the name 'Cornustibii,' signifies the glorified state of, iii. 603. the weak admitted with the strong to a state of blessedness by a right of inheritance, iii. 697. by man's nature no reason why elation should be engendered, ii. 535. (v. *Men*.)
- Man*, how the iniquity of, better than a woman doing well, ii. 40. who are called men in Scripture, ib. ii. 267. iii. 269. (v. *Husband*.)
- Manhood*, sins of youth feared in, ii. 38.
- Manhu*, what denoted by, iii. 230.
- Manichæus*, the two principles of, i. 549. iii. 524. assails our Moses, ii. 347. condemned marriage, ii. 418.
- Manna* contains all sweetness, i. 328. denotes the Divine Word distributed to all, and wisely suited to every taste, ib. iii. 448. what the Israelites denote in despising the, and lusting after the flesh-pots of Egypt, ii. 479. denotes the inward refreshment of the soul through the voice of compunction, iii. 230.
- Manoah*, trembled at the sight of the Angel, i. 285. wife of, hold, ib.
- Mansions*, the many, in heaven, i. 237. iii. 607.
- Mantle* rent, Judæa divides by contrary opinions the, i. 106. rending of, chastening our actions, i. 123. what to rend the, of Christ, i. 105. (v. *Garment*.)
- Mar*, bad men, the virtues of those beginning aright, and of those making towards that which is above, ii. 471.
- Marriage* of itself good, but from the care of this world rendered evil, iii. 166. heretics condemn, that they may favour virginity, ii. 230.
- Married*, how the life of the good that are, signified by Job, i. 41. when only the, can come together without sin, iii. 541.
- Martha*, Mary above, i. 361. denotes a life of action, ib.
- Martyrs*, holy, of the Church, the stormy Oriones, i. 504. protection of, must be implored, ii. 264. not the lot of all, to be braced to the endurance of tortures for God's sake, i. 375. the Holy Catholic Church alone has, ii. 344. under the leading of Christ go forth against their enemies with trumpets, pitchers, and lamps, iii. 418. what denoted by the

- trumpets, pitchers, and lamps of, ib. holy preachers have accomplished more by their death than by their preaching, ib. why the, in heaven said to sit on white horses, iii. 446. various punishments of, enumerated, iii. 529. invocation of, practised, ii. 264. and note a.
- Mary*, cooling of the soul given to, ii. 340. Virgin, conceived the Son of God, ii. 385. so conceived and brought forth the Word of God, as that the same Virgin should be both the handmaid and mother of God, ib. Christ is one thing from the Father, and another from the Virgin, yet not another, but the same Person, ib.
- Mary* above Martha, i. 361. sister of Martha is a figure of a contemplative life, ib. (v. *Magdalene*.)
- Marvellous*, the, works of God are unsearchable, i. 324. in producing trees, i. 326.
- Mathematicians*, superstition of, condemned, iii. 574.
- Matthew*, how much, accomplished being called from the receipt of custom, ii. 348. after he believed, invited our Lord to a great feast, iii. 421.
- Matthias*, why allotted a place with the eleven Apostles, iii. 532.
- Maxims*, true, fail when presumptuously applied, i. 363.
- Measured allotments*, designated by 'cord,' iii. 573.
- Measures*, how Christ measured out the, of the earth with lines, iii. 273. according to the, of each particular sin blindness of understanding is engendered in our perception, ii. 28. right must be observed in spiritual things, iii. 281.
- Meat*, harder parts of Scripture called, i. 47. Holy Writ supplies both strong, and easy drink, i. 316. Holy Scripture is sometimes, sometimes drink, i. 47. what the, of the soul, i. 251. what unsavory, i. 370. 374.
- Mediator*, Job desired the, who should liberate us by His own death, i. 524. we must pass by through all the Saints in order to come to the, ii. 380. intercession of one, absolutely necessary on our own behalf, ii. 582. what this intercession of, ib. Christ is the, between God and man, i. 541. iii. 200. Christ the, pointed out by amber, iii. 264. light scattered through the coming of, iii. 330.
- Medicines*, contrary, sometimes used for cure, sometimes similar, iii. 50.
- Meditate*, what things a Christian should daily, upon, iii. 104.
- Melancholy* arises from anger, iii. 491. runs down into avarice, ib. what are the daughters of, iii. 490. temptations of, iii. 491.
- Members*, Christ's, preparing for like, but different, lots, i. 237. strong of Holy Church suffer for the weak, ii. 100. who are, of Satan, i. 150. who, of Christ from the beginning of the world, i. 152. by, the weak sort are denoted, ii. 92. offices of the, of the body, ii. 432. how the, of Holy Church should conduct themselves, ii. 433. we do not notice the increase or the change of, which takes place in us, iii. 104. an agreement of habits unites to a corrupt body, iii. 311. whilst one, is inordinately pampered, the other excited to wantonness, iii. 491. what a member of a member is, iii. 625.
- Memorials*, earthly vanish and end in rottenness, ii. 27.
- Memory* of sin in heaven not polluting pains not, i. 239.
- Memory* of our past sins which pardon takes away often shakes the mind and prompts it to the commission of others, i. 556. of God's past gifts to us is a great consolation to us in adversity, i. 89. 141. all the vain endeavour to leave the, of themselves to the world, ii. 27. of fools compared to ashes, ib. of the righteous everlasting, ib.
- Men* must be pure to judge, i. 410. brought to nothing, i. 523. seeking praise of, now, forfeits that of God, i. 482. promise what they value, i. 608. God is not pleased that they take His part wrongfully, ii. 25. Christ not known of, had His Witness above, ii. 102. mockery of, drives holy minds to God, i. 613. of hidden life exposed, ii. 99. manifold offices of true charity toward, i. 582. gifts withdrawn to humble, ii. 15. who die to sin thought dead by the world, i. 616. some brought to understanding perish not, i. 299. grace given turns them to contraries, ii. 11. virtues of good, never really destroyed, i. 121. full of good works reach the grave of eternal rest, i. 362.
- Men*, good, wish self-confidence cured by suffering, i. 378. will not suffer for worldly ends, i. 381. choose death to the world, i. 450. present infirmi-

- ties grievous to, i. 444. still fear the terrors of God, i. 368. infirmities left in, to hinder pride, i. 211. doubts permitted in, to humble them, i. 593. fear God's judgment of their best deeds, i. 257. carnal men's hope abomination of, i. 610. left still in doubt of their final success, i. 250. affections of, mistaken for judgments, ii. 121. even their ignorance is good for, ii. 136.
- Men*, bad, Satan's graves, i. 571. always working their own ruin, i. 298. spiritual harvest of, goes to others, i. 319. know not their own misery, i. 244. God helps them not now, much less hereafter, i. 490. can praise God's justice while they prosper, i. 464. hold 'spiritual gifts' as robbers, yet from God, ii. 4. grow worse the more they are enriched by God's bounty, ii. 2. alms redeem them not from death or hell, ii. 80. die prematurely to virtue, if not to life, ii. 81. know that their devices may fail them, ii. 74.
- Men*, earthly men's hopes here, sometimes till death, i. 435. carnal men's hope, good men's abomination, i. 610.
- Men*, holy, compared to physicians, i. 158. called stars, i. 25. 195. heavens, ii. 68. kings, i. 222. iii. 174. vessels of gold, ii. 379. birds, ii. 395. Job shewn to be clear in his own case by obtaining pardon for others, i. 21. like stars, each in his turn enlightens the night of this life by their virtues, i. 25. who came into the world before the Incarnation, said not to have seen the light, i. 231. why the evil spirit allowed to assault, in dreams, i. 450. always consider their own frailty, and the gifts and judgments of God, i. 453. all, who encounter the wrath of God, obtain this power from Himself, i. 512.
- Men*, holy, virtues of, shine brighter in tribulations, i. 18. and instruct us, i. 67. under persecution never transgress in injurious expressions against God or their adversaries, i. 159. not seeking the praises of men, are not called back from good deeds by their derision, i. 346. with whatever virtues, now shine forth, they cannot pierce to see the glory of their resurrection, i. 214. strong and humble, i. 408. patient in misfortune, and kind in prosperity, i. 415. however clean reckon themselves unclean, i. 537. establish themselves more firmly in God in distress and persecution, i. 613. patiently endure evils charged against them by the wicked, ii. 87. in adversity unimpaired and tranquil, ii. 88. esteemed especially for their after deeds, ii. 346. in humility conceal their virtues, ii. 325. 425. while sometimes relating them, preserve humility, ii. 325. 426. those are truly, who are able without sin to converse with the wicked, ii. 508. silent in time of trouble, not so others, ii. 577. how, may and ought to be considered superior to one another, iii. 63. in correcting do not lose the grace of inward sweetness, iii. 83. attribute all their good works to God, iii. 366. rejoice in suffering, iii. 477. what the discretion of, iii. 488. humble in lofty contemplation, iii. 664.
- Men*, holy, life of, our instruction, i. 67. trifling faults remain to, to be subdued, i. 212. draw along with them some remains of sin with unwillingness, i. 211. with what splendour of virtue, might shine, who are now always weak, i. 212. possess themselves with great fear in their joy over subdued vices, i. 275. no, are without fault, i. 439. the more truly, rise up to God in good works, the more exactly they know the filthiness of their life, i. 538. cannot be perfectly clean before the strict cognizance of God, ii. 68. sometimes sin through pride, but do not persevere therein, ii. 70. sin may be but not reign in, ii. 129. consider the least sins heavy, iii. 520. flying from the warmth of charity, are benumbed beneath the shadow of sin, iii. 558. unprotected by circumspection, are wounded by vain-glory, and fall the more fatally from on high, iii. 568.
- Men*, holy, launch the darts of instruction against evil counsellors, i. 157. desiring to mortify themselves to the world, are often compelled to take the lead in command, i. 245. whereby they seem to themselves to be the more undone, thereby, rise with richer resources to their heavenly country, i. 246. so exult in hope that they tremble in fear, i. 275. from the consciousness of a good life confidently stretch forth to the hope of an eternal reward, i. 423. always return to the chambers of the heart, i. 447. know it for a most certain truth, that they can never enjoy rest in the present life, i. 450. for, to

give over hope, is to quit the good things of this life for eternal things, i. 452. while they abandon the good things of this life, rise more vigorous in hope of securing those above, i. 453. throwing off all other cares, desire wholly to cleanse their consciences, i. 607. repulsed by the insults of the ungodly, return to God as the witness of their conscience, i. 613. in all they have really wise, keep themselves low in humility, ii. 136. the minds of, the sin of another's deceit wrings, ii. 224. some, are branded by a likeness to the ungodly, ii. 324. not only do not covet glory beyond their measure, but eschew appearing what they really are, ii. 325. rejoice not to be above, but to be of use to their fellow-creatures, ii. 534. when in authority, look not to the power of station in themselves, but to the equality of creation, i. 534. seek not their own glory, but the righteousness of their subjects, ib. sometimes desire to be feared by their subjects, ib. whatever good they have, they attribute all to God, ii. 537. subject to matters of disputings with inferiors, while they refrain from bearing heavily, endure being pressed upon, ii. 541. do not exult in their good works, but fear, ii. 554. do not exult in their good works or celebrity, either before men or in their hearts, ii. 555. nor are puffed up by their own knowledge, nor by the greatness of good deeds, ii. 559. rejoice sometimes in their own good repute, ii. 562. what manner, use in correcting, iii. 198.

Men, holy, present to those dealing blows the shield of patience, i. 157. in their own sufferings fear for the fate of others, i. 158. so bear the burden of their sorrows as not to transgress the bounds of humility, i. 159. here they, seem to perish, i. 267. glory and joy await, now despised and afflicted, i. 329. with difficulty endure the words and practices of the carnal, i. 374. whence they, when oppressed without, desire patience, i. 405. he refuses to be Abel, whom the malice of Cain does not exercise, iii. 508.

Men, holy, know how to sympathize with others who have themselves been afflicted, i. 20. from the stripes of, we are to understand what reward is reserved for them, what punishment for the wicked, i. 136.

in this life covet to receive evil things, i. 162. 430. dread prosperity more than adversity, i. 241. ii. 207. hastening to their country above, despise the prosperity of this wearisome exile, i. 243. refuse to shine in prosperity, ib. dissemble in prosperity, i. 254. are silent and rest quiet, i. 255. what the thoughts of, in prosperity, i. 256. often, seen to perish here and the righteous are utterly cut off, i. 267. exult in hope and tremble in fear, i. 275. use well prosperity and adversity, i. 299. use well the stripes of this life, i. 323. and this strength, have from God, i. 324. outwardly despised, i. 328. oppressed by the wicked, superior to all temporal things look with certainty for the glory of the eternal world, i. 329. why fear in prosperity and desire adversity, i. 379. 423. 491. ii. 207. the loftiness of strength of, when oppressed without, i. 405. iii. 155. neither free-spoken out of pride, nor submissive out of fear, i. 408. are subject to months of vanity and wearisome nights, enduring want and contempt, i. 426. after virtuous attainments desire the aid of adversity to keep out elation, i. 430. what for wounds to be multiplied on, without cause, i. 518. tormented with present woe, i. 557. when forsaken by God they do not at all feel the ills of their abandonment, i. 560. in the labours of this life groan like a hireling, ii. 47. suffering from the unjust treatment of enemies not so much moved to wrath as to prayer, ii. 153. to the minds of, even the things that seem contrary are made favourable, ib. the minds of, are never without bitterness even if they seem to prosper in this world, ii. 244. without, the honour of the highest pitch, and within, the mourning of afflicted abasement, at once meet in, ii. 505. self abased in prosperity, ib. strive hard within against good fortune itself, ib. speak not in rage though provoked, ii. 506. under the trial of being perturbed shun wholly and entirely to exhibit themselves to view, ii. 578. while poverty often humbles, and torture straitens them without, inward resolution expands itself ever to hope of eternal rewards, iii. 322. as 'frost,' 'ice,' the adversity of this life makes stronger, iii. 348. made guard more carefully their inward gifts, iii. 349. regard the pros-

perity of this life as a heavy burden, iii. 377. not broken by adversity nor elated by prosperity, iii. 468. boldness of, in going to meet the enemy, iii. 469. neither evil designs nor threats of hidden assaults alarm, iii. 473. open insults and punishment, the shield of reply, disputation and terror of secular power disregarded by, iii. 474, 475. with the greater persecution opposed, the more eagerly urged on to preach the truth, iii. 475. what adversity can overcome, whom punishment refreshes? iii. 476. smell out battle afar off even in the peace of the Church, iii. 479. the very artifices of the Apostate Angel promote the welfare of, whom they purify whilst they try, iii. 255.

Men, holy, deliver the sentence of cursing without sin, i. 185. in cursing do not break forth from the malice of revenge, but in the strictness of justice, ib. fear lest they sin in their good works, i. 252. the difference between the, and hypocrites, i. 478. do not fear the earthly judgment but the divine, iii. 134.

Men, holy, in this life weighed down by the corruptible body, i. 234. anxious to die to the world often compelled to busy themselves in worldly dignities, i. 245. the wonderful providence of God towards, engaged in earthly dignities for the perfecting of themselves and others, i. 246. why fear, tremble, and weep, i. 251. iii. 111. like hirelings heedfully look to it that never a day pass clear of work, i. 423. labour to ensure their reward, ib. in perishing here are reserved to glory eternal, i. 267. the life of, full of labours here, i. 422. 426. iii. 390. always anxious for their eternal recompensing, ii. 117. wicked do not believe it possible for, to be afflicted here, ii. 172. 243. calm in the midst of earthly turmoils, ii. 371. the more they view the interior depths of God, the more they see themselves to be nothing, ii. 381. scan themselves outwardly and inwardly as in the sight of God and men, ii. 410. whilst God dwells inwardly in, the wicked seek after outward things alone, ii. 411. never secure in this life, ii. 451. continually sift their minds through and through, but not yet derive the sweets of security, ii. 524. know how deficient they are in holiness compared with Christ, ib. guard against exacting with

strictness what is due to them, ii. 541. restrain their senses and continually strive against their own inclination, ii. 550. exult not in the brightness of their own good works, ii. 556. never look how much of the way they have travelled, but what remains of the journey, ii. 556. tortured by the fire of their own praises, ii. 563. attribute their good works to God, not to themselves, ii. 565. whatever goodness, are advanced in, the infirmity of the flesh still bears them down, ii. 576. possessed of inward quietness from God yet outwardly disturbed, ib. the infirmities of the flesh disturb not the calmness and contemplation of, ii. 577. God affords consolation to, here without diminishing their eternal rewards, iii. 15. are the books out of which the wicked are judged, iii. 61. by the example of, we are fed as long as we are in this life, ib. the temple of God, in the sight of which sinners are confounded, iii. 62. sinners shamed by the life of, ib. amongst sinners like sparks among the reeds, iii. 88. while they submit themselves to God overcome and despise earthly things, iii. 155. desires of, frequently made good the more they are deferred, iii. 158. place of affliction the place of, here, and the place of joy theirs hereafter, iii. 176. chains of bondage are the detention of, here, ib. while, adhere to God they are eased of anxiety, iii. 194. are the tents of God wherein He dwells and walks, iii. 212. God shines in lightning through, when He exhibits miracles, iii. 213. the rule of life to be taken from the example of, iii. 282. the world raging against, covered with the blindness of its own folly, iii. 290. in this life of darkness compared to the Pleiades, iii. 350. all united together in faith and virtues, iii. 352. present things burdensome to, panting after eternal things, iii. 377. while living here daily warmed with longing desire of their heavenly country, iii. 402. scorn to follow the multitude of the earthly, iii. 403. shut their ears to the violent emotions of the Devil's temptations, ib. what for, to be lifted up between heaven and earth by the lock of the head, iii. 440. God mounts the horseman when possessing the soul of, who possess their members aright, iii. 446. the expectation of, and their anticipation

- of the last Judgment denoted by nostrils, iii. 464. go forth fearlessly to meet the enemy, iii. 469. sometimes prudently decline perils, iii. 470. must be careful that they fly not from fear but from a cautious dispensation, iii. 471. a wise leader does not always precipitately advance against the enemy, and a bold leader not always withdraws, iii. 472. the understanding of, denoted by eagle, iii. 494. an eagle building her nest denotes the life and manners of, iii. 496. life of, denoted by Cinite placing her nest in a rock, ib. raised above the high places of the earth, ib. behold the land afar off, iii. 500. the higher advance in the dignity of virtues the more they discover they are unworthy, iii. 506. how by His deep dispensation God assails with threats or presses with scourges, iii. 591. (v. *Righteous*.)
- Men*, holy, before the Resurrection of Christ were detained in hell, but after were received into heaven, i. 222. called abortives before Christ, i. 230. the nearer to death, the more ardent they are, i. 246. security of, in death is the beginning of their recompense, i. 349. joy and laughter of, after grief, i. 489. fear the last Judgment especially as they approach nearer to death, iii. 74. what then will the planks do, when the columns tremble? iii. 75. ardently long for death, ii. 56. trusting in the Resurrection believe that death is not their destruction, ii. 500.
- Men*, three several kinds of, i. 263. state of earthly, i. 607. those who savour of earthly things, and those whom reason distinguishes from beasts, ii. 391. iii. 59. God revealed to those who 'walk' not 'as,' ii. 392. what is 'temptation common to,' ii. 519.
- Mercies*, God's will that we pray for, delayed, i. 75.
- Merciful*, he called, who is moved with pity towards his neighbour, ii. 497.
- Mercifulness*, to pity the poor, the fatherless, and the widows, proofs of great, ii. 420. two things necessary to exhibit, ii. 428. works of, should be performed with readiness and in the spirit of meekness, ii. 538. humility should accompany works of, ib. should be extended even to those unknown, ii. 540. works of, in what consist, ii. 540. (v. *Church*.)
- Mercy*, men in aiming to observe, leave out justice, i. 39. and uprightness foreshew Christ, ib. no return for, after death, i. 437. the righteous could not stand in judgment but through, i. 439. we may take mercy for wrath, and wrath for, i. 510. man's very righteousness needs, i. 516. God's, needed after the gift of life, i. 553.
- Mercy*, works of, exhibited by the Church at once corporally and spiritually, ii. 421. works of righteousness to be preferred to works of, ii. 428. with what artifices the Devil recalls the righteous from spiritual works of, iii. 544.
- Merits*, our, are gifts of God, ii. 243. iii. 364. here a difference of works but in heaven a difference of dignity, i. 237. as the work advances the assurance in reward increases, i. 423. how, will be remunerated in the last Judgment, ii. 363. by the inspiration of grace, and from free will, conduct follows, to which the Eternal Recompensing answers, ii. 364. beginning of, not derived from merits going before, ii. 364. God doeth all things, not in answer to our, ii. 453. no one may have confidence in his own, iii. 595. God examines the conduct of men solely on the nature of their, iii. 94. no one can prevent God by his own, iii. 594. 596. condition of future, has no influence with God in the election or reprobation of infants dying before or after Baptism, iii. 202. God in election merciful, in reprobation just, iii. 594.
- Messenger* escaping alone prefigures Prophecy returning safe to the Lord after the evils it foretold have been fulfilled, i. 101. announcing that the sheep are burnt prefigures Prophecy forsaking the Jews when they gave their belief to envious rulers, i. 102. escaping from Chaldeans prefigures Prophecy fulfilled in the conduct of the Jews, i. 103. escaping to tell of death of children is Prophecy fulfilled in conduct of Apostles and the persecuting people, i. 105. escaping alone is morally, discernment of reason returning to the mind to consider what she has lost by temptation, i. 115. is discretion remaining, i. 116.
- Metacism*, meaning of, i. 11, note r.
- Michael*, one of the chief princes, the Angel of Judæa, ii. 291.
- Michal* derided David when dancing before the Ark, iii. 257.

- Midday*, heat of vices expressed by, iii. 420. what to lay down at, ib. who said to rest at, ii. 266.
- Midian.* (v. *Madian.*)
- Midwives*, lying of the Hebrew, was from love of the present life and not from hope of reward, ii. 320. why the Lord made them houses, ib.
- Might*, arm due to God's, i. 496.
- Mighty*, who are the, of Holy Church, iii. 189.
- Mighty ones*, haughty men called, iii. 216. still found in the place of humility, ib.
- Mildew*, anger indicated by, iii. 614. (v. *Rust.*)
- Mildness* practised by Job in his prosperity, i. 19. Job retained, along with a vigorous discipline, ib.
- Milk*, the inner man begins as, i. 552. what denoted by, iii. 546. who are whiter than, ib.
- Mill-stone*, what a, denotes spiritually, i. 331. 357. hope and fear denoted by the upper and nether, iii. 579.
- Mind*, affected when the body is worn by sickness, i. 9. high-mind put down by being bowed beneath him whom it has despised, i. 25. lifted on high by compunction, i. 58. entrance to, must be fortified with the whole sum of virtue, lest enemies penetrate it by heedless thought, i. 60. different ways in which our minds can curse God, ib. loosened from the vigorosity of its intention through praise, i. 61. its earnestness dulled by feasting, i. 86. when caught by a sudden temptation, recovers itself by contrition, through discernment of reason returning to make it consider what it has lost, i. 115. 116. that it may be fashioned to resist every kind of assault is first formed in four cardinal virtues, then in seven others, i. 119. learns humility and watchfulness by assaults of temptation, i. 122. its tendency to be affected by circumstances about it, i. 135. Job's set on high as in a fortress of virtues, i. 137. being made at variance with God by sin, is brought back to peace with Him by being chastened, i. 140. depression of, soothed by remembrance of gifts, i. 141. even just anger disturbs, i. 307. Job's rising is the awakening of, by trial, i. 122. the strong, may lie, slowly move, or fall suddenly, ii. 60. inward parts of the body put for, ii. 86. the carnal, a sea which God restrains, i. 445. disordered by a crowd of evil thoughts, i. 224. as soon as it falls into sin, is still further removed from the knowledge of self, i. 476.
- Mind*, sometimes the head denotes the, i. 123. 163. ii. 409. of the righteous called the Ark of the Testament, i. 259. force of love an engine of, i. 358. blindness of, called night, i. 200. shadow of death sometimes understood of oblivion of, i. 203. called a tabernacle, i. 598. the inner face of man, i. 599. who the place of, ii. 60. iii. 193. why called the belly or womb, ii. 85. earthly, compared to shrubs, ii. 438. the sea is the, iii. 320. an abyss, ib. the incomprehensible, of men a great abyss, iii. 568.
- Mind*, whence the senses of the, fail, ii. 127. the wisdom of God rests in the, when it makes it holy, ii. 387. while the law of sin is at variance with the law of the, and 'vice versa,' light and darkness are contending, iii. 304. beholding lofty things, becomes acquainted with secrets within worthy of blame, iii. 504.
- Mind*, must be fortified with virtue, i. 58. preserved from deception by prayers more than examinations, ib. not a woman but a man must be placed as the door-keeper, who will not fall asleep, i. 59. what for the portress to winnow wheat, ib. by what steps the, being deceived, is driven into the pitfall, i. 410. never caught away after the force of inward contemplation, unless first lulled to rest from earthly desires, i. 284. before the, can explore spiritual things, earthly objects must be driven off with the hand of discretion, i. 359. must be restrained with interior gravity from earthly senses, ii. 517.
- Mind* by its first sin lost the sight of invisible things, i. 288. which has lost the seat of counsel within, dissipates itself without, i. 331. instability of, compared to a millstone, ib. which ceases to pant after the things above itself, plunges unceasingly below itself, i. 332. blinded by the habit of sin, knows nothing where it is being led, i. 393. whence disquietude of, i. 592. various perturbations of, ib. wherein the confidence of, consists, ii. 240. cause of the instability of, iii. 193. cannot think on itself unless entirely at home in itself, iii. 440. changeable-

ness of, denoted by cane or reed, iii. 560.

Mind, how, of the Elect hastens from things temporal to things eternal, i. 50. with what feelings the right, accepts the stewardship of earthly things, i. 118. of the righteous fears the more, the more it is enlightened, i. 281. elevated to heavenly depths trembles, i. 285. faithful, sometimes wavers with uncertainty, i. 593. place of the holy, is righteousness, ii. 60. of the righteous compared to the morning, ii. 273. the more endowed with the knowledge of God the more humble it becomes, ii. 307. knows not to wax old by inertness, which is bent by desire ever to be beginning, ii. 551. of the righteous denoted by the title of gold, iii. 252. thoughts of, must frequently be cast out, and the, cherished within itself, iii. 467. Satan cannot slumber in, of the Saints, iii. 559.

Mind, tranquil, disturbed by sudden temptation, i. 517. iii. 195. strong, is engulfed when bad habit creeps on slowly, ii. 60. we must labour with the greatest care lest the, fall when it is exalted, iii. 110. breadth of, in adversity, iii. 323. heart sometimes humbled by sudden folly of, and by this made more really wise, i. 120. banished from the light of truth finds in itself nothing but darkness, ii. 36. troubled, of the worldly widely separated from true Wisdom, ii. 372. our, slumbers by itself overcome by the love of this present world, iii. 223. when God beholds the, hard and insensible He scares it, iii. 315. abandons its fault the more slowly in proportion as it does not blush at what it has done, iii. 546. of the worldly devoted to temporal glory like a reed, iii. 560. and moist places, iii. 561. in the carnal, some smoking clouds of concupiscence fade away above and others succeed from below, iii. 614. how vices succeed each other in the carnal, iii. 615. carnal, represented by a pot, ib. like coals kindled by the breath of the Devil, iii. 616.

Mind, evil, always set in pains and labours, ii. 72. of the wicked borne away by the wind of temptation, ii. 274. compared to water, ib. a, puffed up with wicked thoughts compared to a belly distended when full of food, iii. 34. when the froward,

glories as if in defending what is right, iii. 545. Satan occupies the frozen hearts of the reprobate in security, iii. 559.

Mind, strenuous opposition of, to sin while knocking in the thoughts, i. 207. should never leave a sin free from penance, lest it be led captive, ib. often deceived by accounting that necessary which it desires for pleasure, i. 574. to be the organ of, is the office of the body, i. 10. unable to fathom itself, i. 523. gloomy doors are the lurking evils of, iii. 321.

Minds, Satan walks up and down in earthly, i. 111. earthly, in the Church are as withered skin, i. 433. simple, may rise high through earnestness, i. 321. some fitter for action, some for contemplation, i. 356. bitter things grow sweet to heavenly, i. 376. holy, mockery of men drives to God, i. 613. earthly, expanded below, narrowed above, ii. 437.

Minds, why carnal, only delight in present things, i. 433. preoccupied with external desires not heated with the fire of divine love, i. 474.

Minds, gold denotes the, of the Saints and strong ones, ii. 354. of the wicked lighter than the surface of the water, ii. 274. 575. how, employed when fixed with strong steadfastness in the longing after the country above, ii. 575. for God to draw the spirit and breath of a man to Himself is that nothing outward may any longer please the, iii. 86. how, approach God and depart from Him as if by steps, iii. 98. no man witnesses the secret courses of our, iii. 99. the frequent stumbling of our, increased in God's sight, ib. those who aim at the things which are eternal with dissolute, fetter themselves by the irregularity of their efforts, i. 395. when employed outwardly, forget what is going on within, iii. 107. made to seek after God alone, any thing else they seek is beneath Him and less than Him therefore cannot satisfy, iii. 193. if constrained by the love of God break the waves of sinful persuasion by the gates of virtues, iii. 300. our, more safely concealed within themselves the lower they are, iii. 467. to dig the earth with the hoof is to break earthly thoughts in, ib. (v. *Heart*, *Will*.)

- Ministers* of inferior works are the feet of the Church, ii. 414.
- Ministry*, sacred, not to be withdrawn from with impunity, i. 3.
- Miracle*, a greater, to create than to restore, i. 324. the production of seed, than the multiplication of the loaves, ib. the procreation of wine from the vine, than the turning of water into wine, i. 325.
- Miracles*, Holy Church required the aid of, in its birth, iii. 226. in the end of the world, shall be withdrawn from Holy Church, iii. 624. Antichrist performs many, ib. necessary to Holy Preachers, iii. 213. required for unbelievers not for the faithful, iii. 226. hearts of men confounded by the light of, iii. 364. 424.
- Miracles*, by, of Holy Preachers the gloom of our insensibility is illumined, i. 213. divine, should never be sifted by intellectual curiosity, i. 325. why we wonder at, and the marvellous works of God become cheap to us from their very custom, i. 324. what to consider, of God, standing; what to consider them while lying down, iii. 244. glittering of arms is the brightness of, iii. 365. why Christ was performing, in the day time and spending the night in prayer upon the mount, i. 355. those who despise invisible things can sometimes be moved by visible, iii. 157. do not produce the same effects in all men, iii. 229. the wrath of persecutors crushed by the, of Saints, iii. 290. God crushed the stubborn powers of this world not by words but by, iii. 426.
- Mirror*, Holy Scripture is set before the mind like a, i. 67.
- Misbelievers*, the Church can spare the wisdom of, i. 404. (v. *Heretics*.)
- Miseries*, man's short life how full of, at best, ii. 41.
- Misery*, bad men know not their own, i. 244. of fallen man only known through Christ, i. 366. the wicked pass easily and swiftly to depths of, i. 386. hell has light to shew companions in, i. 570. of fallen man in not seeing God, ii. 36.
- Misery* of man both in mind and body, i. 234. of this life compared to waters that pass away, i. 603. man's, in what consists, ib. who can hold up in, ii. 90. our very, the scourge of discipline, ii. 107. (v. *Scourge*, *Adversity*, *Tribulation*.)
- Mizpah*, i. 62.
- Mockery* of men drives holy minds to God, i. 613. twofold effect of, ib. conducive to the service of virtue, when it comes by the desert of sin, ib. some things said by the Saints ironically and in, ii. 201. (v. *Scoffers*.)
- Monastery* compared to a haven as the world is to the sea, i. 2.
- Monk*, a, ought to live in a Monastery as in a safe port, i. 2. too great love of relations recalls a, to the habits of secular life which he had subdued, i. 396. ought not to burst into the courts of justice nor busy himself in secular quarrels, i. 397. even from love of relatives, should not enter into earthly strife, ib.
- Monks*, S. Greg. accompanied by, on his legation, i. 4. S. Greg. expounds the Book of Job at the request of, i. 5.
- Monsters*, evil, sins haunt the wicked soul like, i. 392.
- Months*, by, the sum and total amount of days represented, i. 427. what the number of our, with God, ii. 45. spiritual meaning of, ii. 408. meaning of 'month from month,' ib. what designated by, iii. 395.
- Months of vanity*, what it is to spend, i. 426.
- Moon*, what the, receiving her light from the sun denotes, ii. 558. denotes fame, ib. and mutability of temporal things, iii. 636.
- Moral senses* of Holy Writ, i. 7.
- Moral instruction* carefully sought out by those who treat of Sacred Writ, i. 6.
- Morals on Job*. (v. *Preface to the*.)
- 'Morning'*, the mind of the righteous is the, ii. 273. Holy Church described by, ii. 349. (v. *Dawn*.) the righteous fear that of judgment, i. 462. denotes prosperity, i. 299. beginning of life, i. 298. day of judgment, i. 461. coming of the Lord's Incarnation, i. 269. prosperity of the present life, ib.
- 'Morning star'*, life of the just compared to, i. 605. what for the Father to bring forth the, iii. 356. in the secret judgment of God He who is the, to the Elect hearers, is the evening star to the reprobate, iii. 557.
- 'Morning stars'* who are called, iii. 288. how praise the Redeemer and Creator together with men, iii. 289.
- Morrow*, truth forbids anxiety for, but permits in a certain way to take

- thought for the present things, iii. 573.
- Mortification* for earthly ends counts as compulsory, i. 475. they who seek the, of themselves seek it, as digging for hidden treasures, i. 247. effect of, itself, ib. we set flesh upon a rock when, in imitation of Christ, we endure the pains of, i. 169. by, of their thoughts kings of Holy Church subdue themselves, i. 223. he who mortifies himself in things lawful avoids things unlawful, i. 254. no one so perfect here, as not to feel the sting of corruption, i. 287.
- Moses* thought by some to be the author of the Book of Job, i. 14. why not likely, ib. an example of shewing forth mildness, i. 25. through the impulse of the Spirit bears witness of himself, i. 15. bold freedom of, i. 406. through patience washed away the sin of past homicide, ii. 347. what did, speaking with a veil on his face testify, ii. 361. endured as seeing Him Who is invisible, ii. 411. in breast of, mercy was not lacking to discipline, or 'vice versa,' ii. 458. teaches us gentleness, iii. 210. how, was the clouds and the tent of God, iii. 212, 213. teaches us by his example perfect obedience, iii. 684. and Samuel, why alone pre-eminently singled out for the utterance of prayer, as being always heard, i. 514. these two alone are said to have prayed for their enemies, ib. encounters Pharaoh with authority, i. 405. saw God by a certain semblance, ii. 388. lovingkindness of, towards the people of Israel, ii. 457. in Egypt, heard not the voice of God but in the desert, iii. 32. while Pharaoh was raging against the Israelites, drew them out of Egypt even against their will, iii. 147. gentleness of, iii. 210. what the burning bush in which God appeared to, denotes, iii. 266.
- Moth*, sin eats into the soul as a, ii. 40. lust of the flesh as a, in the garment, i. 296. ii. 40. meaning of a, making mischief without sound, i. 297. ii. 40. 'building her house,' denotes the heretic who makes a dwelling in the heart he corrupts, ii. 334.
- Mother*, the synagogue our Lord's, in the flesh, i. 108. what the, who killed her own child in sleeping and claimed another's denotes, ii. 528. the feigned, did not fear for him to be put to death whom she did not bear, ib.
- Motions* of the flesh make peace for us with God, i. 351. those, of the heart only which spring from a right intention are strong, i. 472. how, of the flesh must be restrained, ii. 28. (v. *Flesh*.)
- Motives* for ill advice, i. 156.
- Mountains* removed from Judæa, and her 'pillars' shaken, i. 498. holy preachers the, i. 497. the proud and powerful of this world, ii. 358. iii. 419. who the, fallen from the roots, i. 358. what the, of pasture, iii. 408. 420. various significations of, in Scripture, iii. 420. 554. what, denote in the singular number, ib. what for God to raise a banner upon thick and gloomy, iii. 555.
- Mourners*, how God shuts His ears to the voice of, to add to their advantage, ii. 143.
- Mouth*, Job's 'opening his,' i. 183. of the wicked stopped, i. 342. God the Son called, iii. 224. of the heart, ii. 448. is the door of the mind, ii. 577. speech denoted by, iii. 508. what to open the, i. 183. what to stop the, i. 340. 342. what the, of God denotes, iii. 224.
- Moved*, the Father how, against Christ 'without cause,' i. 148.
- '*Moving God*,' what, i. 132.
- Murderer*, who may be called a, ii. 269. who is a, in spirit, ii. 269.
- Murderous*, the wicked, in the day of his power, ii. 269.
- Murmur*, those who, against the scourge accuse the justice of God, i. 294. we must not, in afflictions, i. 399.
- Murmuring*, when under trial we should avoid, i. 126. of those in subjection is against the Lord, ii. 596.
- Mustard seed*, small and insipid, if not bruised, i. 19. when bruised gives out its pungent properties, ib. so faith when not tried is regarded as insipid, but when persecuted sends forth its savour, ib.
- Myrtle tree*, meaning of the nettle growing instead of, ii. 339.
- Mysteries* of the number seven, i. 37. Job speaks, ii. 28.

N.

Naama, denotes comeliness, i. 161.
Naamathites or heretics not learned,

- but ardent to be considered so, *ib.*
- Naaman* the Syrian healed at the Jordan, i. 406.
- Naked*, difference between to be, and to go, ii. 265.
- Nakedness*, grace kept by confessing our own, i. 125.
- Name*, lasting, the vain ambition of Antichrist for, ii. 132. mystery in the names of the three daughters of Job, iii. 693.
- Names*, common, of Arcturus, Orion, and Hyades, used for distinctness, i. 503. mysteries in, iii. 693.
- Nathan*, i. 127. discreet freedom of, and of other holy men in arguing with the great, i. 406. this boldness of arguing arises not from the sin of pride, but from passionate affection for truth, i. 407.
- Nathanael* why not numbered in the class of preachers, iii. 587.
- Nations*, Incarnation the food for which, cried, i. 369. destroyed and restored, ii. 20. of the Gentiles, the first-fruits of Holy Church, i. 182. calling of, concealed of old in the secrets of Divine mercy, i. 553. and promoted by thrusting the Apostles out of the synagogue of the Jews, ii. 357. calling of, ii. 409. 486. iii. 337. 386. Holy Church softened the hardness of, and entirely frustrated the loftiness of the proud, ii. 359. of the world preceded Judæa in receiving the faith, ii. 383. of the world the place of the mercy of God, iii. 243. (*v. Gentiles.*)
- Nativity*, who can worthily speak of that ineffable, of the Only-Begotten, iii. 30. and Conception called the same, iii. 327. superstition of the mathematicians respecting, iii. 574. (*v. Christ, Nativity of.*)
- Nature* of woman not evil, i. 141. human, has its own moth of corruption, i. 296. carnal, sees only the visible, i. 288. corruption of, keeps us from perfect purity, i. 539. the 'root' may be man's, ii. 50. no man pure or unchangeable by, ii. 68. angelic, in itself liable to change, i. 295.
- Nature*, Divine, by the longing mind discerned without seeing, heard without uncertainty, taken in without motion, &c. i. 289. every where present, *ib.* and alone unchangeable, *ib.* i. 295. our, is itself put out of the pale of, i. 432. how cares arise out of corrupt, and bad habit, ii. 114. danger arising from being surrounded by countless necessities of, ii. 469. infirmities increased by too much attention to the necessities of, ii. 470. human, by its own fault glides into calamities, *ib.* all men equal by, ii. 533. those things must be taken which the necessity of, requires, iii. 406. study of human, iii. 412. (*v. Man, entire, fallen, and repaired condition of.*)
- Navel*, what to cut the, in the day of birth, iii. 526. seed vessel of lust is in, *ib.*
- Nazarites*, meaning of, letting their hair grow long, i. 125. what casting the hair of, into the fire denotes, *ib.* the life of the abstinent and continent denoted by, iii. 546.
- Nibuchadnezzar*, why converted into an irrational beast, i. 254. designated by the great eagle, iii. 495. came to Libanus and took away the marrow of the cedar and plucked off the top of its branches, *ib.* ruin of, soon followed his pride, iii. 655.
- Necessity*, present, why called iron weapons, ii. 192. we serve our self gratification under the pretext of, ii. 470. iii. 407.
- Nec*, what 'to run against God with erected,' ii. 76.
- Necks*, how, of the proud are brought down to the mire, ii. 27. stout, are wealthy pride, ii. 76.
- 'Needy ones,'* Christ's, have hope through His Resurrection, i. 339.
- Negligence* often turns virtue into sin, i. 146.
- Neighbour*, man should see himself in his, i. 353.
- Neophyte* or new convert not allowed to be promoted to external offices, i. 479. good works of a, must be concealed in humility or they perish, *ib.*
- Nest*, what a, signifies, ii. 436.
- Nestorius*, error and impiety of the heresiarch, raging against Christ, ii. 384.
- Net*, fishermen first caught in the, of the Church and through them orators and philosophers, iii. 590.
- Nethaniah*, i. 62. (*v. Ishmael.*)
- Nets*, sins compared to, ii. 124.
- Nettles* denote the irritations of thoughts, iii. 563.
- Night* an emblem of tribulation, i. 19. of trouble even desired, i. 430. he-tokens dark actions, i. 68, 69. of sin best left solitary, i. 209. we pray that the Judge may not regard our, i. 208. legal uncleanness of, type of evil thoughts, i. 555. Satan is caused

- both as day and, i. 192. Satan in result is, i. 187. denotes ignorance, i. 46. 163. 127. ii. 338. adversity, i. 78. 200. 243. ii. 112. Devil, i. 187. 192. present life, i. 499. oppression, iii. 150. sorrow, iii. 196. the soul conveyed to darkness is required in the, i. 69. what, called solitary, i. 192. what to be possessed by the, and to possess the, i. 207. what to spend wearisome, i. 426. how turned into light, i. 454. ignorance of the coming departure called, ii. 338. what to pass away at midnight, iii. 95. to protract the, iii. 191.
- Noah* a pattern of endurance in hope and in work, i. 35. type of the order of rulers in Holy Church, i. 41. survived after the deluge, i. 230. had three sons of different dispositions, ii. 508. what is meant by the sons of, coming with averted looks and covering their father with a cloak, iii. 128.
- Nobility*, true and false, ii. 480.
- North*, by, the Devil is designated, i. 507. ii. 300. Gentile world fast bound in the cold of sin designated by, iii. 239. 252. why gold said to come from, iii. 253. how the law came from, iii. 354.
- Nose*, foreseeing discernment of the saints denoted by a, iii. 488. why, of the Church is the tower which is in Libanus, ib.
- Nostrils*, folly designated by, iii. 463. the instigation of the devil, ib. foreknowledge, ib. the thoughts of our hope designated by, iii. 481. why the breath of our Redeemer said to be in His, iii. 464. of Behemoth are his cunning stratagems, iii. 570. what to put a ring in the, of Behemoth, iii. 575.
- Notions*, sensible, of God, i. 277.
- 'Nought'*, weak in Holy 'Church brought to,' by bad example of the wicked, ii. 92. the bad scatter to, the virtues of beginners, ii. 471. the Elect seem 'brought to,' ii. 491.
- Numbers* in Scripture have various mystical meanings, iii. 691.
- Numbness*, 'shadow' denotes the, of the frozen mind when charity departs, iii. 558.
- O.*
- Oath*, what to take an, iii. 510.
- Obduracy* of mind deserted, and compunction visited, by God, i. 560. renders the mind invisible to heavenly things, i. 433. ii. 213. how God is said to shut up the heart in, ii. 9. iii. 346. 445. or ruin follows pride, iii. 110. sins succeeding one upon another bring the heart into final, iii. 112, 113. called the darkness and night of the heart, ib.
- Obedience*, the simple near to the wise by, i. 100. when we pay it first to get wisdom in exchange, we buy ourselves gold, i. 228. temptations to which delight in, exposes men, iii. 539. denoted by an earring, iii. 681. virtue of, ib. better than victims, ib. must be preserved unto death, iii. 682. a sin ought never to be committed through, but sometimes a good deed ought through, to be given up, ib. prosperity to be endured from, adversity through devotedness, iii. 683. the ornament of innocent minds, iii. 685. by, our own will is offered up, iii. 681. cause of all virtues, ib. great virtue of, ib. the sole virtue which implants others in the mind, ib. an obedient man speaketh of victories, iii. 682. has something of its own in adversity but nothing of its own in prosperity, iii. 683. must be maintained not by the terror of judgment but with the love of justice, iii. 685. the sole virtue which possesses the merit of faith, iii. 681. imperfect when it is not against our own will, iii. 682.
- Obey*, those who hear and, God's precepts shall fulfil their days in good, and their years in glory, iii. 177. he who is not innocent cannot obey God and 'vice versâ,' iii. 685.
- Objects*, the eyes of the wicked fail when their, perish, i. 609.
- Oblivion* of mind called the 'shadow of death,' i. 203.
- Obscure*, subjects of a different character why blended with those that are plain and obvious, iii. 272.
- Occasion*, a man may speak truth for himself on, ii. 141.
- Odour* denotes the fragrance of good works, iii. 694. the fragrant, of the myrrh of virtue led to by ivory steps, iii. 695. of sanctity, ib. (v. *Savour*. *Sweetness*.)
- Offence*, meaning of, ii. 35. difference between, and crime, ib.
- Offender*, in what sense God spares not one, i. 535.
- Offering*, what to divide the, aright, i. 145. right, to God proceeds from the

- root of righteousness, ii. 429. cannot appease the wrath of God unless it pleases Him from the purity of the giver's heart, ii. 570.
- Offers*, our Redeemer, a continual sacrifice for us, and why, i. 50. we, a holocaust for each, when we pour out our prayers to God for each several virtue, that it may be free from alloy, i. 59. Man without sin must be offered to cleanse man from sin, ii. 309.
- Offices*, manifold, of true charity toward men, i. 582.
- Offspring*, power itself a punishment to rich and mighty men without, ii. 202.
- Offsprings* denote good practices of the soul, ii. 531.
- Oil*, what is meant by seeking, from our neighbours, i. 476. what rivers of, denote, ii. 415. the actual anointing of the Holy Spirit, ib. how 'the yoke doth rot at the presence of the,' ib. who is 'a child of,' ii. 416. what to have no, in the vessel, iii. 17. Elihu, seeking for glory from without, had no, in his vessel, ib.
- Ointments*, by the sweet smell of, is denoted an opinion of virtues, iii. 643.
- Old*, what for the deep to grow, iii. 645.
- Old age*, how our, ought to be renewed, i. 441.
- Old enemy*, i. 60. (v. *Satan*.)
- Oldness*, (v. *Bildad*.)
- Only-begotten*, the grace of adoption received only through, iii. 3.
- Onocentaur*s, the lustful and elated, i. 393. etymology of, i. 392.
- Opening*, none can alter God's shutting and, ii. 9.
- Opening* the eyes, how applied to God, ii. 43.
- Opportunity*, heretics keep silence till, i. 165.
- Opposers*, no peace to God's, i. 497.
- 'Oppressors'*, all the ungodly rightly termed, iii. 147. ungodly, not those only, who spoil our outward goods, but those who by their example scatter our inward virtues, ib. he a greater, who assaults our virtues than he who injures our goods, iii. 148. when we are said to hear the noise of, ib.
- Oracles*, divine, denoted by silver, i. 315. ii. 238. 332. 343. iii. 275. called harvests and riches, i. 315. most men disdain to acquaint themselves with, ii. 444. on the crisis of temptation the false friends of Holy Church become her enemies and act against the, ib. contain lamentation, a song, and woe, iii. 151. (v. *Word of God, Scripture*.)
- Order*, what, is in Hell, i. 567. punishments of Hell are beyond this world's, i. 569.
- Orders*, four corners, four, i. 105. three, in Holy Church, iii. 538. nine, of Angels, iii. 549.
- Ordination* of S. Gregory, i. 2.
- Organ* denotes holy preaching, ii. 510. iii. 564. what to hang the, on the willows, ib.
- Origenist*, error of the, respecting the eternity of punishments refuted, iii. 645. 646.
- Oriones*, the, arise in the winter and stir up storms, i. 504. denote martyrs, ib.
- Ostrich* denotes hypocrisy, i. 391. ii. 507. iii. 433. wings of, for show not for flight, iii. 433. denotes the synagogue, iii. 453. what meaning of, leaving her eggs in the earth, iii. 435. 453. a description of, iii. 446. what the wings of, denote, ib. and the eggs of, iii. 453. what for the, to scorn the horseman and his rider, iii. 446. 455.
- Others*, faults of, in what way the righteous behold, i. 172.
- Our Lord*, (v. *Christ*.)
- Ourselves*, we know not, i. 236.
- Oven*, how an, is heated within, ii. 195. the lost are at once like a fiery, heated within and consumed by fire from the outside, ib.
- Overshadowing*, what denoted by, ii. 310. the refreshment of the mind by reason of heavenly protection, iii. 558. sometimes the Incarnation of Christ, ib. various meanings of, iii. 557.
- Overturns*, how God, all things in us, i. 591. the mind by the grace of God savingly overturned, ii. 12.
- Or*, laborious, i. 44. represents dulness of the foolish or life of well-doers or of the labourer, i. 43. or the state of the Jews under the law, i. 44. and coming to the root of the Gospel, i. 45.
- Oven*, what may be meant by, i. 54. prefigure men of understanding, i. 100. various moral meanings implied in their being carried off by the Sabaeans, i. 113. 114. like the priesthood, i. 375. serious thoughts toward labour of love, i. 114. denote various things in holy Writ, i. 43. 44. 100. 114. 369. 373. iii. 689. yokes

of, denote virtues in harmony, i. 54. plowing denote our serious thoughts, i. 114. what to do work with the firstling of, i. 480.
Oza or *Uzza*, what smitten of God for his rashness denotes, i. 259.

P.

- Paddle*, what the, always carried by the Jews under their belt denotes, iii. 467.
- Pain*, God's returning to man gives a wholesome, i. 569. the lot of man in life, ii. 60. (v. *Grief*.)
- Palm*, what the, denotes, ii. 437. the growth and nature of the, ib. in one thing the, differs from all kinds of trees, ii. 437. the life of the righteous is like the, ib.
- Palmerworm*, what designated by, iii. 614. what is a, ib.
- Papyrus*, what vessels of, denote, ii. 94.
- Parable*, a certain musical instrument, ii. 317.
- Paradise*, what the four rivers of, denote, i. 118. the first abode or womb of the whole human race, but the serpent opened its womb, i. 199. why God granted all the trees of, for food, but prohibited one, iii. 682. many qualities now need to be displayed which were not necessary in, iii. 694.
- Pardon* of sins doubtful to every one, i. 238. no place for procuring, after death, i. 436. after good works are performed deprecating tears must be had recourse to, i. 536. in certain deeds we are made certain of, yet troubled with remembrance, i. 554.
- Parents*, our first, would have passed to heaven without death, had they continued in their state of innocence, i. 220. our first, first committed the sin we commit habitually, i. 215. when the love of our, is injurious, i. 396. must be disregarded for the sake of God, i. 397. the wicked, punished in the punishment of their children, ii. 208. why children advanced in years are stricken by sin of, ii. 211. our first, seeking after the likeness of Divinity, lost the reward of immortality, ii. 395. were questioned respecting their sin, that by confessing they might wipe it out, ii. 572. by setting themselves to defend their sin, rendered it more heinous when examined, ib. retorted their sin upon God, ib. (v. *Adam*, *Eve*.)
- Part*, the Third, of the *Morals*, left by S. Greg. much in the state in which he had spoken it, ii. 1.
- Partiality*, relatives to be served in duty not in, i. 398.
- Parts* of the very sacrifice need washing, i. 556.
- Passing away*, that which is capable of, is little, ii. 285.
- Passion*, Job bears the likeness of Christ in His, i. 147.
- Passions*, they who have their, unsubdued carry in themselves a tumultuous crowd, i. 223. Job cursed not from passion, i. 183.
- Pastor*, the faithful, desires to have all that he does aided by all persons, ii. 594. holy, unites mercy and discipline in his reproofs, iii. 81. it is a distress to the holy, to behold wickedness without amending it, ii. 19. the office of a good, ii. 421.
- Pastoral Charge* distinct from the Ministry of the Altar, i. 3. S. Gregory found the, an additional burden, ib. feels himself unequal to it, ib.
- "*Pastoral Rule*," S. Gregory's, referred to, i. 3. note e.
- Pastors*, good, keep what they deliver by living accordingly, i. 417. who is the perfect, i. 355. while they preach right things fear not derision, ii. 200. seek to profit themselves and their hearers by their words, ib. do not preach that they may be fed, but are fed that they may preach, ii. 413. rejoice not from the desire of a gift, but of fruit, ib. are more ready to die in the time of persecution, than to hold their peace, ii. 494. the wise, severally keep discreetly on the watch to the fruit of preaching, ii. 511. sow upon all waters, ii. 527. the faithful, do not envy others' praise, but implore for their usefulness for advancement, ii. 529. speak from God and before God, ii. 579. what the duty of a good, iii. 8. a pattern of the best, ib. good, earnestly seek the rest of silence and take upon themselves of necessity the duty of speaking, iii. 9. the part of good, is not to display their own powers, but to put down the teachers of heresy, iii. 16. inflamed with the zeal of charity preach, lest by keeping silence they be convicted of partaking in their sins, iii. 18. speak from the root of

humility to bear the fruit of piety, iii. 79. holy, first soothe and then cut, iii. 82. like a skilful physician, first caress, then pierce, ib. what for holy, to build munitions and heap up a mound, iii. 140. good, denoted by stars that bring on rain, iii. 206. God by words and miracles of, invites the people to faith and repentance, iii. 214. how good, frighten and feed, ib. iii. 215. holy, whose conversation is in heaven, sent to condescend to the weak by words from without, iii. 231. this present life is winter, in which the rain of holy, abounds not, iii. 232. attain not to the conversion of all the hearts which they desire, iii. 242. traverse all things while God governs their course, ib. and while He moderates their motion, ib. iii. 246. 273. inspired by God, water and shine forth, iii. 245. from the concord of, and hearers mutual love is kindled, iii. 248. attribute the perfection of the hearers not to themselves, but to the Holy Spirit, iii. 249. are a firm barrier, as doors against the swelling sea, to be battered by the waves but not broken through, iii. 292. these doors open to the humble shut to the proud, ib. when persecution increases, the power of, increases also, iii. 334. how, come out from God and return to Him, iii. 365. protect themselves with miracles, and destroy the adversary with preaching, ib. understanding given to, to speak with the tongue what conscience teaches them to practise, iii. 370. do not while slothful in act arouse others with their voice, iii. 373. the accordant language of, denoted by the harmony of heaven, iii. 375. holy, the young of the raven, iii. 383. know that they can do nothing by their own strength, ib. hunger for the gain of souls, ib. imitate their master Paul, iii. 385. what for holy, after manner of wild goats (ibices), when falling catch themselves on their horns, iii. 388. why called hinds, iii. 389. sow in tears that they may reap in joy, iii. 396. unless they bend to our infirmity never beget sons in the faith, iii. 397. have the strength of the horse from God to act, and the neighing to teach rightly, iii. 459. despising the attack of persecution know how to meet it holdly, but not precipitately, iii.

472. the enemy defeated in vain has recourse to stratagems against, iii. 473. cease not from preaching in the very midst of blows, iii. 474. the cruelty of the persecutor proceeds from threats to open punishments, ib. the spear is shaken that they may be smitten, but the shield placed in the way that they be not hurt, ib. how, lift up the banner upon the gloomy mountain, iii. 555. holy, terrified and purified by the fall and punishment of Angels, iii. 629. those who despise such as fix their mind on temporal things, accuse God, iii. 128.

Pastors, the anxious solicitude of, for the welfare of their people, i. 38. ii. 594. good, should teach by example rather than by precept, iii. 21. the pious severity of, in examining the minute points in the heart, iii. 138. God summoned the Apostles and the strong to their rewards, but strengthened the weak for the contest in their stead, iii. 189. by the example of Peter, strong against adverse power to exhibit the humility of gentleness towards younger brethren, iii. 284. should unite the study of the active and contemplative life in themselves, iii. 288. of souls require much discretion, iii. 370. 387. 397. should admonish different people according to their various conditions in life, iii. 370. should chide the wicked severely, but allure the converted with the hope of rewards, iii. 372. skilful, withdraw the food of sublime instruction from those who bewail their sins inadequately, iii. 387. humble themselves in the confession of their disciples, ib. what they should have as gifts for the bringing forth of faith and virtue, iii. 393. are fathers by the vigour of their discipline and mothers by the bowels of their compassion, iii. 394. for the life of their children bear in the womb of their heart conception till the proper time, iii. 395.

Pastors, bad, rule with austerity and power, iii. 90. they are pretended, who hold the place of, but exercise not the office of, iii. 122. and while engaged in worldly affairs, abandon the duty of preaching, ib. to be revered but not imitated, iii. 127. God ordains the bad example of, for punishment to proud subjects, iii. 130. life of, which the Church cannot

correct she endeavours to endure with patience, iii. 188. waste by self-indulgence those things which their fathers sowed (al. saved) in their death, iii. 190. the night of Holy Church is when the unlearned and weak, occupy the place of the learned and strong, iii. 191. are silent when they ought to reprove a powerful offender, and fly as if they saw a wolf, iii. 313.

Pastors should avoid temporal affairs, i. 3. with what troubles of mind this care is beset and how obnoxious to dangers, i. 116. should seek not their own glory but that of God, ii. 555. the various defects of, ii. 595. haughty demeanour to be avoided by sound, iii. 21. disgraceful for, to be engaged in strifes or trials, while they neglect those committed to their care iii. 442.

Pastors, how great should be the care and concern of, for their flocks, ii. 594. engaged in outward pursuits ever studiously retiring to the secrets of their hearts, iii. 32. should know that they are living for all those over whom they are placed, iii. 91. why hold the place of teachers, who do not exercise the office, iii. 122. the power of office cannot be exercised without their being engaged in worldly cares, iii. 128. what for, to take a brick and arrange a fortification around it, iii. 139. with what great pains and efforts, bring forth souls in faith and conversation, iii. 394. unless they bend to our infirmity, they never beget children in the faith, iii. 397. (v. *Rulers. Shepherds. Preachers.*)

Pasture denotes food of eternal verdure, iii. 398.

'*Path*,' how a, differs from a 'way,' and what both signify, ii. 39. iii. 457. is put for conduct, iii. 324.

Paths of the wicked "involved" by sin leading to sin, i. 391. what is meant by 'doing away with the,' of Holy Church, ii. 487. (v. *Journey. Way. Road.*)

Patience engenders Fortitude, i. 24. shewn in parting with possessions without grief, i. 35. chastisement to be borne with, i. 87. kept under loss of goods by considering what we were before we had them, and the justice of the Creator, i. 89. overcomes Satan, i. 90. under withdrawal of gifts is the sign of possessing them in a right spirit, i. 129. increased by

stripes, i. 132. in suffering to be joined with active love, i. 415. Satan shamed by, i. 90. fear leads to strength, strength to, i. 266. the Elect resist foes by, i. 157. 380. the result of knowing our ill desert, i. 586. brought out by affliction, iii. 2.

Patience, in what way we should preserve, i. 90. must be exercised in our works, i. 91. rewards of, must not be looked for here, ib. how he that maintains, possesses his soul, i. 267. two methods of preserving, i. 306. how a man may bear with, an injury offered him, i. 307. when we bear with, the weakness of another we are more strongly nerved as to our own, i. 375. increased from love of futurity, i. 376. how necessary in the evils of this life, i. 532. concord in social life cannot be preserved without, ii. 542. unless preserved safe good works even joined with charity are undone, ib. Saints temper their own sufferings with, by example of Christ's sufferings, iii. 363. the strength of, denoted by a 'breastplate,' iii. 631. the breastplate of, does not resist, ib. the breastplate of, denoted by 'brass,' iii. 632. Job scourged by God is made to all a pattern of, i. 131. ii. 2. by the pains of the scourge the virtue of, gains ground, i. 132. (v. *Job, patience of. Christ, patience of.*)

Patience, method of maintaining, i. 141. we owe, to our Creator, i. 142. is the shield of the Saints against opponents, i. 157. 415. ii. 86. perfection produced by, i. 266. should ever be joined with kindness, i. 415. way of, should be exercised under the scourge, i. 603. shines not in prosperity but in adversity, ii. 30. of the Saints, ii. 87. to what the, of God leads, ii. 233. of the Church exercised when she is tried with swords, ii. 318. of the righteous when borne hard upon by persons of less note than themselves, ii. 542. must be preserved safe in the bond of brotherly love, ib. how the, of God is thought of by those who neglect it, iii. 97. why necessary, iii. 359.

Patient, who is really, ii. 30. he very far removed from the plenitude of goodness who cannot bear others' ills with patience, ii. 508.

Patriarchal Saints untimely born, i. 239.

Patriarchs before the Law was written called abortives, i. 229. grieved that they did not live to see the advent of Christ, i. 527. ii. 115. searched for and expected Him of whom we enjoy the sight and fruition, i. 529. did not reach Paradise before the death of Christ, ii. 53. 113. none ever obtained the grace of heavenly adoption but they who received it through the Only-Begotten, iii. 3. also given to the, to set forth His Church, iii. 4. and Prophets are stars of rain, iii. 206. why called clouds, iii. 209. prefigured Christ, iii. 351. (v. *Fathers*.)

Paul, i. 32. examples of his 'feeding' his hearers with Truth, i. 47. himself suffering, careful for others, i. 158. his description of Charity illustrated, i. 585. conversion of, ii. 12. made as snow and hail against the breasts of adversaries, iii. 329. excels the martyred Stephen by his labours, ib. the rhinoceros co-adjutor of, before his conversion, iii. 449.

Paul, the miraculous conversion of, ii. 11. 401. iii. 329. 449. 604. by conversion of, gives an example of a saving change of heart effected by grace, i. 585. how God healed the sins of, by sealing them up, ii. 58. ice Paul turned into water, when after breathing threatenings against the Church, is converted, iii. 240. after his ascent to the third heaven being questioned by God answered rightly, iii. 271. fierce against the Jews is tamed by Christ, iii. 449. like a rhinoceros, ib. iii. 451. this, (rhinoceros) employed in plowing God's field, iii. 450. broke the clods, i. e. the bardness of hearts, iii. 451. the Lord had confidence in the strength of, this rhinoceros, ib. gathered by preaching the floor he had first laid waste by stoning, ib. before conversion was from his very youth engaged in aiding those who stoned, ib. the heart of, hardened by scales, which removed by God exposed him to the arrows of truth, iii. 605. the wolf turned into a sheep, who asks for the path of the Shepherd in order to follow it, ib. despised Christ Incarnate before his conversion, ib.

Paul sinned through ignorance, iii. 119. why healed the father of Publius by a miracle, but Timothy by food, iii. 226. circumcised Timothy, iii. 284. what the wanderings of,

iii. 384. 593. preaching of, after his conversion, iii. 452. why wished to enter the theatre at Ephesus, and yet was let down in a basket at Damascus, iii. 470. why sometimes retired as if through fear, ib. forty men had conspired the death of, iii. 473. why delivered a certain Corinthian to Satan for the destruction of the flesh, iii. 571.

Paul, the virtues of, enumerated, i. 157. patience and fortitude of, in adversity and persecutions, i. 158. 425. 618. the love of, in defending his neighbours, i. 158. 353. iii. 384. 385. how great was the humility of, i. 260. iii. 83. 232. 271. how condescended to the infirmity of his neighbours, ii. 439. answered the chief priest fearlessly, i. 407. moderation of, in his own praises, ii. 325. why he sometimes commends himself, ii. 427. iii. 136. prudence of, in rebuking, iii. 82. discretion of, in exercising authority, iii. 168. always running to and fro to gain souls, iii. 383. 503. zeal and anxiety of, for the salvation of his own children in Christ, iii. 396. 438. zeal of, for Christ, iii. 468. stoned and driven out of the city, did not fear to return, iii. 476. zealous perseverance of, in preaching, ib. bold to persevere in labours, and to exult in adversities, iii. 478. how desires to die, and yet afraid of being stripped of the flesh, iii. 477.

Paul used the shield of patience against opposing enemies, and darts of instruction against evil advisers, i. 157. bowels of the boundless love of, i. 158. like a 'bird born to flying,' i. 323. humble and yet set up on high, i. 329. ii. 47. made all things to all men by lowering himself, not by falling, i. 353. how had his soul suspended aloft, i. 450. by saying some excellent things concerning himself, he instructed the life of his hearers; by bethinking himself deeply, he guarded his own soul, ii. 326. 558. crucified unto the world, and the world to him, ii. 389. sublime virtues of, tempered through the infirmity of temptations to the preserving of humility, ii. 402. still fearful, though caught up to the third heaven, ii. 452. moved with compunction in four ways, iii. 35. admires the rest of the Apostles on account of their inno-

cence, they admire him for his wisdom, iii. 64. affords to superiors an example of one correcting inferiors, iii. 82. maintained discipline amongst the Corinthians but lost not his humility, iii. 83. shewed himself equal to those who maintained their ground in the Christian warfare, but superior over those who swerved, iii. 168. answered rightly when questioned by the eyelids of God whether open or closed, iii. 270. kept himself within the bounds appointed him by God, iii. 281. according to the line of discretion, changed his own way of acting in the same matter, iii. 284. in discerning heavenly things confessed himself a child, iii. 299. the ice of heavenly dispensation weighed heavily on, when he found not to do the good which he conceived, iii. 348. charity of, which divided him among many, united him to all, iii. 384. like a hind in the pangs of bringing forth, iii. 396. the discretion of, bending as though they were bringing forth sons, iii. 397. not like the ostrich forgetful of her offspring, but very anxious for their welfare, iii. 439. chastising the body by abstinence struck those given to their appetite, iii. 452. exulted boldly when going out to meet armed men, iii. 467. by his example teaches us perfect obedience, iii. 683.

Paul, how great the labours of, but from consideration of the reward he esteems them light, i. 425. compassed with scourges, ii. 142. way and preaching of, subject to the Divine will, iii. 242. solicitude of, for almost all the Churches, iii. 384. 452. the great fortitude of, rushing into the midst of perils, iii. 470. sometimes prudently declines danger, ib. when the weight of danger outweighs the benefit any one may innocently decline the labour, ib. courage was not wanting to opportunity, but 'vice versâ,' iii. 471. mocked at all fear and despised every hostile attack, iii. 472. when and how the quiver rattled above, and the horse of God, iii. 473. the blast of the trumpet does not frighten, it may kill but it cannot overcome him, iii. 476. the weakness of, noble, his endurance triumphant, ib. loves what he shrinks from and shrinks from what he loves, iii. 477. has a nest in the lofty rocks like an

eagle, iii. 496. 501. bound with chains sits with Christ in heavenly places, iii. 502. rapt to the third heaven beheld the power of God-head afar off, ib. as an eagle giving blood to her young when teaching his disciples Christ crucified, ib. the salvation of sinners was the cause of his travelling the world, iii. 503. temptation of, not an abyss of vices but a protection of his merits, iii. 581. 583. the great adversities and troubles of, i. 157. fears on account of his good works, i. 286. ii. 452. rapt to the third heaven endured a contest of the flesh, i. 455. 593. various labours of, ii. 401. iii. 484.

Paul sometimes uses the words of Job's friends, i. 261. 313. number of Epistles of, iii. 698.

Paul carried to the third heaven, i. 455. 592. Peter much superior to, i. 585. underwent hell with heaven by suffering the temptation of the flesh with heavenly contemplation, i. 593. a lamp despised by the carnal Corinthians, i. 618. of the tribe of Benjamin called a ravening wolf, ii. 334. the tent of God, ii. 212. denoted by water taken up and congealed into snow, iii. 231. called from that cruelty of persecution to the grace of the Apostleship, iii. 324.

Peace, no, to opposers of God, i. 497. evil desires repressed bring, i. 351. for the body, i. 352. with God the stronger the more painful our contests with the Devil, i. 351. full, described in one way, in its beginning in another, i. 352. begins in longing for our Creator perfected by a clear vision, ib. he who resists God falls from, i. 496. highest, maintained in highest places though Angels are said to contend among themselves, ii. 290. Christ established, between men and Angels, iii. 220.

Pebbles, the little stones of rivers, ii. 221. 466. what mystically denote, ib. what to dwell upon the, ii. 475.

Pelagians, error of, trusting that they can be saved by their own strength, iii. 520.

Pen, iron, denotes the strong sentence of God, ii. 158. sin of Judah written with an iron, on a diamond nail, ib.

Penance, consent needs more, than unwilling gratification, i. 206. sin to be seized by, as by a whirlwind, i. 207. manner of, i. 205. sometimes from

God and sometimes from the adversary, i. 377.

Penetrating, mode of, heavenly and spiritual things, ii. 433.

Penitence, heavenly, 'snow water' means, i. 537. what for the day to be folded in the bitterness of, i. 206. freedom from sin acquired through, i. 238. whence weeping of, in the Saints proceeds, i. 251. enlightening of, causes shame for the past love of the present life, i. 248. sorrow of, saddens the heart in the experience of the present and longs for future things, i. 429. grief of, should accompany confession, i. 442. bitterness of, lays open to the heart how many things it ought to lament, i. 443. God delays His secret judgment to give a place for, ii. 8. 233. the Elect are used never to spare their own sins that they may find the Judge of sin rendered propitious, ii. 31. 58, 59. through, our first robe of innocence is recovered, ii. 51. our sins, unless washed away by, come forth from the bag of secrecy into the publicity of the Judgment, ii. 58. confidence of the soul cleansed through tears of, ii. 240. by tears of, sin must be washed out so that nothing to be bewailed is any more committed, ib. what it produces in the righteous, ii. 247. time of, vouchsafed to the sinner if neglected turned into his punishment, ii. 283. feigned of some, iii. 65. of a sinner late indeed, yet true, iii. 228. good things neglected, evils committed, are the object of, iii. 510. the sinner by associating himself with God in his own punishment sets up himself in, against himself, ii. 512. what to do, in dust and ashes, iii. 666. what must be considered in the sackcloth and ashes of, ib.

Penitence, late, iii. 228. God judges not those sins which are chastened by, i. 202. beginnings of sinful enjoyment must be turned to bitter by keen laments of, ib. great power of, ib. those sins which we smite by, here, God will not require in the final day of Judgment, i. 203. 208. either we visit sin by the lamenting of, or God by the judgment of it, i. 205. whilst the soul travails with the groanings of, it receives the food of heavenly refreshing, i. 251. force of the anguish of, i. 442. weariness and self-accusation bitter, i. 544. judgment here saves not from future

without, i. 545. bitterness of present, does away with ensuing wrath, ib. the great necessity of, for sins committed, i. 554. how the, of the righteous avails to excite the wicked to deeds of, ii. 29. deeds of, must be performed in secret for sins of thought, ii. 34. sin not corrected here by, will not be pardoned hereafter, ii. 276. God preserves some in innocence, and recalls others by, ii. 346. God delivers first from corruption and afterwards from the sword of the last Judgment, iii. 33, 39. repairs us as we return to innocence, ii. 51. sins which, has veiled in the last Judgment will not be illumined with the light of vengeance, i. 202. to possess the night is to correct sins with, to be possessed by the night is to leave our sins unpunished by, i. 207. from pains of, the mind derives a certain degree of security, i. 544. bitterness of present, does away with ensuing wrath, i. 545. the righteous punish themselves vehemently by, for slightest faults, ii. 29. the good consequence of, iii. 222. if through torture we desert our own sins, the righteous Judge will defend us in the Judgment, iii. 510. the twofold groaning of, iii. 511. what the mode of, i. 238.

Penitence, occasion of, ii. 34. 41. wholesome perplexity of the mind in, i. 205. how great the bitterness of, should be from our partaking in forbidden sin, i. 206. bitterness of, accompanies true confession, i. 544. through, lost righteousness often recovered more strongly than was supposed credible, ii. 145. outward discipline does away with faults, and compunction pierces the mind with, iii. 35. the wounds of blows give us pain, the sorrows of compunction have a good savour, ib. we ought to prevent the future Judgment by the, of conversion, iii. 101. the twofold groanings of, denoted by two young pigeons, iii. 511.

Penitence for hidden defilement, i. 555. what is, in sackcloth and ashes, iii. 666.

Penitent number their past times of vanity, i. 428. Christ rests on the dunghill by coming to, i. 154. sigh before they eat, i. 251. spiritual food comes not to the, till sighed for, ib. solicitude of the, i. 428. death of the impenitent, iii. 97. very many begin

- to be, but afterwards return to their former sins, ii. 81. true mode of being, ii. 497. iii. 68. 101.
- Penitent* sinners, dunghill denotes the hearts of, i. 154. the, alone finds a place to hide himself from the final Judgment, i. 203. the befitting sorrow of the, on account of his sin, i. 205.
- Penitents*, bitter and wholesome self-converse of, i. 443. Christ by death's shadow rescued, from death, i. 205.
- Penny*, all receive the same, in heaven, i. 337. iii. 692.
- People* of Holy Church called fatherless, i. 414. ii. 421. denoted by the waters, ii. 299. 305. 400. iii. 342. 362. the pilgrim, is the number of all the Elect, ii. 350. the ignorant, denoted by flocks, ii. 260. how, of God become vile, iii. 44.
- Perceptions*, the 'teeth' may mean the interior, ii. 29.
- Perdition*, the shadow of death on false clay is Satan's final, i. 189. a manifest token of, when subsequent success favours much wished for iniquities, iii. 158.
- Perfect* man, how the, does not lose humility by beholding the sin of others, i. 172. he really, who feels no impatience towards the imperfection of his neighbour, i. 267. no one so, but will always find something in himself to be cut off, i. 287. every damage of the weak is by compassion made to pass to the hearts of the, ii. 408. the, lament for the bodily hurts of others the more they are taught not to lament for their own, ii. 592. the mercy of God towards beginners, iii. 481.
- Perfection*, our, does not lack sin, if it be examined by God without indulgence, i. 257. obtained through patience, i. 266. in any man never such but there will ever be something from his state of life for him to bear, i. 287. by what means the summit of, may be attained, i. 359. of good life is denoted by the number of a thousand, i. 495. ii. 589. iii. 691. also by the number seven, i. 40. iii. 671. 672. 691. the anxiety of the righteous after, ii. 252. the various steps of, ii. 585.
- Pergamos*, Angel of the Church of, i. 32.
- Perish*, to, taken in two ways, i. 186.
- Perplexity*, pain of, i. 532.
- Persecution* humbles weak members of the Church, ii. 97. and power, both bring earthly cares, ii. 112.
- Persecution*, the grinding of, rouses up the fervour of virtues which lay concealed, i. 18. what the mind of the poor oppressed by, for God's sake, i. 404. of the Gentiles must be broken by miraculous signs, i. 502. roused in two ways, ii. 407. the tribulation of the last, ii. 493. in, of the unrighteous the godly appeal to the judgment of heaven, iii. 134. of the wicked instructs the good, iii. 147. storm of, raging against the Elect washes over, but may not overwhelm them, iii. 220. by divine judgment either bursts forth or ceases, iii. 293. false Christians, when removed from the temptations of, are a seal, but under these temptations become clay, iii. 309. when it increased, then the ardour of the Apostles and of holy preachers increased also, iii. 334. expressed by title of the sun, iii. 636. the savage, of Antichrist, ii. 133. (v. *Antichrist*, *Temptation*.)
- Persecutions*, Antichrist's, ii. 95.
- Persecutors*, our, are those who entice us to sins by words and examples, i. 150. how the, of the Saints may be called their friends, i. 155. who is the good, and who the bad, ib. how God turns to good the evil purpose of the bad, i. 156. patience necessary against the swords, and wisdom against the words of detractors, ii. 318. the, of the bad against what is good by deriding it, ii. 471. the many and perverse, who would throttle the Church, ii. 494. God by His judicial dispensation restricts the wrath of, iii. 292. the cruelty of faithless, enraged when the life of the righteous shines bright, iii. 330. the, of Holy Church become preachers and defenders, iii. 429. our, swifter than the eagles of the heaven, iii. 494.
- Perseverance* necessary to performance of good works, i. 66. our, is necessary, i. 66. ii. 557. the holy man is ignorant whether he shall persevere to the end, i. 249. every one's, in righteousness or in sin lies concealed from us, iii. 323. the use of this ignorance, iii. 325.
- Persevere*, the hypocrite does not, in good works, i. 470. that we may, in good works we should always weigh well what we were, iii. 278. denoted by the title of brass, iii. 632.
- Persevering*, the, joined to Saints, helped on by enemies, i. 350.

- Person*, Christ's, gives life, i. 543.
 Job's, described before his combat, i. 34. why Job's, was spared at first, i. 81. God accepteth no man's, iii. 94.
- Persuasion*, Satan useth to tempt by woman's, i. 137.
- Perverse*, the, attack the life of the good in two ways, i. 265. sometimes speak good of the righteous, ib. sow and reap griefs, i. 268. in what sense the dragon lies down and the ostrich feeds in the mind, i. 391. in doing, practices we delight in them but condemn them when visible in others, i. 400. it is the part of a mind to reject the words of those who oppose them, whether right or wrong, i. 494. wont to accuse the good of the bad points which they are themselves guilty of, ii. 87. what the place of the, ii. 340. endure hardships from the love of this present life, ii. 477. when power is awarded to the, in this life, a door of error is opened, ii. 490. take the place of honour amongst the reprobate, that they may by authority rage against the Church, ii. 509.
- Peter*, S., extols Lot because he was good among reprobates, i. 32. mention of cold in relation of his denial, a token of it, i. 68.
- S. Peter's* and *Elijah's* curse proved right by the event, i. 185. though he had risen above others as holding the chief power against sin, yet by his holiness of conduct he acknowledged himself but equal with his brethren, iii. 168. and the rest of the Apostles are as air collected into clouds, iii. 251. by the example of, the measure of authority and humility is extended before our eyes, iii. 283. the door of the Church admitted Cornelius and rejected Simon, iii. 292.
- Peter*, S., before the death and resurrection of our Lord, retained the carnal mind, i. 156. rebuked because he went about to set up a tent upon earth, i. 492. the first one of the Apostles, i. e. of the heavens, whilst he feared to die, denied 'the Life,' ii. 310. how instructive the fall of, iii. 71. sinned through infirmity, iii. 119. how, was willingly unwilling to undergo the glorious contest of the Passion, iii. 477.
- Peter*, S., fearlessly addresses the chiefs of the Jews, i. 407. the compassion of, ib. the great courage and strength of, after he received the Holy Spirit, ii. 311. formerly frightened by the voice of the maidservant now though scourged forces back the power of rulers, ii. 312. discretion of, in the exercise of his power, iii. 167. 168. refrained not from punishing Ananias and Sapphira for their sin, ib. refused to be unduly honoured by Cornelius falling down to him, ib. what was more devoted than? iii. 209. declares the truth of God boldly and fears not the threats of worldly power, iii. 283. listened to Paul's advice about not circumcising the Gentiles, ib. the line of S. Peter's authority and humility, iii. 284. when the lame man was healed by, he went forth as lightning but returned attributing the praise of the miracle not to himself, but to its Author, iii. 366. why called Satan by Christ, i. 156. how, was a door, iii. 292.
- Peter*, S., understood concerning the wisdom of God no other thing than it was, i. 379. superior to Paul, i. 585. the several stages of advancement in, ii. 586.
- Pharaoh*, why the dream of, not a prophecy, ii. 22. how God is said to have hardened the heart of, iii. 445.
- Pharisee* justified himself in his work, ii. 67. abhorred Christ, ii. 152. lost his good works because they were not guarded from pride, ii. 423. pride and rule of, ii. 424.
- Philistines*, meaning of the wells of Isaac secretly filled by, ii. 239. what the example of Isaac having dug wells in a strange nation teaches us, iii. 466.
- Philosophers*, whether the, of natural religion can be saved without a Mediator, ii. 374.
- Philosophy*, wherein true, of God consists, i. 87.
- Phinees* resisted God's anger when he pacified the fury of divine indignation with the sword, i. 512.
- Physician*, what the office of the skilful, iii. 82. a long time caresses the wound and at the last pierces it, ib.
- Picture*, the black colour is put as the back ground in a, iii. 584.
- Piety* sets forth a part when satisfying the heart with deeds of merey, i. 56. very useless without knowledge, i. 57. (*v. Knowledge, Virtue.*) while it bends itself out of the right line may

- become distorted, i. 58. bestowed by Holy Spirit against hardness of heart, i. 119. and tutored by its means, i. 120.
- Pilgrim* people, all the Elect in this world are, ii. 350. how great are the trials of this pilgrim state, ib.
- Pillar* of the cloud shining in the night type of Christ shining on those that acknowledge the darkness of their sins, i. 107.
- 'Pillars,'* how the, of the Jewish people were shaken, i. 498. what denoted by, of heaven, ii. 306. the seven, of the house of wisdom, iii. 587.
- Pillow*, what to put a, under the head or elbow of one lying down, ii. 321.
- Pit*, man's soul taken like a lioness caged in, i. 558.
- Pity*, heavenly, first works in us something without our help, ii. 243. long-suffering and, of God must be imitated by us, ii. 251. Christ gave us the model of, which Paul taught, ii. 502. should sustain humility towards the poor, ii. 538. (v. *Alms-giving. Grace, preventing.*)
- Place*, humility is the, of the good, i. 160. pride the, of the bad, ib. God the, of the elect, i. 234. God a, without locality, ib. God the, of man forsaken through disobedience, i. 441. wicked go at last to their own, ii. 134. the heart of his flatterers is the, of the hypocrite, ii. 177. what the, of the mind, iii. 193. pleasure of this present life the, of the human heart, iii. 222. what dry places are, iii. 561. and moist, ib.
- Plant*, to, and water is to help, ii. 296.
- Planting*, the first, is of God, the second, man, ii. 49. (v. *Grace, preventing.*)
- Plate* of lead, Judæa denoted by, ii. 157.
- Please*, none, God while serving Him through fear only, ii. 35. whosoever in pleasing God displeases man has no ground for sadness, ii. 200.
- Pleasure*, sinful, to be chastised lest it be judged, i. 201. temporal, the shadow of eternal death, i. 204. when elders follow, the reins of licence are let loose to the younger, i. 86. perfection of, sought here in vain, i. 223. all descending is in, i. 385. him who now wickedly lets himself out in, punishment hereafter encloses in woe, ii. 123. often arises from necessity, ii. 470. wicked reckon there is, under the brambles, ii. 476. a few of those devoted to, escape the death of the wicked, ii. 501. of the flesh, God teaches to avoid, iii. 152. through, man falls and is overcome by the appetite of beasts, ib. in eating cloaked under the guise of necessity, iii. 407. desire of filthy, denoted by clay, iii. 640.
- Pledge*, a, in Scripture denotes two things, ii. 226.
- Pleiades*, what the, are and what they denote, iii. 350. 354.
- Plough*, what to, denotes, iii. 428. to bind the rhinoceros to, with the bands of discipline, ib. iii. 429.
- Poison* is death to man but life to the serpent, i. 140.
- Polluted*, what to be, even to the head, iii. 118.
- Pollution* of sin has no power to subsist by itself, iii. 184.
- Poor* of the world set as sand to bind the sea, i. 502. signifies humble, i. 341. ii. 261. 536. iii. 170. some of the righteous possess earthly goods and some abandon them, i. 451. in the day of judgment shall judge the world, i. 618. wonderful security of heart of the, and righteous, ii. 190. from the same cause whence the rich man emptily rejoices with proud heart, another that is poor more emptily sorrows with proud heart, ii. 216. desires with anxiety the goods, which the rich man retains with alarm, ib. humility accompanies mercy towards the, ii. 533. how and when the cry of the, comes to God, iii. 122. who are truly, ii. 536. he is less in need who is without a garment, than he who is without humility, ii. 540. cry aloud to God against proud and negligent pastors, iii. 122. how the, may be delivered from his straitness, iii. 182.
- Portion*, what the, of the wicked, ii. 198. and of the Saints, ib. what to receive a, from the Lord, and to have the Lord Himself for a, ib. who are the, or part of the house of the Lord, iii. 516.
- Possess*, what to, good things, ii. 207. the goods we possess we know not how much we love, till we lose them, iii. 442. we possess without love what we lose without grief, ib.
- Possessions*, with, desires also increase, iii. 554. (v. *Things.*)
- Post*, what the business of a, i. 527. why the Elect who were born before the Advent of the Redeemer are called posts, ib.
- Pot*, a, kindling is the heart of man boiling with the suggestions of the

devil, ii. 339. iii. 615. boils when the mind is inflamed with consent of evil persuasions, *ib.* heated from the north, iii. 616. the boiling, denotes conscience, *ib.*

Potsherd, what Job teaches us by scraping the humour of his body with a, i. 134. 153. 168. Job humbles himself by the, i. 135. Christ cleanses away sin by flesh, as with Job's, i. 153.

Poverty, they who choose, shall judge with Christ, i. 619. denotes humility, ii. 261. is a sort of leanness, ii. 76. what to be bound with the cords of, iii. 176. in the prayer of, how the devil disturbs the meditation of the mind, iii. 542. of the Elect is to have lost heavenly riches, iii. 622. how strength is weakened in, *ib.* the reprobate know nothing of this, being void of the riches of virtue, *ib.*

Power, Satan tempts by God's, i. 79. the gifts of, sometimes withdrawn i. 128. the Saints fear not man's, i. 405. God's personal and inherent Wisdom and, ii. 8. and freedom kept by sparing the use of them, i. 254. makes some proud, others watchful, i. 253. and persecution both bring earthly cares, ii. 112. in prayer, of those who pray for their enemies, i. 514. the danger of undertaking, without God's will, iii. 131. when an office of, is offered to the Elect, he considers whether his conduct is suited to it or his doings at variance with it, *ib.* that pleases now, heavy hereafter, iii. 93.

Power, how we ought to use, i. 254. those in, often lose the good things they do, i. 253. makes some proud, others watchful, *ib.* to what trials men in, are subject, *ib.* 254. and freedom kept by sparing the use of them, *ib.* who may be said to exercise, aright, iii. 167. the peril which attends temporal, *ib.* iii. 170. the more eminent is our, outwardly, the more ought it to be kept down within, iii. 169. the Elect fear not man's, and spare no powers that are contrary to truth, but abase them by the authority of the Spirit, i. 405. this liberty exists in the Elect from passionate affection for truth, not from the sin of pride, i. 407. easy for men to consider themselves far wiser than all those inferior to themselves in, iii. 166. legitimate, exercised not over men but over their faults, iii. 167. the admirable consent of singular, with the gentleness of meek-

ness, iii. 428. our Lord entrusted His Church to the temporal, of an earthly prince, iii. 431. earthly, typified by 'eagle,' iii. 494. meaning of royal, according to the four symbols, iii. 495. by mountains is expressed the pride of secular, iii. 555. how many swelled with temporal, go up mountains and come down plains, *ib.* to be exercised of necessity not of choice, iii. 93. why should be patiently endured and not greedily loved, *ib.* the faults committed from the desire of, innumerable, *ib.*

Powerful, how the, should carry themselves towards their dependents, i. 253. every one who attaches himself to the, and wicked man is as it were swollen by his power, ii. 77. and insolent members in Holy Church, as there are uncomely members in the body, ii. 91. the, prince hath a horn but restrained by godly fear bears the yoke of faith by the love of God, iii. 428. stubborn pride of the, wicked denoted by the cedar, iii. 527. the, wicked are the bones of Antichrist and their adherents are his flesh, iii. 534. temporal power when well administered how great its reward from God, iii. 166. pride is the great temptation of, iii. 166, 167. should watch with the greatest care against pride, iii. 168. the caution to be used by, in exercising their authority, *ib.* should be humbled by thoughts of their own sin, iii. 169. humility in, a rare sacrifice to God, iii. 170. God confers power but the wickedness of our mind causes haughtiness at our power, *ib.*

Powers, one Wisdom gives various, ii. 7.

Practice, bad, corruption, i. 432. perfects in righteousness, i. 599. should be sustained by prayer, and 'vice versâ,' ii. 322. he disowns the grace of his Creator who attributes to himself what he does in, ii. 565. we cannot prevent God by our, iii. 596. of severity tempered with charity and humility, iii. 83. of discipline and humility blended together, *ib.* (v. *Doer*.)

Praise, Job's, of himself not uncalled for, i. 21. human, may pervert our first good intent, i. 486. some given to gain credit for calumny, i. 265. Satan loveth, i. 192. an earthly reward, ii. 84. seeking that of men now, forfeits that of God, i. 482. envy and detraction spring from love of, ii. 85. fruit of a good beginning

lost through man's, ii. 83. infinite, silence best speaks, i. 509.

Praise, God's giving, is the first vouchsafing virtues, and afterwards preserving them when vouchsafed, i. 111. those who make a display of their good deeds from a desire of human, will vainly look for a reward from the hand of the Judge in the last day, i. 197. 472 false, how injurious, i. 218. never so strong as when coming from enemies, i. 264. the appetite for the, of our fellow-creatures is like a footpad, i. 521. how the soul is urged on to good practice by becoming the ridicule rather than the, of men, i. 613. ii. 561. the weak engaged in worldly employments easily and injuriously captivated by human, ii. 82. to, the evil deeds of men heightens them, ii. 321. holy men sometimes, themselves rightly, ii. 326. why God speaks His own, ib. we are forbidden to rejoice in secret on the ground of our own, ii. 562. one thing to seek marks of favour and another to exult on the ground of advancement, ib. the Elect tortured by a great fire of their own, ii. 563. iii. 181. while, tortures it purifies the just, but while it pleases the wicked it proves them to be reprobate, iii. 181. those corrupted with the luxury of, are effeminate, iii. 182. extinguishes good works which are still tender, iii. 393. the desire of, frequently blends itself with the intention with which we strive to please God, iii. 700. how fearful, is said to come from God, iii. 253.

Pray, the Lord wishes us to, for eternal things rather than temporal, ii. 206. we are specially recommended to, for our enemies, i. 514. how we should prepare our hearts before we, i. 600. if we, with the mouth without desiring with the heart, in crying out we keep silence, ii. 582. Satan's members, with 'mighty words' and how, iii. 597. how the Saints, for their enemies, iii. 647. what for us to 'call' and for God to 'answer,' i. 302.

Prayer, God will have, for mercies delayed, i. 75. a better means of obtaining self-knowledge than investigation, i. 58. gives deeper insight than understanding, ib. power in the, of those who pray for their enemies, i. 514. (v. '*Intercession*.'?) why Moses and Samuel alone are

preferably singled out as preeminent in, i. 514. hinders many impure and forbidden thoughts, i. 600. the great use of, ii. 322. what should be the object of our, ii. 206.

Prayer, efficacy of our, and why it may be mistrusted, i. 517. 'if that God bids, we do, that we ask, we shall obtain,' ii. 322. why the never ceasing, of the Church to be set free is not heard immediately, ii. 495. inward desire the, heard by God, ii. 582. of no avail unless followed by a good life, iii. 596. by some turned to purpose of traffic, iii. 597. how Leviathan shall bend himself to, iii. 596.

Prayer, what true, is, i. 125. what, pleasing to God, i. 599. before, we should consider what may be re-proved in the act of, i. 600. how to lift up the face without spot to God in, ib. attention in, how profitable, ii. 582. must be joined with good desires, ib. God affixed the condition of piety to the form of, i. 601. groans and not arranged words render acceptable in God's sight, iii. 597. is more willingly received by God when flavoured with love for a neighbour and especially for an enemy, iii. 676.

Prayer, images of earthly things impede the effect of, i. 420. iii. 291. motions of the mind alternating between, and vices become clouded, i. 517. he, who harbours earthly thoughts habitually and willingly, is burdened by them in, even against his will, i. 516. iii. 291. polluting practice and bitterness two impediments to, i. 601. why our, is often not heard, ii. 206. 241. in, evil spirits strongly oppose us, ii. 299. often in, unclean thoughts urgently press upon us even while weeping, ii. 257. why our, sometimes not speedily heard, iii. 158. how a cloud is placed that our, should not pass through, iii. 291. some in Holy Church who offer long, but being without right conduct useless, iii. 596. he who is familiar with God now in, cometh with Him hereafter as a judge, ii. 23. they make their, to God in vain who set at nought His precepts, ii. 241. Saints are heard the more in answer to merit the more they are not heard quickly in answer to, ii. 495. heard only through the Advocate, ii. 581. guilt of the oppressors prevents God's hearing the, of the

- oppressed, iii. 157. without good conduct fruitless, iii. 596.
- Prayers*, he makes his, more powerful on his own behalf who offers them also on behalf of others, iii. 676. (v. *Supplication*.) when doing right we must be strenuous in, i. 516. our, imperfect, ib. we often harbour impure or forbidden thoughts when disengaged from, i. 600. injuries done to one's self by another to be remitted before, i. 601.
- Prayers* of Holy Church, how efficacious to salvation, iii. 663, 670. power with God of the constant, iii. 670. heart spotted with sin unfit for, i. 599. whose are abomination, ib. ii. 241. soul in, reproaches itself with tears at the memory of sin, i. 600. what is meant by prohibiting us from repetitions in, ib. before the seasons of, all unclean and worldly thoughts should be carefully looked into, ib. of no avail unless the remission of injuries be first made, i. 601. the order of things to be asked for in, ii. 206. if God is not the object we seek, the mind is soon wearied in, ib. practice should be sustained by, and prayers by practice, ii. 322, 327.
- Preacher* should guard against vain-glory, i. 49. 521. in love with earthly things deserts the truth, ii. 16. what, is brought to a foolish end, ii. 14. in times of persecution weak, fears to preach the truth, ii. 97. scarcely even in preaching does he avoid sin, ii. 412. who corrupts the word of God, ii. 579. examines himself lest he be elated by the sin of pride, iii. 8. should keep himself from sin, iii. 20. some preachers feign modesty and humility, iii. 23. some falsely boast of simplicity, ib. the reproof of the, who thinks more of the grace of preaching than of the benefit of the body must be feared, iii. 419.
- Preacher* in treating of sacred writ should follow the way of a river, i. 6. in the sons of Job feasting how preachers are understood, i. 46. 47. the hearers to be fed according to the measure of their understanding, ib. ii. 303. 447. hearers denoted by Job's daughters, i. 47. care of, in rebuking divers characters, ii. 90. hire due to, ii. 412. the feet of, washed with butter, when the wages owing are paid to, by those that hear, ii. 413. clouds, ii. 301. iii. 241. 364. labourers, iii. 241. mouth of God, iii. 590. of error are the mouth of the devil, ii. 95. the doors of the Church, iii. 292. the feet of the Lord whom He anoints and cleanses, ii. 412. feet of needy men, ii. 352. gates of Sion, iii. 599. the branches of the tree, ii. 395. 'archers,' iii. 633. 'suns,' i. 498. stars, i. 499. drops of the dew, iii. 340. 'torrents,' ii. 474.
- Preachers* compared to shorn and washed sheep, iii. 600.
- Preachers*, how effectual the example of, ii. 528. many become powerful from hard persecutors, iii. 240. 428. why said to be girt in the loins, iii. 368. make their life and doctrine correspond, iii. 396. have their life and teaching from the Lord, iii. 459. life without teaching in, not productive of fruit, ib. the words of, must be joined with good deeds, ib. unless life and teaching meet together in, the virtue of perfection will never appear, ib. perfection of, expressed by locusts, iii. 462. at one time rich in good works, at another, raise themselves in flight to sublime truths by contemplation, ib. life of, must be examined like coin, iii. 611. and must agree with the precepts of ancient Fathers, ib. how must be cleansed from the dust of sin contracted even in doing good, i. 49. the conscience hinders not the, when the life goes before the tongue, i. 354. should bury their souls in the double sepulchre of good practice and contemplation, i. 355. heavenly blessedness delayed cause of grief to, i. 322. the preaching and practice of, should correspond, ii. 15. 403. iii. 8. 395. how, should correct faults, ii. 90. here set up for a mark to the enemy, ii. 97. should not preach things too deep relating to the heavenly world, nor what is earthly, ii. 302. should consider the capability of the hearer, ib. eradicate the thorns of earthly affections from their hearers before they sow the seeds of love eternal, ii. 328. derive the originals of cases from the sacred page, ii. 344. a decree has been set to the, themselves, ii. 403. when, despised they mourn over those who hear not the preaching, ii. 511. remain silent unless by preaching they may profit others, ii. 578. how, may know that they profit their hearers, ii. 579. carefully examine themselves that their conduct may not be at variance with their words, iii. 8. what for, to place an iron pan between themselves and their hearers,

iii. 140. what for, to build munitions, ib. not only to lay siege to the vices of the mind, but strengthen its virtues, iii. 139. how the minds of hearers may be roused to attention by, iii. 164. care of, over those under them, iii. 242. God sends, modifies, and takes up holy, ib. the face of the waters cover the, when unbelievers rise up against them, iii. 362. attribute not to themselves but to the strength of God what they know they have done powerfully, iii. 365. God calls, to the secrecy of contemplation, when their mission of outward good deeds is fulfilled, iii. 367. perfectly watch themselves and arouse others to watchfulness, iii. 372. have power from God to understand how to discharge the duties of their office, iii. 374. those in the spiritual conflict under their Leader shewed by their deeds what they declared by their mouth, iii. 418. duty of, to reject worldly thoughts from the hearts of hearers, iii. 465. the more persecuted the more they hasten to attract their hearers to themselves, iii. 475. prevent the snares and plots of the enemy in the hearts of others, iii. 483. yield not to the sores of their own infirmity, that they may cure the sores of their neighbours, iii. 484. eagles, i. e. fly to the carcase, devouring as it were sinners by reproving, iii. 503. weep and are silent when in the midst of the reprobate, iii. 564. traffic of, iii. 588. why two, should be sent forth, iii. 691. return to the care of their heart from the office of public preaching, iii. 700.

Preachers not heard by the reprobate, ii. 8. iii. 362. the confusion of, while preaching life to those who will not hear, ii. 135. the ministry of, void unless God give the increase, ii. 296. how, may separate the precious from the vile, ii. 360. the voice of, then effectual when accompanied by good practice, ii. 404. enjoin that with authority which they first practise themselves, iii. 21. words of, as nails fastened deep, iii. 81. first frighten and then comfort, iii. 214. sent into some parts of the world, but kept from approaching other parts, iii. 273. can give words to the ears, but cannot open the heart, iii. 335. the lightnings go forth where, display wonderful deeds; they return when they attribute the power not to themselves but to God,

iii. 366. discernment of, in preaching, iii. 370. with what pains and efforts, bring forth souls in faith and conversation, iii. 394. the produce of fruit follows according to the measure of the virtues of, iii. 396. can only release from eternal punishments and beget souls by tears and pain, ib. the children of, go forth to the green pasture and remain, iii. 398. how dig up the earth, iii. 465. the military tactics must be observed by, iii. 472. those, who have nothing praiseworthy of their own ought to come to preach Christ, iii. 587.

Preachers, Christ cleanses the heart of His own, i. 48. humility of, esteeming themselves unprofitable servants, ii. 297. preach not that they may be fed, but are fed that they may preach, ii. 413. avoid honour on account of pride, but shew themselves deserving to be honoured, ii. 427. preach humility the mother of virtues more by conduct than words, iii. 21. what, must consider that they may avoid pride, iii. 22. of the faith, the power of, iii. 214. necessity of inward contemplation to, iii. 366. discretion very necessary to, iii. 370. 395. those, know how to speak well who know how to be silent at proper times, iii. 382. first renew themselves within with virtues before preaching, iii. 395. how great the labours of, iii. 396. how great the caution of, ib. ought to be sober and wise, iii. 397. of the faith profited the Church more by their death than their life, iii. 418. the reason of humility in preaching, iii. 422. raised to the height of perfection and made firm not only by the active life, but also by contemplative, iii. 462. appear lowly and contemptible in the peace of Holy Church, but shew how great is their sublimity under persecution, iii. 462. while suffering many adversities without, inhale the sweet odours of eternity within, iii. 463. security of, compared to a lion, iii. 469. weakness of, noble, their punishment victorious, their endurance triumphant, iii. 476. bold, not alarmed at the peril of the contest because they rejoice in the triumph of victory, iii. 477. sorrow of, on account of the hardness of the hearers and consolation of, from their conversion, iii. 680. of the Jews called oxen pressed down with the yoke of the Law,

i. 44. bad, understanding and speaking right, have a harvest which the hungry eat up, i. 319. he who from a hope of earthly reward follows after sacred scholarship perseveres not in the good which he had begun, i. 471. fruitless preaching of the hypocrite, i. 474. ii. 404. God bestows the word of truth on those, who practise it and withdraws it from those who do not, ii. 15. why the carnally wise, called 'vessels of papyrus,' ii. 95. the might of corrupt, is the highflown science of his speaking, ii. 282. of error carry off the great ones of this world, ib. corrupt, stand as long as they live in the body, ib. whose ways are at variance with their words, going hungry sow what another may eat, ii. 527. how the offspring of these, is rooted out, ii. 528. these, having lost their own children, grudge that they should live to others through truth, ii. 529. preaching rightly, but serving vainglory; not reconciled, but reproved, iii. 7. proud, denoted by Eliu, his parent, home or kindred, iii. 9. these, oppress heretics by the power of their words, but oppress the Church by their pride, iii. 10. while refuting the arguments of their opponents, a show of wisdom not the profit of others is their aim, iii. 16. the part of arrogant, is to be in haste to shew their own wisdom, ib. proud, imitate the lofty language of good, and not their useful intention, iii. 17. preach not sound doctrines soundly, but insolently, iii. 21. exalt themselves on their scanty endowments while the good think humbly of their high qualities, iii. 25. speak boldly right things, but know not how to live up to what they profess, iii. 27. wont to mix profound and wise sayings with proud and empty ones, iii. 77. seek not to make men wise, but to display their wisdom, iii. 80. chide more in anger than in love, iii. 81. sometimes feign humility, iii. 80. bring false charges against the righteous, ib. always seeking for cause of reproof, iii. 81. from the mighty words of, we must cull what is good, and reject the refuse, iii. 99. who preach rightly without living rightly are heralds of their own condemnation, iii. 255. like a crooked bow, ib. bending themselves to temporal powers, earthly advantage, or vainglory, crouch beneath the feet of Antichrist, iii. 638.

ungodly, are gates of the Devil's face, iii. 599. arrogate to themselves the appearance of sanctity, iii. 610. perverseness of bad, explained, iii. 637.

Preachers of error, barren labours of, ii. 281. do no good to the widow, i. e. the Church, ib. how, refuse to believe their own life, ii. 282. perplexing arguments of the Devil's, iii. 533. false, are hypocrites, ib. these are the stones of Antichrist, ib. of error are the gates of Leviathan, iii. 599. the Lord opens these gates by laying open these, ib. are the teeth of Leviathan, iii. 600. earthly powers defend these, ib. some rage with words, and others with swords, ib. like horses whose power is in their mouth and in their tail, iii. 601. by the mouth is typified the knowledge of the learned, by the tail the power of the worldly, ib. the mouth of Antichrist, iii. 609. the multitude of, of Antichrist denoted by a beast like a lamb speaking as a dragon, iii. 610. many, of Antichrist now exist, ib. some now preach him in words, but most by their conduct, ib. life of, must be weighed like coin, iii. 611. whether it is stamped by approved moneyers, i. e. the ancient Fathers, ib. the careful circumspection of the Elect examines the quality, the shape, and weight, of this coin, ib.

Preachers, holy, severe in chiding, iii. 81. acknowledge what is good in the faulty, iii. 82. like skilful physicians first caress, and then wound, ib. temper severity with charity and humility, iii. 83. it is one thing for, to strike when justice urges, and another when pride puffs up, ib. keep up humility in their discipline, and discipline in their humility, ib. have an art to reprove severely at one time, and humbly to deprecate at another, iii. 84. haughty, do not observe this, but imitating severity they lose gentleness, ib.

Preachers called 'tillers,' ii. 591. 'maidens,' 'friends,' 'merchants,' iii. 588. skilful traffickers, iii. 589. angels, ii. 6. iii. 649. eagles, iii. 503. the bases and columns of Holy Church, iii. 275. 'oxen,' i. 373. iii. 689. are the 'oxen' of the widow, i. e. of Holy Church, ii. 261. yoked 'oxen,' iii. 690. of the synagogue called heavens, i. 101. the heavenly life of, are the heavens, i. 500. iii. 225. 397. the 'dogs' of the flock,

ii. 459. coals of the fire, iii. 328. why called hinds and wild goats on rocks, iii. 389. 'pillars of heaven,' of the Church, ii. 366. 'the counsellors,' ii. 14. the kings and counsellors of the earth, i. 223. ravens, ii. 351. iii. 387. teeth, ii. 28. the teeth of Holy Church, iii. 600. horse, iii. 458. rivers, iii. 366. lightnings, ib. the foundations of the Church, iii. 272. cocks, iii. 367. why are the cocks, i. e. girt in the loins, iii. 368. hailstones, and coals of fire, iii. 328. stones of the sling, iii. 634. locusts, iii. 462. 463. the cheek of the Church, ii. 95. mountains, i. 497. ii. 352.

Preaching, feasting of Job's sons is the Apostle's, i. 46. denoted by arrows, i. 367. voice of, set forth by neighing, iii. 459. rain, i. 505. and 'water,' ii. 10. the, of God's Word transferred to the Gentiles from the Jews, i. 497. 501. is the root of the righteous, ii. 49. the seeds of, having abandoned the Jews through their pride passed on to the Gentiles only, ii. 352. rivers of oil are the, of the Apostles, ii. 415. the twofold mode of, one by exhortation, the other by practising, ii. 511. God strengthened the voice of, amidst the very difficulties of persecution, iii. 334. the rain and dew of, both from God, iii. 340. why like rain and dew, ib. how a kind of traffic is carried on in the, of the faith, iii. 588. by 'a sword' holy, is meant, iii. 630. and a 'spear,' iii. 631. and 'iron,' ib. holy, does not dislodge Satan from the hearts of the reprobate, iii. 633. arrows are the words of, ib. we must fear when speaking of God lest incautiously we say wrong things, or right things in a wrong way, iii. 700. when the right thing is spoken rightly, ib.

Preaching of the Word rejected by the Jew is owned and found by the Gentile, i. 107. all is dried up when, is withdrawn, ii. 10. in, the strength or weakness of the hearer must be regarded, iii. 303. we must keep silence from, when our hearers are unworthy to hear, ii. 484. the reprobate endeavours to put out the light of faith and the voice of, ii. 494. Those who are still engaged in the contest with their sins ought not to exercise over others the office of, iii. 19. holy, will cease with this present life, iii. 233. the more we bruise the

Divine Word by, the more we are benefitted, iii. 315. the light of, shining through the voice of the Apostles lightens the Gentiles, iii. 330. the ungodly must be rebuked with loud and great, iii. 372.

Preaching, he receives eloquence for, who expands his heart in right living, i. 354. from a cold heart can never warm the hearers to heavenly affection, i. 474. outward, is useless to the heart which is not filled with God's grace, ii. 8. many hear the words of, not to follow but to criticise them, ii. 173. the watering of, like a torrent severs the wicked from the people of the Elect, ii. 351. God opens rivers of holy, in the hard hearts of the Gentiles, ii. 359. the different ages of Holy Church reckoned according to its, ii. 409. in the end of the world Holy Church will receive many sons through, ii. 410. the, of those whose life is not known perhaps goes for nought, ii. 426. the speech of, if uttered out of due order is without fruit and pollutes, iii. 24. it cannot be known whom holy, forsakes and casts off, and into whose heart it enters and takes rest, iii. 229. useless without the inspiration of the Holy Spirit, iii. 249. from the light of, the heat of persecution and the ardour of love broke forth, iii. 330. the effect produced by the, of the Apostles, iii. 331. does not pass to the heart when Divine grace is withheld, iii. 334, 335. called thunder, ib. vouchsafed to the Gentiles, iii. 336. the, of God's word is in a cloud when it is held forth to unbelievers, iii. 361. which profits some, hurt others, iii. 370. how great the future blessing of, in the latter times, iii. 686.

Preaching, the style of, should be adapted to the capacity of the hearers, ii. 301. 447. 453. iii. 370. uninstructed hearers are watered not by the inundation of knowledge but by the tempered dropping of, ii. 302. 447. the destruction of what is wrong in the hearers' minds must precede the, of what is right, ii. 329. from the pages of Sacred Writ we derive the spring and source of our, ii. 343. the shower of the strength of God is the, of His Godhead, the shower of His weakness the, of His Manhood, iii. 234. what the, of the righteous and the, of the arrogant, iii. 79. the aim of, is not to be fed, but the fruit of the future

- recompense, ii. 413. what, 'as from God,' and, 'before God' mean, ii. 579. the desire of display breaks out in, as if with the wish of offering advice, iii. 18. when God is revealed to us personally in His Majesty, will cease, iii. 375.
- Preaching*, the mode of, used by the arrogant, iii. 79. how the just are in the habit of, ib. what holy preachers should lay open by their, iii. 245. God chose the weak and abject for, against the pride of the world and to gather the faithful, iii. 587.
- Precepts* given to teach man to take God into his thoughts, i. 16. two, unfold into manifold virtues, i. 581. why, were given by God to man and how to find their true sense, i. 9. it is the great delight of Holy Church to keep the, of the Ten Commandments, ii. 135. for all the, Holy Church learnt by Christ's preaching, she received so many 'kisses of His mouth,' ii. 150. sometimes the Elect set themselves to do more than the Lord commanded them, ii. 186. to think of God's, is to introduce Him into one's self, and to resist His, is to repel God from the heart, ii. 204. they pray to God without being listened to who set at nought the, of the Lord, when He enjoins them, ii. 241. he that is at variance with the, of the Lord in practice, as often as he hears them, is reproached and confounded by his own heart, ii. 322. what 'pain framed in the,' means, ii. 341. he, who in silence secretly thinks on the, of God, has 'God secretly in his tabernacle,' ii. 410. how the, of the old law said to be not good, iii. 295. when we conceive the divine, in our heart, we do not bring them forth at once, iii. 392. the bands of the Church are the, of discipline, iii. 427.
- Predestination*, the womb of God is His counsel conceived by, ii. 151. in the robber converted on the Cross we have an instance of gratuitous, ii. 364. whatever is outwardly still future in act, has been already effected within by, iii. 273. and reprobation are incomprehensible and unsearchable, iii. 343. 358. to know the course of heaven is to see the secret, of heavenly disposals, iii. 358. no one is able to understand or know his own, ib. iii. 359.
- Predestined*, because Christ foreknew He also, His own birth and sufferings, iii. 327. many at present who He foreknew and, to exhibit glittering with the brightness of righteousness, iii. 328. humbled men, to return to that place from which apostate Angels fell by pride, iii. 499.
- Preface*, in the, to the Book of Job, S. Gregory, in a manner, gives a view of the whole work, i. 30.
- Presence*, how Satan could leave God's, i. 82.
- Present* security begets toil to the wicked as present toil perpetual security to the good, i. 606.
- Preserver*, God is called the, of men, i. 458.
- Preserving*, if God's, hand defend us not in the face of the secret adversary the eye of our heedfulness sleeps on watch, i. 458.
- Presuming*, heretics, on their own merits live in security, i. 273. it is difficult to do great things and not to presume on the score of great doings, i. 124. how injurious to presume on our own goodness, ii. 565. iii. 340. on one's own goodness a denial of God, ii. 565. we must never presume on our own virtues, iii. 48. he who presumes to grasp after things beyond his reach commonly loses that power which he possessed, iii. 281.
- Presumption*, Zophar's, i. 580. heretics accuse Holy Church of, and ill living, ii. 64, 65.
- Pretender*, a, Bildad who censures hypocrites, i. 468.
- Presumption* strengthens every thing bad, i. 483.
- 'Prey,'* what, the author of error promises 'to his associates,' ii. 108. how Saul gathered, for the devil, ii. 435. what it is to snatch the, from his teeth, ib.
- Pride* keeps men, who believe rightly, at a distance from God, i. 29. snares of mal-intention and subsequent, i. 61. greater gifts tempt to, i. 421. deceives us, i. 522. danger of, i. 574. Heretics come from 'their own place,' i. e. pride, i. 160. infirmities left in good men to hinder, i. 211. the Elect if they ever feel it, leave it off, ii. 71. the stout neck of the wicked is wealthy pride, ii. 76. the "first-born of death" consumes the wicked, ii. 128. and vainglory, two principal vices, ii. 160. what pride and vainglory have peculiar to them, ib. avarice aids these, ib. generated in the soul from the abundance of riches, ii. 214. of heart is a certain marrow and fatness, ib. overthrows

every virtue, ii. 242. the first manifestation of, used to be with the eyes, ib. iii. 653. even in good works to be most of all guarded against, ii. 424. by four marks all, is designated, iii. 12. the holy Apostles warned by Christ against the sin of, iii. 13. he approaches nearer the resemblance of Satan, who rejoices in the singular possession of any good thing, ib. must be cut up at once by the very roots, as soon as it is known to exist, iii. 89. the more the mind tolerates, the less it is able to see of it, ib. remedy for, ib. iii. 580. 658. 659. is to many the seed-plot of lust, iii. 152. the root of vices, iii. 654. mind must be kept with all care from the swelling of, iii. 152. is wont ever to attend on the powerful, iii. 170. is restrained by the contemplation of the divine judgments, iii. 329. hardness of heart the punishment of, iii. 345. the leader of the Devil's army, iii. 490. the queen of sins, iii. 489. the seven principal vices the progeny of, iii. 490. every sin is generated from, iii. 557. 653. the place of the wicked, iii. 518. induces sin, iii. 527. when, seizes the spirit of a man, pollution corrupts the flesh, ib. many fall into, by boasting of sanctity and gifts of virtues they have received, iii. 580. 581. it is much less to fall into corruption of body, than to sin through deliberate, iii. 580. expressed by the 'neck,' iii. 620. shews itself through the eyes, as through certain outlets, iii. 653. by, Satan fell, ib. the Devil is called the king of all the children of, ii. 308. iii. 166. 312. 653. the root of vices raises itself not against one virtue, but all the members of the soul, and corrupts the whole body, iii. 654. how great the ravages of, in the soul, ib. the cruel enemy of all virtues, ib. both earthly and spiritual ruin follows, iii. 655. possesses some in spiritual, some in secular concerns, ib. attacks rulers in one way, and subjects in another, ib. suggestions of, iii. 656. a most evident sign of reprobation, iii. 660.

Pride, he is full of, who does not give over his sin, if he may go unpunished, i. 216. the Elect sometimes proud of their good deeds, ii. 70. what to swell with, against nature, ii. 534. to transgress the commands of our Creator is to have, against Him, iii. 38. no one should,

himself in his learning, nor deride the unlearned, iii. 422. the more a man through, exalts himself the lower he falls, iii. 519.

Pride is the place of heretics, i. 160. how, tortures the mind, i. 225. the Devil lays waste, and breaks to pieces the mind elated on account of its virtues, i. 377. begets hatred, i. 407. great pride to seek a reason for God's secret counsel, i. 511. man elated is so permitted to fall, that he may be healed by his, i. 559. 593. is wont to be designated by the neck, ii. 11. 27. the, of man ends in corruption, ii. 27. 'the first-born of death,' against which the wealthy can with difficulty guard, ii. 128. his is the more grievous case whom the greater, puffs up, i. 171. the more grievous, arises even from virtuous attainments, i. 419.

Priest, every, is faithful, who is commanded daily to feed the fire on the altar by placing wood thereon, iii. 105. this wood signifies the examples of the Fathers, and the testimonies of the Lord, ib. every one kindled with the fire of love, places himself on the altar as a burnt-offering to God, ib.

Priesthood. head of, shorn, i. 106. the, the ox like, i. 374. of the old Law is called smoking flax, iii. 560.

Priests, glory and disgrace of, ii. 15. are called the head of the faithful, and first part of the Lord's members, ii. 145. the first rank of, called rams, iii. 368. called the teachers of the people who follow them, ib. when, neglect the care of their charge, they are called inglorious, ii. 15. (v. *Pastor. Superior. Ruler. Preacher.*)

'*Princes*,' angelic, i. 221. of Holy Church, i. 228. they are truly, who rule the thoughts of their hearts at all times, ii. 19. secular, denoted by the rhinoceros, iii. 425. bound to the manger of Christ, iii. 427. preach the divine precepts, and take care to have them kept, iii. 428. with elevated horn threatened death, but when once converted, laid aside these threats, ib. assist the Church against her rebellious sons, iii. 430. God entrusted His Church to earthly, iii. 431. promulgate laws for the Church, ib. what for, to walk as servants, iii. 457.

Prison house, bad habit a, ii. 9.

Prison, what the, of Satan and the evil angels, i. 445. how man is

- 'compassed about with a,' i. 444. the mind is bound in, inasmuch as when it could have stood it would not, and now it is no longer able to stand when it will, i. 429. for the Saints to be in, i. 446. when a man is shut up in the blindness of his own heart he makes a, of his conscience, i. 9.
- Probation* tries us less than the reward consoles us, iii. 676. how God tries man, i. 454.
- Proceedeth*, the Holy Spirit, from the Father, iii. 355.
- Produce*, best late, i. 479.
- Professes*, by the mouth of Peter the Church professes Christ not as one of the prophets, but as the Lord of the prophets, ii. 379.
- Promises*, Satan's delusive, to his followers, ii. 108.
- Prophecy* the messenger that escapes is, i. 101. the holy men of the Old Testament, of Christ both in deeds and words, i. 26. the prophets, not by words only, but by their actions, ii. 587.
- Prophecy*, remains safe when all other things are destroyed, i. 101. the spirit of, was not always present to the Prophets, i. 127. 421. announces not only respecting the future, but the past also, i. 229. the gifts of, are the bulwarks of the mind, ii. 18. does not exist in him who does not understand what is foretold, ii. 22. the proud sometimes filled with the spirit of, ii. 199. the truth of history should be so maintained that the, of what is to take place may not be made void, iii. 699.
- Prophets*, some one of the, conjectured to be the author of the Book of Job, i. 14. had not at all times the spirit of prophecy, i. 127. called dealers, ii. 357. clouds, iii. 208. bases of the Church, iii. 275. mountains, iii. 555. bulwark, ii. 490.
- Prophets*, while the sons of the, were hewing wood, the meaning of Elisha's restoring the iron to the handle of the axe, ii. 554. what for, to be led through the water up to the ankles, the knees, and the reins, ii. 589. the, say many things with the zeal of one who is announcing, and not with the wish of one cursing, iii. 130. not all the, attain to the merit of sanctity, iii. 199. water the earth with their word, their writings, and their example, iii. 206. pronounce as if they were reading, iii. 263. sometimes inspired through Angels, iii. 266. what they speak of as future in act is already effected within by predestination, iii. 273. 319. the Apostles outshone the, whom they enlightened, iii. 276.
- Propitiate*, God alone was able to propitiate God for man, iii. 54.
- Prospect*, (v. *Zophar*.) rest in, dwell on as present, i. 236.
- Prosperity* of this life considered, ii. 201. the righteous go well, but do not enjoy, here, iii. 369. not every thing which goeth prosperous in this life goeth well, and vice versa, ib. renders many more slothful, iii. 487.
- Prosperity*, denoted by the day and light, i. 78. 243. spiritual, is subject to great perils, i. 124. the memory of, relieves the bruises of adversity, i. 141. the day becomes darkness when that is proved adversity which the Devil proposed as, i. 188. the day is, and the night adversity, i. 200. ii. 112. he bears hard upon his sin who treads upon the, of this world, i. 209. afflicts the righteous more than adversity, i. 241. temporal, how dangerous, ib. they who regard eternal things fly from temporal, i. 244. 257. 378. 492. by morning is denoted the, of this world; and by the evening, adversity, i. 293. the voice in adversity findeth not God, Whom the mind in, disregarded, i. 303. the, of the wicked cursed suddenly by the wise, and why, i. 317. 318. those ambitious of this world's, far from safety, i. 318. the day of earthly, accursed, i. 200. two reasons why good men fear, i. 242. earthly, heretics promise rewards of, i. 466. self-elation is wont to arise from lengthened, i. 378. why God puts down some by strokes, and sets up others by the, of successes, i. 384. God to be feared in, i. 403. fearing God in, Job feared not the rod, ib. bad men can praise God's justice while in, and attribute their, to their own merits, i. 464. the voice of confession is disregarded, where it is shaped by the joyfulness of, i. 465. in our family affairs in its own nature dangerous, i. 574. it is already appointed what degree of, or adversity, shall fall upon every one, ii. 46. of outward concerns withdraws the mind from the heat of interior love, ii. 82. why the

righteous despise, ii. 110. how, and adversity alternate here, ii. 113. often the light of, is seen in the ungodly, and the darkness of ignominy envelopes the godly, ii. 121. of the wicked short, ii. 122. 203. worldly, so clogs the steps of the ungodly, that when they would they are scarcely able to return to good works, ii. 123. like meat in a trap is gain with sin, and the, of this world with wickedness, ii. 126. is no witness to innocence, nor adversity to guilt, ii. 204. false conclusions of men concerning, and adversity, ii. 241. ungodly tormented at the, of the righteous are checked and alarmed, ii. 272. the mind of the good eschews, and is in readiness for adversity, ii. 284. the Church gres mourning even in, ii. 507. the righteous account nothing in this life truly prosperous to themselves, ib. he who longs not after, dreads no adversity, ii. 575. he who is puffed up with this world's, with difficulty avoids pride and luxury, iii. 152. closes the ear of the heart, iii. 182. we are softened by, but become firm in adversities, iii. 349. an evil supported by the, of attainment is more difficult to correct, iii. 621. the hand of God which bears us up in, when we know it not, teaches us to know ourselves in adversity, iii. 48.

Protection, when the, of God forsakes us we are nothing, iii. 48. by 'shadow' is denoted the cooling of the heart by heavenly, iii. 557. divine, denoted by the defence of a shield, iii. 602.

Proud, power makes some, i. 253. the proud and fierce brought low, i. 330. reproach the righteous with their troubles, ii. 139. fear not, i. 275. the condition of the, i. 170. 388. 390. likened to Lucifer, i. 171. the, boast themselves in their good deeds, i. 273. the life and end of, ii. 27. the glory of, compared to ashes and chaff, ib. enriched with no virtues, ii. 78. have no root in the earth, ib. the tongue of, is full of curses, ii. 79. shall perish before his days are fulfilled, ii. 81. the instruction in humility to the, is a grievous weight, ii. 200. different ways in which men rejoice with proud heart, ii. 216. the labour of the, ii. 299. if, men say any thing true, they attribute it to their own powers, ii. 330. when

reproved either make light of reproof or deem themselves wiser than their reprovers, iii. 15. think themselves inspired by the Holy Spirit, iii. 19. cannot communicate in a right manner the truths they hold rightly, iii. 21. often invent statements for the purpose of reproving them, iii. 28. 84. the more they see, the more they are in the dark and blinded, iii. 88. despise the doings of the Lord's humility, iii. 121. have seen but refuse to understand the ways of the Lord, ib. humility is very difficult to, iii. 133. know not how to feel for another's infirmity, iii. 136. 198. the loquacity of, without limit, iii. 142. speak falsely in their inveighing, iii. 143. speak truths not rightly, iii. 144. the pride of, is often the occasion of virtue to the righteous, iii. 162. loquacity and impatience of hearing are vices of, ib. by a multiplicity of much speaking belie their own teaching, iii. 163. veil their pride by professing to speak for God, ib.

Proud, the, are beset with a countless throng of thoughts in their soul, i. 223. what for the, to stretch out the hands to God, i. 597. by the same means the, through understanding are raised higher, as through pride they sink the lower, ii. 69. every, man exercises tyranny, ii. 71. the, stands without root about to be shaken with the slightest gales of wind, ii. 78. grievously tormented on account of the unrestrained use of his tongue, ii. 79. proud men and Angels involved in the abyss of ignorance, ii. 298. every one is the more worthless to God as he is more precious to himself, ii. 360. the weight of feigned humility too heavy for the, to bear, iii. 133. when the, see the wicked severely punished by the Church, they complain that the innocent are afflicted, iii. 187. know not how to observe proper discrimination in their punishment of others, iii. 498. the light of truth denied to, iii. 216. the vices of, ib. while persecuting the light of truth they lose it, iii. 218. those, who bring forward right truths not rightly are reproved, iii. 268. the heights of mountains are the elations of, iii. 419. none should be proud of those gifts he has received beyond others, iii. 422. their own fault is to

- the, as a spear striking openly, iii. 486. the higher the, exalts himself, the lower he plunges in sin, ib. God permits the hearts of, to be oppressed with earthly affairs and desires while neglecting to watch over their life, iii. 486. more familiarly devoted to the enemy, iii. 554. called mountains, ib. bring forth food for evil spirits, iii. 556. despise the vengeance of God, iii. 634. scorn the life and merits of all in comparison with their own, iii. 650. why the, despise the good deeds of others while their own are alone pleasing to themselves, iii. 634. that which the, build rises up only to fall, iii. 657. a description of the, ib. God in His humility teaches man not to be, iii. 658. many statements of God against the, iii. 659.
- Proud men* speaking right sentiments in the Church set forth in the person of Heliu Job's friend, i. 29. Job's friends proud of common attainments, modestly put down, i. 612. make light of correcting the sin of pride, iii. 15. adversaries of Holy Church frequently confounded by, defenders, ib. attack the Church, ib.
- Provoke*, to, God is to be lifted up amongst our neighbours on the score of His gifts, ii. 4. to, the wrath of God is willfully to contradict His commands, iii. 178.
- Prudence*, how waxes cold, i. 119. over much, is not right, ii. 297.
- Psalms*, what the, entitled 'for the Octave' denote, i. 37.
- Punished*, a citizen is, one way, an enemy in another, iii. 408.
- Punishment* well ordered for desert, yet confounds, i. 568.
- Punishments* of hell are beyond this world's order, i. 569.
- Punishments*, the manifold use of the, of this life, i. 23. the evil of, from God, i. 90. 139. ii. 3. holy men strengthened by the food of God's word against the fear of, i. 347. denoted by arrows, i. 367. of original sin, i. 431. 432. how God may laugh at the, of the innocent, i. 526. present, do not always ensure future glory, i. 545. present, free those alone from future, whom they alter, ib. ii. 209. what for, to fight in us, i. 562. of hell torment with no transient infliction or phantasm of the imagination, but are solid and perpetual, i. 565. of the devil and his angels and of the damned the same, i. 566. the order of, in hell, i. 567. them whom a like sin pollutes, equal punishments bind, i. 568. of man for sin are twofold, ii. 41. misery springs from our, ib. often happen to the righteous, i. 576. he is hereafter cast down into eternal, who is here uplifted with temporal glory, ii. 123. he that gives over righteousness through fear of, does not escape them, ii. 146. we ought to uphold in the, of others what we have to fear for ourselves, ii. 343. put us to the test whether we truly acknowledge our faults, iii. 66. will open the eyes of those whom crime has closed, iii. 98. two ways of the, of the wicked, iii. 112. the wicked do not acknowledge their faults but through, iii. 108. because, are deferred the sin is made light of, ib. of present life light compared with future, iii. 592.
- Purity*, fire of envy from devils suffered to prove our, i. 116. corruption of nature keeps us from perfect, i. 539. of thought follows from, of good deeds, i. 598. this, affords confidence in prayer, there is no confidence without it, i. 599. whosever does not aim at acquiring, of heart drives from himself the Author of it, ii. 518. (v. *Clean*.)
- Purple*, what, offered to the tabernacle denotes, iii. 379.
- Purpose*, the wicked serve God's, against their will, i. 333. the Jews wrought God's, toward Christ, i. 336. if God is fully wroth none can change His, i. 513. God's seeming changes of foreseen, ii. 46.
- Pursuits*, low, the wicked keep in, ii. 207.

Q.

- Quarrel*, they in vain consider themselves innocent who when beaten in a, answer in hard terms, iii. 134.
- Question*, what for God to, man, i. 72. God's chastening not to be called in, i. 343. for God to, i. 510. our Maker questions us in three ways, iii. 270. what for us to, God, iii. 664.
- Questioning*, sin of, i. 532. faith more admirable than curious, i. 325.

'Quick' contrasted with 'the dead' put for being sensible or those that know, ii. 330.

Quiet, sleep used for mental, i. 283.

Quietness, inward life of good men as Jacob, i. 256.

Quiver, what an open, and a shut, denotes, ii. 484. what denoted by a, iii. 472. spear is shaken after the rattling of, iii. 474. 487.

R.

Racha in Hebrew is the voice of one angry, ii. 522.

Rachel means a sheep, and, the beginning seen, i. 360. and the contemplative life, ib. in stealing the images of her father is a type of Holy Church, iii. 414.

Rage, casting off sin rouses Leviathan's, i. 210. (v. *Anger*.)

Rain denotes preaching of God's word, i. 505. ii. 403. 448. iii. 245. 340. meaning of stars watering the earth with, iii. 206. how God may be called the Father of, iii. 340. denotes free grace, ib. what voluntary, denotes, ib. what the latter, ii. 448. what the early and latter, denote, ii. 449. (v. *Shower*.)

Ram typical of the pride of heretics, i. 29. signifies 'lofty,' iii. 10.

Rams sacrificed in token of humility, i. 29. the preachers of Holy Church, i. 105. also the rulers of the Churches, iii. 368.

Rational man could not be redeemed by the sacrifice of brute beasts, ii. 308. that it might be a rational victim, Man was offered, and that it might cleanse, Man without sin, ii. 309. man distinguished from all other creatures by sense and reason, iii. 234.

Raven, by, and its young ones are designated the Gentile world blackened with sin, iii. 383. the people of the Jews, iii. 385. the learned preacher, iii. 387. the industry of the, in educating the young ones, ib.

Reader in Church does not call himself God in reading His Word, i. 16.

Readers, inexperienced, some words in Job's answers sound harshly to, i.

20. are unable to understand the sayings of Saints, ib. cannot make feelings of an afflicted Saint their own, ib. when they conclude that Job was a defaulter in speech, they bear witness that God's sentence concerning him was untrue, ib.

Reason, a creature endowed with, because created after the image of its Maker, fixed that it should not pass into nothing, i. 289. anger expels the spirit and overpowers, i. 304. put out as Zedekiah's eyes, i. 394. no man can urge, against God's wrath, i. 540. what to, with God, ii. 23. (v. *Contend*.)

Reason in the mind like the mistress of 'a great household,' i. 55. if the mistress, absent herself the din of our thoughts redoubles itself like a bery of talkative maids, ib. some held fast in God rather by, than by faith, ii. 275. the Lord overcame the devil not by power, but by, ii. 308. the wicked have their, as a judge which compels them to know their own works, iii. 235. what to set down the, of heaven on the earth, iii. 358. God is the, of reasonable creatures, iii. 375.

Reasoning, Job overcame words by, i. 23.

Reasons, two, why good men fear prosperity, i. 242.

Rebecca, going to Isaac a type of the Church hastening from the Gentile state to our Lord, i. 42. on the camel denotes the Gentile Churches, i. 42. iii. 688.

Rebellious, ungodly are, against the light, ii. 268. he who is, against the behests of God, prostrates himself beneath his own necessities, i. 458. the more we are, against the enemy of souls the more eager he is to conquer us, iii. 69.

'*Reblatha*' is rendered 'these many,' i. 394.

Rebuke, the righteous reckon the voice of, to be the service of charity, the froward account it the insult of mockery, i. 577. that no one dare to, the hypocrite in the midst of applause, he wounds with his cutting tongue the life of the rebuker without delay, i. 470. we should learn how to quench by, those that burn in the desires of the world, i. 582. truth in justice reproves their boldness but mercifully restores them, who through the fervour of zeal exceed the bounds of, i. 586. the 'axe' flieth from his hand' when, carries itself into too

- great severity, i. 587. the preachers care in rebuking divers characters, ii. 90. those who sin publicly should be publicly rebuked, ii. 91. the grief of Holy Church when she beholds the wicked rebuked in vain, ii. 92. Job's friends who deserved, with severe sentences rebuked him, ii. 138. in, holy men are so skilled in keeping down swellings as yet to know how to relieve wounds, iii. 137. in, holy teachers are wont to exaggerate the vices of offenders, ib. method of scrutiny in rebuking and teaching used by holy teachers to bring men to penitence and piety, iii. 138. 139. our first parents when rebuked for disobedience referred their guilt to their Maker, iii. 603. how the crafty sinner under, protects himself like a hedgehog, iii. 606. how the hedgehog has a hole in the reprobate while under, ib. (v. *Reproof*.)
- Rebuked* by the ungodly, the words of the righteous, i. 575. 576.
- Recognised*, God cannot be, but by the tranquil heart, iii. 613.
- Recommend*, to, vice by one's conduct is one thing, to enforce it by terrors another, iii. 148.
- Recompensing*, he that takes thought of eternal, must extend himself to every occasion of the repayment to follow after, i. 431. (v. *Rewards*.)
- Reconciled*, heretics, through the Church, i. 28. (v. *Friends*, *Job's*.)
- Recovery* easier for an earlier stage, i. 219. of the tree symbol of that of the righteous, ii. 48.
- Redeemer*, (v. *Christ*.) the death Job longed for that of, i. 525. one person with Holy Church, iii. 3.
- Redemption*, all, is from preceding captivity, ii. 364. if man had refused to sin, he would have reached heaven without, i. 223. whether the, of the human race could be effected otherwise than by the sacrifice of Man, ii. 309. the condition of our, iii. 151.
- Refinement*, artificial, ill suits Holy Writ, i. 11.
- Refresh*, the virtues, each other by turns, i. 56.
- Refreshment* of the mind, the vision of God alone is the true, iii. 499. the ox's 'fodder' is the inward, of the faithful, ii. 374. when any one yearns for the food of inward, with tears, it is as if the wild ass brayed not finding grass, ib.
- Regarding*, what is God's, ii. 279. 399. iii. 419. by, God reforms us through grace, ii. 399. iii. 419. the Lord's, the sinner in two ways, iii. 517.
- Regards*, God, the deeds of the wicked whom He reserves for the last judgment, ii. 279.
- Rejected*, our Lord, the Scribes and Pharisees and High Priests, iii. 307. God not unjust because some are, while others are chosen, iii. 112. 595.
- Rejoice*, we must not, even in thought at men's praise, ii. 563. (v. *Vanity*.)
- Relations*, earthly, entanglements of, i. 196. to be served in duty, not partiality, i. 398.
- Release*, Job prays for safety in hell and release at last, ii. 54.
- Religion*, those feign, who aim not to be but to seem Christians, ii. 412. mark of the Christian, some bear for the praise of men, iii. 117. evil spirits first destroy the edifice of good works then the firm foundation of, in the heart, iii. 118. under pretence of, some display praiseworthy actions yet are swelled with the sin of elation, iii. 180. powerfully increased within Holy Church from the Gentile world, iii. 253. with what craft the devil dissuades one meditating on the perfection of a monastic life, iii. 543.
- Religious*, conduct of the, put to shame by men in the world, i. 17. he prepares himself for temptation who comes to the service of God, i. 210. some of the, aiming at the very height of perfection within abandon all things without, i. 451. offer themselves a sacrifice to God in dedicating their lives to His service, i. 556. with what, devotion kings become servants of God, iii. 432.
- Remedies*, two, for anger, i. 306. against the attacks of Satan, i. 347. the body for the sake of health is pleased even with bitter, so the soul, iii. 478.
- Repentance*, the only way of escape from Satan's snares, i. 63. after, sloth and false aims to be feared, i. 534. fruitless, i. 388. bitter, i. 544. treasure in the field is hope in, i. 63.
- Repetition* of prefatory notices necessary, iii. 1.
- Reply*, what for God to, iii. 664.
- Reprehend*, we should be girt so as to be always ready to, ourselves, iii. 467.
- Reproach* for reproach, the righteous do not return, ii. 89. we then bear, heaped upon us when we recur in

the secrecy of our mind to what we have done wrong, iii. 391. the proud, the righteous with their troubles, ii. 139. the wicked while not separated by, mutually protect each other, iii. 607.

Reproached, what to be, by one's own heart, ii. 322.

Reprobate, called 'whelps of the lioness,' i. 273. why brethren and those that pass by, i. 385. compared to a rapidly running brook, ib. called graves, ii. 220. pebbles of Cocytus, ii. 221. den of the Devil, iii. 236. shadow of death, iii. 558. flesh of Leviathan, iii. 625. the Devil and, one body, i. 196.

Reprobate, whence the, are generated, i. 273. the Jews, because they were unwilling to hear the Apostles, ii. 352. 357. iii. 307. life of, compared to ashes and chaff, ii. 209. innumerable in Hely Church, iii. 111. who are called, and Elect too, iii. 525. exult in the darkness of the mind as if in the brightness of the light, i. 50. who often willingly falls into sin, sometimes is unwillingly caught for punishment, i. 95. the habits of, i. 196. 464. iii. 108. even to the end of their time change not their froward heart, i. 298. minds of, always alive to earthly thoughts, i. 331. the effect of evil thoughts of, lacking to them yet conscience convicts them, i. 333. wherein the strength of, consists, i. 380. set their mind on present things alone, i. 385. 434. often desire heavenly ways but never depart from earthly ways, i. 389. desire to live here for ever, i. 434. paths of, involved, i. 388. 393. given up to transitory things even when death approaches, i. 435. 491. 609. often confess their sins but hold back from lamenting them, i. 442. how great the disappointment of, in death, i. 609. rendered worse by the blessings they receive from God, ii. 2. fear does not produce repose but punishment produces fear to the, ii. 27. the life and end of the, ii. 71. always to be stricken for wickedness but continue in sin that they may be stricken, ii. 73. mind of, hardened against discipline, ii. 107. they given up to reprobate sense who proudly repel the light of truth, ii. 268. now shew themselves off like the beard of corn, but the Elect like the grain hidden, ii. 288. what for the, to eat herbs and the bark

of trees, ii. 472. rejoice in lamentable sins, ii. 476. as to sick men in despair of life, so to, their desires are not denied, ii. 520. the daily declensions of, iii. 88. while, carelessly neglect the smaller faults they break out into greater, iii. 89. the property of, to be ever doing wrong and never to repent, iii. 104. never acknowledge their fault except when under punishment, iii. 108. the light of the, is the glory of this life, iii. 317. covered with the scales of defence resist the arrows of truth, iii. 604. the hedgehog has a hole in the, iii. 606. protect each other with mutual defence, iii. 607. feast of, is the delight of temporal pleasures, ib. being emptied of the riches of virtues know not that they are destitute of heavenly joy, iii. 622. the want of the, is their being stripped of merits, iii. 623. know not their want, ib. the hurtful unity of, with Satan and one another, iii. 624. this unity of the, most destructive, iii. 625. this unity can be dissolved through Paul's example, ib. holy preaching does not expel Satan from the hearts of, iii. 633. often shew the way of holiness to others, iii. 642. deceived by the Devil believe not the eternity of punishments, iii. 645. the false reasoning of, answered, ib. scorn either to know or maintain the form of humility, iii. 651. pride is a most evident token of the, iii. 660.

Reprobate, the state of, in this life, i. 50. pride the place of, i. 160. number of, beyond human calculation, iii. 111. the final judgment of, i. 402. condemned in the last judgment will be outwardly and inwardly tormented, i. 347. 491. the terror of, in the last judgment, i. 402. have months of vanity and wearisome nights, i. 427. the punishment of, will be without end, i. 490. having neglected truth after a time justly blinded, ii. 268. as an unfruitful tree hewn down and cast into hell, ii. 280. two ranks of, some are judged and perish, others not judged and perish, iii. 171. seeing Christ come to judgment behold Him not in the form of His Godhead, iii. 203. how sanctified in the day of slaughter, iii. 233. how the damnation of, increases the blessedness of the Elect and promotes the glory of God, iii. 584. the 'lightnings' of the last judg-

- ment smite the only while the righteous rejoice, iii. 626. the hearts of, in bitterness, but they know not of this very bitterness, i. 244. the life and end of, i. 298. the end of, never anticipated, and the expectation of living wholly cut short, i. 435. everlasting damnation follows the, i. 557. our Lord did not draw the, from hell, ii. 55.
- Reprobate*, the strength of, i. 380. the fulness of the gifts of God turns to the increase of damnation to the, i. 469. those who follow the examples of the, called their children or children of fools, ii. 467.
- Reprobation*, to be cast forth to outward pursuits a sign of, and to be led on to those within a sign of predestination, iii. 108. (v. *Perdition*.)
- Reprobation*, the doctrine of the Church respecting Election and, cherishes the hope of the humble and brings low the pride of the haughty, iii. 111. and Election are just, iii. 124. 595. and hidden, iii. 263. the, of the Jews and the Election of the Gentiles must not be discussed, ii. 300. iii. 123. 202. the just and hidden judgments of God in, shewn by the examples of infants dying without Baptism, iii. 202. 203.
- Reproof*, the wicked receive the words of holy, on the shield of proud defence, iii. 603. Adam and Eve held up this shield against the words of most righteous, iii. 604. sinners follow their example under the words of, so as to increase their guilt, ib. Paul smitten with severe, dropped the scales of defence, ib. how the mutual defences of the wicked are joined to protect each other from the, of preachers, iii. 607. (v. *Rebuke*. *Censure*. *Correction*.)
- Reproof*, the righteous ever conscious of their own weakness administer, against the wicked outwardly but sympathize with them inwardly, ii. 25. iii. 83. when the preacher rebukes with a general, the Church moves her lips sparingly, ii. 91. what Job teaches the proud administering, ii. 139. what order must be observed in the words of, iii. 82. 83. 197. searching, iii. 137. to dig in the wall is to lay bare the hardness of heart by sharp, iii. 137. holy teachers examine severely into minute points and utter words of sharp, in order to root out the thorns of deadly thought, iii. 138. they are sometimes so prompt in, as though they had nothing of calmness, but still tranquil in affection, iii. 139. in administering, anger should serve, not command, iii. 191. just men oppose by, wicked and secret thoughts with a discretion of which the arrogant are ignorant, iii. 197. nothing slays a soul more fatally than consciousness of virtue where reproof is not given, iii. 260. (v. *Rebuke*.)
- Reprove*, deceitful persons should first correct their own faults and then, the faults of others, ii. 138. John Stephen and Paul, holy preachers accustomed to, their hearers in sharp words, iii. 81. 198. how Elihu reproveth Job, iii. 84. some who are devoted to good deeds God reproveth by means of the scourge, iii. 85. holy teachers greatly fear that if they should cease to, the wicked they would be punished themselves for their damnation, iii. 139. faults assumed to, iii. 197. when we behold persons of no mean conversation defending worldly interests passionately we ought to, this fault charitably, iii. 444. when we, others we should bring down the pride of our anxious thought, iii. 445. the multitude of reprobates when reproveth for their iniquity, resist the arrow of truth with the scales of defence, iii. 604.
- Resignation* due from man to his Creator, i. 142.
- Resolution*, Job overcame the scourges by, i. 23.
- Resolutions*, good, are fruitless unless we keep them, i. 389.
- Resource*, Satan's last, Job's friends, i. 142.
- Responsa*, all matters concerning the Roman See brought under the notice of the Emperor called, i. 2. note b. the person intrusted with them was called Apocrisarius, ib. he was the Pope's ambassador at the Imperial Court, ib. he was also one of the Cardinal Deacons, ib.
- Respond*, what to, to God, i. 543. (v. *Answering*.)
- Resist*, when we are said to, God, i. 497. no one can, God, ib. i. 512. Saints sometimes, God, ib.
- Rest*, he desires eternal, who bears the burden of the day in this life, i. 424. when God turns away from a man he has no, ii. 47. the nature of true, ii. 190. and perfect, ii. 392. in this life there is no, from temptations, iii. 39. God gives trouble first, then,

- i. 345. true, consists in contemning the things of this world, i. 226. how the heart is said to, or be silent, i. 255. labour and weariness in, ii. 276. in prospect dwelt on as present, i. 236. present and former, of souls departed, i. 222. eternal, men full of good works reach the grave of, i. 362. succeeds deep self-searching, i. 607.
- Restraint*, self-, need of, i. 264.
- Result*, Satan is day in shew, night in, i. 187.
- Resurrection*, (v. *Saints*.) a time of recompense to the Saints in soul and body, i. 30. denied only till this world ends, ii. 52. figures of, i. 326. Christ's 'needy ones' have hope through His, i. 339. Job seems to doubt that he may confirm, ii. 56. Job by offering sacrifice on the eighth day was celebrating the mystery of, i. 37. the rising of the dawn is that new birth of, i. 214. Christ by His, established firm the hearts of His people, i. 339. of Christ foreshadowed ours, ii. 162. the Redeemer manifested the, that we might have a sure hope that we are capable of rising again, *ib.* by the example of Job we believe the, accomplished which he believed was to take place, ii. 166.
- Resurrection*, whence the belief of, is derived, i. 325. of the body cannot be comprehended by reason but may be believed by examples, i. 325. denoted by a tree producing foliage, ii. 49. Job denies the, taking place till the end of the world, ii. 52. we shall answer God who calleth in the, to incorruption, ii. 57. the world imitates daily in its elements our, ii. 164. Christ's, was on the third day, but ours delayed till the end of the world, ii. 162. of many at the same time with Christ's strengthens our confidence, ii. 163. faith in, strengthened, ii. 165. the effect of, and condition of the body after, *ib.* error of Eutychius bishop of Constantinople, concerning the palability of the body after, ii. 166. Job believed our flesh would be restored entire at the, ii. 169. our flesh after, will be the same with respect to nature, but different as to glory, *ib.* Job was most certain with regard to his own, ii. 170. sure faith in Christ's, implies our own, ii. 169. who they are who in the, arise to torment and not to judgment, iii. 171. the period of, foreseen and foretold by Job, iii. 375.
- Retirement* of S. Greg. i. 2.
- Retreat*, inward, laid open to the mind, if outward wandering is shut out, iii. 392.
- Retribution*, final, of many pastors, ii. 595. (v. *Rewards*.)
- Return*, none for work or for mercy after death, i. 437.
- Revelation*, God speaks to Angels by inward, i. 74. dreams from, i. 449. opens as the end approaches, i. 506.
- Revelations* of God how made, iii. 262. (v. *Speech. Prophecy*.)
- Reward* of the Church double like that of Job, i. 30. their, the Elect anxiously labour to ensure, i. 423. what is hard in itself, easy for the sake of, i. 425. the sure, of the Saints, i. 479. praise an earthly, ii. 84. from the heart, the mouth, the hand, iii. 84. the hypocrite seeks a, from the mouth, *ib.* the fire shall consume the tabernacles of those who are ready to take, ii. 85. (v. *Favour*.)
- Rewards*, the diversity of, in heaven will be in harmony, i. 237. the glory of, follows the labour of work, i. 329. why we seek, of merit, and yet give God thanks, iii. 595. (v. *Recompensing. Retribution*.) hypocrites lose lasting, for transitory, i. 472. those who neglect the, of the heavenly country have their, in this, ii. 15.
- Rhinoceros*, the nature of, iii. 425. 448. also called monoceros, iii. 448. who designated by, iii. 425. what denoted by, being bound by the crib of Christ, iii. 427. 449. by what art the, is subdued, iii. 448.
- 'Rich,'* the, that are judged are those who think themselves so, i. 615. who are truly, i. 616. ii. 207. the simple ones whom God loveth are as a 'lamp' greatly despised by the, i. 616.
- Rich*, the, man compared to one sick of the dropsy, ii. 125. the preacher of error is often allied with the, of this world, ii. 281. high-minded rich ones compared to ears of corn, ii. 287. rich men of this world compared to poor men who in their sleep dream of riches, ii. 336. by lavishing their goods lead others into the same error, iii. 534. why the, man in hell is described as thirsting for water, i. 36. ii. 337. why the, man turned himself to do good to his brethren that were left, i. 437. the,

man in hell understood that which here to do he refused, ii. 337.

Riches of the heart are described and afterwards the wealth of the body, i. 35. the stewardships of, how dangerous, i. 116. how difficult for them that have, to enter into rest, i. 181. the ancients buried their dead with their, i. 249. end in rottenness, ii. 27. how a man is made rich by the grave, i. 249. bestowed on the righteous from above supply their necessities not indulge their appetites, i. 451. those who make a shew of their, point out to evil spirits what to make a spoil of, i. 483. ii. 177. possession of, not in fault but the proud and covetous feeling of the possessor, i. 615. those that set themselves up in the height of swollen pride without earthly possessions are reckoned among the lost children of, ib. the despisers of this world are scoffed at by the lovers of, ib. the great shamelessness in evil doing of the proud rich, ii. 76. every one that attaches himself to the powerful and wicked man is by his power swollen with the fatness of, ii. 77. how difficult for a rich man to guard against pride, ii. 128. the rich man being removed out of this life goes naked before the Judge, ii. 189. straits from the satiety of, ib. the anxiety in acquiring and keeping safe the, of this world is the prelude to eternal punishments, ii. 190. God rains with the darts of His judgments upon the soul of the covetous rich, ii. 191. he who from the desire of, flies need here meets with the everlasting duration of just retribution hereafter, ii. 192. the happiness of, however great leads to eternal misery, ii. 202. whosoever loves his, overmuch subjects himself to them, ii. 207. what for a man to 'hold his, in his hand,' ib. for the same cause that a rich man empty rejoices with a proud heart, the poor man more empty sorrows with a proud heart, ii. 216. what the rich man possesses with alarm the poor longs for with anxiety, ib. rich men like dreamers wake up in death and grieve to find themselves empty, ii. 336. all that is full of abundance without the vision of God is destitution, ii. 506. not in uncertain, but in God alone must be our 'confidence,' ii. 548. holy men longing for the appearance of their Creator account all the fulness of the present

life as destitution, ii. 549. may be possessed in this life without sin if held with humility, ii. 128. what the great, of the wise, ii. 552. easy to despise, when possessed, ii. 2. hard to hold them as worthless when they are lacking, ib. with what craft the devil persuades men to labour in accumulating, iii. 542.

'*Right hand*,' what is the, of God, i. 94. we understand the Jews on the, the Gentiles on the left, i. 486. by, the faithful of Holy Church denoted, ib. what the, and left hand denote, iii. 419.

Righteous, the, now not understood by the wicked, i. 193. build not, nor settle here, i. 492. could not stand in judgment but through mercy, i. 439. fear the 'morning' of judgment, i. 462. fear lest they sin in their good works, i. 252. God saves the, from evil hands and tongues, i. 341. laughter and shouting of, at the last, i. 489. both they and wicked die in the flesh, i. 524. bear fruit by care for others, i. 354. the root of, revives in adversity, ii. 49. recovery of the tree symbol of that of, ii. 48. seeming judgments against, perplex many, ii. 109. proud reproach the, with their troubles, ii. 139.

Righteous man denoted under the title of the tree, ii. 48. by the name of light, ii. 305. no one is born, ii. 384. (v. *Original Sin*.) life of, likened to a palm, ii. 437. 439. offspring of, compared to the grass of the earth, i. 354. meditations of the, i. 243. mind of, is the Ark of the Testament, i. 259. contemplation of, concerning the last judgment, i. 447. life of, compared to the morning star, i. 605. he is not a, who gives up righteousness under sorrow, ii. 140. every, is just by illumination from God and not by comparison with Him, ii. 293.

Righteous, the, dead to this world, i. 616. at once sees that he is a sinner in himself, made righteous by free gift, ii. 33. what is done by the, here is the second planting, but the first planting is in the foreknowledge of God, ii. 49. souls of, in this life called stars, ii. 294. try themselves day by day in their duty to God and their neighbour in the court of the heart, ii. 424. in the heart of, Christ sits first, ii. 453. fly as clouds, ii. 516. intent on God as servants on their master, ii. 252. behold God always present, ii. 410. now is the

- time of affliction to, ii. 492. what is appointed to, to be their own, i. 158. ii. 155. why weary of their life, i. 523. it is the property of, by words and deeds to further his neighbour's welfare and not only his own, ii. 30. consider the good of the world as dung, ii. 175. the more the, suffer here, the more they dwell on the contemplation of God, ii. 246. anxiety of, is day by day to examine their actions by the ways of truth, ii. 252. ever turning back into the secret chamber of the heart, ii. 256. two kinds of, in this life, iii. 206.
- Righteous*, the, sincerity and uprightness of, i. 52. the seed of, manifold, i. 354. some, possess earthly things and some entirely abandon them, i. 451. in the eyes of the world contemptible but before God shine with full lustre, i. 616. either without temporal glory or break it beneath themselves, i. 617. keep God's way, and watch for His will, ii. 252. wonderful burning brightness of, collected within themselves, iii. 440. the collectedness of spirit of, leads to burning brightness, ib. fortitude of, in wars, i. 158. corrected by rebuke, i. 577. goodness of purity in the, taken for folly by the wise of this world, i. 614. simplicity of, laughed to scorn by the reprobate, ib. launch forth against the deeds of the wicked outwardly, sympathize with them inwardly, ii. 25. suffering unjust treatment are not so much moved to wrath as to prayer, ii. 155. cannot be glad for the error of those who are ruining themselves, ii. 235. earnest to be strong in spiritual practice, ii. 439. brightening of, is to do good works and to bear evil ones, ii. 509. sometimes mild in correcting, sometimes severe, iii. 83. confidence of, compared to that of a lion, iii. 469. endure severe scourges with patience, iii. 592. life of the, seeks after that which torments, i. 375. of what sort the strength of, i. 380.
- Righteous*, the, enter into paths of simplicity in fear and finish in charity, i. 52. fear of, and their bitter lamentations from the contemplation of the Divine judgment, i. 252. 539. know themselves to be ready to perish if judged by strict scrutiny and without mercy, i. 439. 447. 454. 462. 495. 510. 516. 536. ii. 68. 294. iii. 75. 667. 701. man put under God receives righteousness, being put with God he loses it, i. 494.
- Righteous*, the, never disturbed in the whirlwind, i. 518. fear God Who ever standeth lest they should feel His judgments, ii. 43. anxious through fear of death and the last judgment iii. 74. whenever they hear the faults of others recall the mind to their own and judge, i. 172. bound with a hard chain of vexation throughout this life, i. 234. fear the judgments of God on account of their sins, i. 238. 462. fear for the very things which they approve in themselves, i. 250. 252. 286. always tremble and fear, i. 275. 286. 534. 571. ii. 246. 255. 451. 524. the fear of, i. 379. 424. 438.
- Righteous*, the, exactly consider that they never do good saving that they may please God only, i. 242. two reasons why the, fear prosperity, ib. the energy of the intention of, is set forth by the 'eye,' i. 609. iii. 285. (v. *Intention*.)
- Righteous*, the, to the unrighteous the words of, are very grievous, i. 462. excellences of, go on increasing to the end of the present life, i. 470. moderation of, in administering reproof, ii. 25. and unjust have words and works very much alike, but always a heart that is widely unlike, ii. 67. very often compelled to confess their good works, ii. 66, 67. iii. 136. judgments of, concerning themselves, of what nature, ii. 224. whence find an interior strife rise up against them, i. 351. why grieve that they are shut up in prison, i. 446. not guilty of deceit in doing God's work, i. 534. know themselves to be abominable in many things from the rebellion of the flesh, i. 538. set firm the name of their remembrance in the eternal world, ii. 27. God searches out the way of, and proves them, ii. 250. anxiously attend to what they owe to God and to their neighbour, ii. 424. themselves from the consideration of the virtues of other holy men, carried forward to a higher standard, iii. 63. various virtues of, which every one may imitate in the other, ib. meet their adversaries without fear, iii. 469. have proper to themselves that in their own personal troubles they never cease to care for other's weal, i. 158. undergo crosses without, and wearied with temptations within, i.

172. possessed by no riot of carnal desires, i. 234. disquieted in the time of prosperity, i. 242. in this life in greater dread of prosperity than adversity, ib. why, continually feel the scourge, i. 257. while grieving for present torments fear the future, i. 368. pierced with the stroke of Divine correction and still worse with the terribleness of the future judgment, i. 373. how the, are poor, oppressed, and fools for the sake of God, i. 404. hasten to return from external things to the tranquil region of the heart and not even there find rest, i. 446. what the concern of the, about earthly good, i. 491. the anxiety of, to learn the cause of their scourges, i. 146. encounter hardships in things below, but at the end they find the light of joy, i. 605. will praise God in the midst of affliction, iii. 30. to steadfast minds of, no adversities come on a sudden, ii. 97. afflicted unjustly are the more esteemed by God, iii. 174. bravely fortified against opposing foes, i. 347. reckon annoyances as rest, i. 376. fully despise the joys of this life, i. 405. in adversity patient, in prosperity fearful, i. 492. care nothing for present good, and fear not future evil, ib. an exercise of virtue to the, to be subject to ills from without, and trials within, ib. i. 520. minds of, have this peculiar to themselves, that in persecution they are not moved to wrath, ii. 155. under the affliction of grief sigh after heavenly things, ii. 566. in prosperity and adversity firm, ii. 483. involved in tribulation often enjoy in this life heavenly consolation which they do not ask for, iii. 156. bear with patience Divine corrections, iii. 592. the souls of, tried like gold as by fire, iii. 250. (v. *Scourge. Adversity. Prosperity. Holy Men, &c.*)

Righteous, the, restrain themselves from the consideration of their own frailty, i. 172. are wroth with themselves in words of self-confession, i. 442. visit in judgment the very least things wrong in them and condemn them by penitence, ii. 29. though able not to slip outwardly in act they are unable to effect inwardly that they make no false step in thought, ii. 33. thoughts ever defile the hearts of, ii. 257. not able wholly to abstain from sin, ii. 323. falls of, how useful to themselves, iii. 580. sustain tortures

and are amended, i. 367. never spare their own sins but God spares, ii. 31. (v. *Sin. Fault.*)

Righteous, why God permits the, to be scourged, i. 19. 135. 257. the devil tempts the, in two ways, i. 137. sometimes perish here, ii. 267. of what nature is the despair of, i. 452. never despair of the bountifulness of God's mercy, ib. the gifts of grace sometimes leave the, temporally lest they should be lifted up, i. 551. why permitted to fall, i. 559. grace never forsakes the, under temptation, i. 603. whom God loves for all eternity He sometimes leaves for a time, ii. 488. how the lamp of, is continually 'despised' by all, i. 619. 620. the reprobate daily rage against the, in this life, iii. 147. why the accomplishment of the desires of, is deferred, iii. 156. why God allows the adversaries of His, to prosper in time, i. 488. (v. *Prosperity.*)

Righteous, if the, have to suffer so many strokes, what punishments must await the wicked, i. 257. the doings or the sayings of the better are often displeasing to the worse, i. 258. the wicked attack the life of, in two ways, i. 265. in their bliss are touched with no sense of compassion towards the damned, i. 348. avoid singularity, and join themselves in covenant with the stones of the countries, i. 350. what the strength of the, and what of the reprobate, i. 280. to the unrighteous the words of, are ever grievous, i. 462. the 'dedication' of the wicked is in their beginning while they enjoy this life, but that of the, is in their end, i. 492. the labours of the, here indicate what punishments await the wicked hereafter, i. 562. hidden from the scourge of the tongue of Him Who condemns the wicked, i. 348. the terms of rebuke how differently esteemed by the, and reprobate, i. 577. as present security begets toil to the wicked, so present toil begets perpetual security to the good, i. 606. what is pleasure to the wicked is abomination to the, i. 610. use rightly the riches they possess, the wicked use them amiss, i. 615. and ungodly with one consent agree about God's power, though they do not with one consent live in submission to it, ii. 5. wherein the, and unrighteous differ in adversity, ii. 30. and unrighteous have words

- that are alike, but always a heart that is widely unlike, ii. 67. to the, eternal rewards shall not be wanting, but to bad and double hearts the good things of time are not denied, ii. 110. the joy or light of the wicked is 'over him,' that of the, is 'by or under him,' ii. 122. 175. the false judgment of the unrighteous derived from the stripes of the, ii. 139. (v. *Scourge*.) hold possession, of temporal substance, but are not possessed by them; otherwise with the wicked, ii. 207. see beforehand so that they should not sin, but the wicked open their eyes after their fall, ii. 211. the foundation of the wicked is in earthly things, that of the, in heavenly things, ii. 234. see the unrighteous now and pine at their wickedness, but shall rejoice in God's final judgment, ii. 235. 236. the wicked are troubled at the prosperity of ii. 272. Eliphaz thinks they perish not here, i. 267. who may be called really, i. 267. all that fear to endure ills here for the sake of eternal blessings are not, ib. he is in no whit really, who is still not free from hankering after evil, i. 543. not ambitious to be seen as intercessors in behalf of men, i. 608. wherein the praise of men injures and their scoffs profit the, i. 613. he miscounts himself righteous who knows not the rule of the Supreme Righteousness, i. 294. if the, does ever speak any thing wrong it is far from meet that he should be judged by the unrighteous, ii. 289. the words of the wicked spring from the root of pride, but those of, from the root of humility, iii. 79. the unrighteous forget their mortal condition, not so the, iii. 87. why allowed to be afflicted by the wicked, iii. 147. 156. when oppressed have cried out to be set free for the salvation of their adversaries, but yet their desires are deferred, iii. 156. why the unrighteous dreads the coming of the strict Judge, which the, earnestly looks for, iii. 464. rescued when the reprobate are confounded with discord, iii. 626.
- Righteous*, the rest of the, departed before and since the Resurrection of our Lord, i. 222. ii. 500. the true light of the, despised here till in the Last Judgment it shines bright in greatness of power, i. 618. like the morning star, falling outwardly renewed inwardly, i. 605. present suffering increases the future joy of the, i. 606. fruitful in their death, beget fruit in us, ii. 49. the third stage of the, that of death, ends with joy, iii. 76. (v. *Saints*.)
- Righteousness*, very man's, needs mercy, i. 516. practice perfects in, i. 599. the more we contemplate the, of God, the more we fear for our own, i. 286. human, compared with divine comes cross with sinuous windings, ib. and is unrighteousness, i. 294. 295. the part of, from the words of an adversary to adopt what is good and reject the bad, i. 494. God gives us the, of good living, i. 553. to retain, in thought and action how difficult, ii. 39.
- Righteousness*, our very, needs mercy and prayer for pardoning grace, i. 516. real, cannot exist without humility, and one virtue without others renders it imperfect, ii. 547. the glory of every individual is his, ii. 144. often he, who from fear of punishments gives over, does not get quit of the punishments he was afraid of, ii. 146. God needs not the, which we render back to Him, the Giver of every good, ii. 225. how it is that God's, is called our, iii. 58. how, is turned into judgment, iii. 175. light denotes, iii. 323. 331. the light of, is scattered abroad in this life because not continuously possessed, iii. 331. (v. *Justice*.)
- Ring*, what the, given to the younger son denotes, iii. 309. what is meant by, offered for the worship of the tabernacle, iii. 379. what a, denotes, iii. 575.
- Rising*, what Christ's, i. 105. betokens one in a conflict, i. 123. what 'to rise up before the light,' i. 481. Job's, is the mind's awakening by trial, i. 122.
- River*, the writers of sacred Writ compared to a, i. 6. what a, denotes, iii. 565.
- Road*, we may not love our, instead of our home, iii. 40.
- Robbers* said to give life if they do not take it, i. 200. evil spirits are, lying in wait to spoil us of our good works, i. 484. why evil spirits are called God's, ii. 147. the robber from the jaws of the Devil ascended the Cross and thence mounted to Paradise, ii. 364. different end of the two, ii. 365. iii. 230. bad men hold spiritual gifts as, ii. 4.

- Robe*, the first, is a robe of innocence, ii. 51. (v. *Garments*.)
- Rock*, Christ called a, i. 169. ii. 415. iii. 499. how a, is a refuge for urchins, iii. 409. what for us to enter the, iii. 466. the sublime powers of heavenly virtues denoted by inaccessible rocks, iii. 499. holy men who are members of Christ called, ib. and Angels, ib. what to stand upon a, iii. 670. what the munitions of rocks denote, iii. 500. our loftiness is the munitions of, iii. 501.
- Rod*, the, fearing God while prosperous, Job feared not at, i. 403. what is the, of iron with which God rules and breaks us in pieces, i. 377. meaning of the twelve rods of which only Aaron's budded, ii. 163. what the rods of Jacob denote of which the bark was in part stripped off, ii. 514. of God's indignation is the blow of severity, iii. 622.
- Roman* See called the Apostolical See, i. 2.
- Root*, secret thought called a, i. 482. ii. 78. 440. what to 'take, downwards,' i. 482. ii. 78. 'of the righteous' revives in adversity, ii. 49. 'of the righteous' is holy preaching, ib. how the, 'waxes old,' ib. ii. 50. may be man's nature or the flesh of Christ, ii. 50. the wicked takes no, in the eternal land, ii. 78. meaning of 'by the waters the root is opened,' ii. 440.
- Rottenness*, riches end in, ii. 27.
- Royalty*, beard of, shorn, i. 106.
- Ruin*, bad men are always working their own, i. 298. Satan's thirst for man's, ii. 124. the, which condemns the reprobate, humbles the Elect, iii. 642. (v. *Fall*.)
- Rule*, glory of God to be our, i. 485. governors should not rejoice to, but to be of use to their fellow creatures, ii. 534. they who, over heretics or unbelievers enforce as if by reason the wicked practices they order, iii. 479.
- Rulers* or Angels bear the world, but bend to God, i. 515. care of, over their subjects, i. 38. three orders of, in the Synagogue, i. 104. the discretion necessary to, ii. 421. good qualities of, ii. 449. 456. what the moderation of, should be, ii. 449. should unite discipline and mercy, ii. 456. should cut out by humility those sins they reprove in others, iii. 92. of the Church will have to render an account to God of the souls committed to them, ib.
- Rulers*, princes called, of Holy Church, i. 228. rightly called judges, ii. 14. entitled eyelids, ii. 100. when they fall, the weak perish, ii. 146. placed under the mind of the people over whom they rule, ii. 299. the vigour of, should not be hard nor their mildness unstrung, ii. 417. 421. in the Church should never be entangled with earthly concerns, ii. 432. gentleness in, to be tempered with severity, ii. 449. 456. should ever have regard to God and consider well that He is their Master, ii. 533. holy, do not look to the power of station in themselves but to the equality of creation, ii. 534. what for the 'land' to cry against its, ii. 591. souls entrusted to, as land to till, ib. 'the furrows bewail' and 'land crying out' with justice against, ii. 592. occupy only to cultivate the land, ib. what are the duties of, in Holy Church, ii. 593. pride in, leads subjects to ungodliness, iii. 91. good, in judging think of judgment to come, iii. 92. the power of, should not be greedily loved but patiently endured, iii. 93. hearts of, ordered according to people's deserts, iii. 126. subjects who know themselves can bear with faults of, iii. 127. God chooses, as is best, iii. 128. reverence for, ib. why, engaged in temporal objects not to be always blamed, ib. griefs and trials of, iii. 540.
- Rulers*, a ruler in Greek 'basileus' denotes the base of the people, i. 515. bear the world, i. 514. how, of others should have regard to Him Who is Lord of all, ii. 533. evil, exact inordinate dread from their subjects, iii. 90. haughty, fall into the sin of apostasy, ib. bow; should take care to live for themselves and those under them, iii. 92. what should be the conduct of, in office, iii. 93. God sometimes gives bad, iii. 126. people punished for sin of, ib. people often follow the example of, ib. endure severer struggles of temptations, iii. 485. every one bears a kind of inscription in his work to shew under what ruler he serves, iii. 660. (v. *Pastor*.)
- Rulers*, in good, lovingkindness and authority, mercy and discipline are united, ii. 456. God holds, that exult in power, apostates, iii. 90. pride in, leads subjects to un-

godliness, iii. 91. good, having subdued themselves shine with a splendour of virtues, ib. good, in judging think of Judgment to come, iii. 92. evil, as Antichrist, set over men for their sins, iii. 125. even the Elect are frequently placed under reprobate, ib. hearts of, ordered according to their people's deserts, iii. 126. ungodly, point out the way of error by setting example of pride, iii. 91.

Rulers, good subjects cover as with a cloak the sins of their, iii. 128. in what sense God makes the hypocrite to reign as a, iii. 130.

Rulers, what the order of, is denoted by, i. 41. they who endure with pleasurable consent the contest with sins which still assault them should not presume to be, of others, iii. 20. the merits of, and subjects are inversely connected, iii. 127. what a rod and a staff with good, denote, ii. 456. in Church matters should not envy those who assist in preaching, ii. 594. haughty, exalt themselves with pride and despise those subject to them, iii. 90. that authority is then alone properly exercised by, when held not in love of it but in fear, iii. 93. (*v. Preachers, Pastors, Shepherds.*)

Rulers ought to leave earthly cares at times for heavenly, i. 255. iii. 32. convicted of loving themselves more than God who protect things properly their own to the neglect of His, iii. 442. God created earthly things for our use but the souls of men for His own, ib. the right mind of, considers what is due to self and what to neighbours, i. 118. should be humbled by thoughts of their own sin, iii. 169. should preserve humility in heart, discipline in action, ib. frequently endure severer struggles with temptations, iii. 485.

Rulers should know how to preside so as to be useful and not to be elated with pride, i. 254. politic acts of, are not falls but bendings, i. 259. whatever, do that is displeasing is not to be concealed but drawn out with great humility, i. 260. who chide others do not palliate their own sins, i. 408. must themselves be pure from evil who make it their concern to correct evils in others, i. 409. what, are brought to dulness, ii. 14. the great care of, to seek personal increase as well as the

edification of their neighbours, ii. 30. 593. chasten themselves for the downfall of others as if for their own, ii. 100. direct the paths of those under them by the turn of their eyes, ib. should watch for the safety of those who have the care of the temporalities of the Church, ii. 414. 433. should sometimes lend themselves to the care of the necessities of their subjects, ii. 433. how, should deport themselves towards their subjects, ii. 449. unless held in by the bridle of the Holy Spirit often indulge in retributive anger against their subjects, ii. 506. the patience of, towards their erring subjects, ib. angry and loving in correcting, deal wrathfully and are tranquil, ii. 507. who do not live as they speak uproot by practice those whom they have begotten by speech, ii. 529. consider the equality of creation between them and their subjects, ii. 534. iii. 168. should desire more to profit than rule, iii. 168. 170. rejoice not in correcting those under them nor in the greatness of power but in the equality of creation, ii. 534. if by their word and example faithful subjects are not edified, should render an account, ii. 592. he who is subordinate serves in obeisance, rulers serve to the word, ii. 593. exact what is owed to their own bodies, but do not pay back what is owed to the souls of others, ii. 593. should avoid making themselves bad examples, and subjects should avoid rash judgments, ii. 596. many, from pride despise all under them, iii. 90. should correct the faults of subjects with prudence and humility, iii. 92. in judging others should behold Him with a watchful eye before Whom they must stand to be judged, ib. they who hold the place of, should exercise the office, iii. 122. and subjects should be guided by humility each according to his station, iii. 127. consider all their subjects less wise than themselves, ib. unwillingly rage against their subjects from the love of charity, iii. 138. exercise authority rather over sins than over their brethren, iii. 168. are placed over subjects not by nature but by their fault, ib.

Rulers, when, give themselves to pleasure the reins are loosened to their subjects, i. 86. the bad life of, much injures weak subjects, i. 102. how, are wont to sin in thought in

word and deed, i. 253. the dulness of, in not examining into the lives of their subjects, ii. 14. those, who are ambitious for honours groan under the burdens of peoples, ii. 299. against the injustice and wanderings of, the inexperienced cry out but do not grieve, but the perfect are silent and grieve, ii. 592. greatly sin who being silent eat the good things of the Church, ii. 593. how injurious the evil example of, ii. 595. to, using badly their authority, the thistle grows instead of wheat and the thorn instead of barley, ii. 594. the injustice of, pollutes the few good things they perform, ii. 595. many, wish to be revered not so much for the Lord's sake as in the Lord's place, iii. 90. rejoice in the singularity of their distinction not in the equality of their creation, ib. those who are subject to bad, should attribute it to their own sin, iii. 125. subjects should tolerate even bad, so all be done in good faith, iii. 126. accused of unfaithfulness when they neglect to reprove, iii. 313. eagerness of, after temporal things to the neglect of the care of souls, iii. 442. how pride attacks, iii. 655. (v. *Pastors, Preachers, Superiors, Governors.*)

Run to nought, whoever shuns to, must eschew that which does,

Rush, by, or flag is denoted the life of the hypocrite, i. 469. 477. 481. 486.

Rush, if 'the wall' of faith is 'broken,' 'a door' of error is opened and the wicked rush in and are 'rolled down to our miseries,' ii. 490.

Rushing, the Redeemer is 'a wall' to us Who forbids the rushing of evil spirits to reach our hearts, ii. 489.

Rust of sin could not be cleared away but by the fire of torment, i. 149. (v. *Mildew.*)

S.

Saba. (v. *Sheba.*)

Sabbath of the spirit, ii. 369. the nature of, of God's people, ib.

Sabbaths, mocked by the enemy, what, i. 284.

Sabeans smiting Job's servants pre-figures impure spirits piercing young

minds with despair before they have arrived at constancy, i. 100, 101. mean 'captivators,' i. 100.

Sabellius held but one Person in the Trinity, ii. 418.

Sackcloth, what to sew, upon the skin, ii. 100 meaning of the sun becoming black as, of hair, i. 499. what denoted by, and ashes of penitence, iii. 666.

Sacrifice, parts of, need washing, i. 556. necessary to cleanse the stains of feasts, i. 36. what to offer the tail of, i. 66. what to set members of, cut in pieces on the fire, i. 556. Job's daily, iii. 1. of thanksgiving under bereavement, ib.

Sacrifices, Job's friends required to offer seven, i. 28. of heretics as such useless, i. 27, 28. of old availed for remission of original sin, i. 179. meaning of washing and burning the inwards and legs in, i. 555. meaning of ancient, iii. 296. daily, taken away by Antichrist, iii. 531.

Sadness used by the devil to spoil seriousness, i. 61. often follows gravity of heart, ib. from temptation obtains the mercy of God for us, i. 604. in pleasing God and in pleasing man, ii. 200. of the Saints arises from their displeasing God, ib. wont to rise from anger, iii. 501. runs down into avarice, ib. (v. *Melancholy.*)

Saints make known their sweetness in tribulations, i. 18. sayings of, misinterpreted by readers of little experience, i. 20. are stars to light us in this life's night, i. 25. examples of several—Abel, Enoch, Noah, Abraham, Joseph, Moses, Job, ib. all heralds of Christ in figure, i. 26. not perfected till Resurrection, i. 30. their mischances and excellencies warn and encourage, i. 67. the virtues of, made known in their tribulations, i. 19. speak to God by their desires, i. 75. Satan from envy speaks against, i. 77. if they suffer thus how shall the ungodly suffer, i. 136. the Patriarchal, untimely born, i. 230. God the dwelling of, i. 234. not freed as yet from fears about sin, i. 238. treasures buried with, of old, i. 219. the persevering joined to, i. 350. wise foolishness of, i. 405. fear not man's power, ib. strong deeds of explained by gentle ones, i. 407. withstand God's wrath when He sustains them, i. 512. can scarce think their infirmities allow of grace, i. 517. fear lest their labour be in

- vain, i. 536. manifold examples of God's law in His, i. 583. die not, ii. 53. of old not punished though in hell, ii. 114. anxious and fearful when highly gifted, ii. 554. 555. various attainments of, God's gift, iii. 63. ascribe all to God, iii. 363. think much of their own faults, iii. 506. firmness of, in prosperity and adversity, iii. 468. 472—474. &c. seeking intercession of, 'embracing stones,' ii. 264. in one way souls of, speak to God and in another way God speaks to them, i. 74. whose prayers Saints may not bear, i. 303. in heaven do not communicate with the reprobate in hell and why, i. 649. iii. 584. joy and laughter of, in heaven, i. 489. enjoy the blessedness of the heavenly country on leaving this world, i. 507. ii. 113. iii. 678. first and second robe of, ii. 51. iii. 678. one beauty of, is of conduct, another of rewards, i. 508. in heaven know all that is done in earth, ii. 62. will shine in heaven as gold, and be transparent as glass, ii. 377. conscience of, perceived in their countenance, ib. whence like and unlike God, ii. 378. are righteous and holy by a participation of wisdom not by comparison therewith, ii. 380. to be honoured, ib. never satiated with the vision of God, ii. 391. the eternal sitting of the, on the throne, iii. 175. the Word in His divine nature enlightens the, iii. 399 in the torments of the wicked seeing the punishments they have escaped praise God, iii. 646. pray no more for their enemies when numbered with the dead, iii. 647. good odour of, in trouble like burning spices, iii. 1.
- Saints* meet death with fear of judgment, iii. 75. souls of, kept in hell without torment before Christ's coming, ii. 114. the Elect do not compare, with Christ, ii. 380. death of, produces fruit in us through their example, ii. 49. examples of, assist and strengthen much in reformation, iii. 106. (v. *Blessedness. Glory.*)
- Salt*, the virtue of the hidden meaning is the, of the letter, i. 370.
- Saltiness*, what the land of, iii. 402.
- Salvation*, too great cares of this life oppose the hope of eternal, i. 572. Job's fearing for his own, teaches us that no one is secure, ii. 117. no, out of the holy and universal Church, ii. 120. beginning of, from God's preventing grace and not from our preceding merits, ii. 364. error of those who teach, by works alone, ii. 365. the error of those who teach that Moses or any of the Fathers was the Redeemer of man, ii. 373. 374. vineyard of the man without understanding full of thorns denotes neglect of, ii. 490. fabric of, founded in faith and fear, iii. 278. (v. *Health.*)
- Samaria*, i. 62.
- Samaritans* in part receive, in part despise the law, strangers to faith in the resurrections, i. 43. the life of, denoted by camels, ib. i. 103. what the oil and wine of, denote, ii. 456.
- Samson*, what, blinded and stationed at the mill denotes, i. 393. lived a few years and in his death overthrew innumerable enemies and thus prefigured Christ, iii. 319.
- Samuel* and Moses why commended of God before the rest of the world, i. 514. kindness of, iii. 210. prayed for his adversaries, i. 514.
- Sanctify*, meaning of, i. 48.
- Sanctity*, 'gold' taken for the splendour of, iii. 639. and brightness of, iii. 640. how Leviathan strews, beneath him, iii. 641. before men is not always sanctity before the eyes of God, ib. (v. *Holiness.*)
- Sand*, calamities of this life compared to the, of the sea, i. 366. what, placed for the bound of the sea denotes, i. 502.
- Sapphires* in which the Church is founded denote what? ii. 354. 375. who said to be more beautiful than? iii. 546.
- Sarah*, the flesh to be subordinate as she to Abraham, i. 573. what, chidden and then made a fruitful mother denotes, ib. places confidence in God, i. 574.
- Sardonyx*, what is denoted by, ii. 375.
- Satan*, assault of, completes Job's previous character, i. 19. entices our good to turn against God, i. 60. entraps like Ishmael the son of Nethaniah, i. 62. bruises the good in the heel or end, i. 63. how he cannot but speak to God, i. 76. speaks against the Saints from envy, i. 77. searches for matter of accusation, i. 78. tempts by God's power, i. 79. his evil will made to work out good, i. 80. how he could leave God's Presence, i. 82. his skill in choosing when and how to tempt, i. 83. his power in the elements, i. 85. shamed by patience, i. 90. his darkness penetrated by God's Light, i. 93. re-

buked in the day of our Lord's Incarnation, i. 95. in bringing about the Passion contributed unwittingly to the good of men, i. 99. his presenting himself with sons of God is his uniting himself with good thoughts of believers, i. 111. his being interrogated is their discovering his craft by light of the Holy Spirit, i. 112. his walking to and fro on the earth is his exploring the hearts of the faithful, ib. takes advantage of the mind's sense of its own excellency, ib. spoils purity of mind by tempting men to aim at praise for subtlety, and a good purpose of benefitting a neighbour by insinuating sloth, i. 114. overcomes the mind's watchfulness by a sudden impulse of temptation, i. 115. is forced to save life, i. 134. tries to overcome Job as he did Adam by the persuasions of a woman, i. 137. when he cannot undermine the heart by himself he makes use of those about us, i. 138. his work on earth, i. 96. Christ's perfect Humanity a rebuke to, i. 97. understood not our Lord's humiliation, i. 98. walks up and down in earthly minds, i. 111. Job in hand of, still in the Hand of God, i. 133. Job teacheth his wife by whom Satan would mislead, i. 138. his last resource Job's friends though good men, i. 142. misjudged God, i. 149. how let loose against the flesh of our Lord, i. 150. forced to spare Christ's Elect, as Job's life, i. 152. Job's sons like involuntary ill thoughts from, i. 168. is day in shew, night in result, i. 187. false day darkened when he is detected, i. 188. the shadow of death is Satan's final perdition, i. 189. year of grace, and months, wherein he is not counted, i. 191. Ioseph praise—is cursed both as night and day, i. 192. his false light cursed of God and good Angels, i. 193. and his body see none of the light of Christ, i. 197. like the ant-lion, terrible to the weak, i. 274. when armed, i. 320. a lion, i. 349. a whale, the carnal mind a sea, which God restrains too, i. 445. what we take from God, He leaves to, i. 484. bad men graves of, i. 571. man drawn by Satan, yet freely chooses evil, ii. 192. God puts solid good in the void where Satan dwelt, ii. 300. God confounded Satan by wisdom not mere force, ii. 308. his pride beaten down by our Lord as man, ii. 309. Satan lurks like a ser-

pent in the wicked heart, ii. 313. dragged from his dwelling in man by our Lord, ii. 314. on what minds his flames kindle most, iii. 617. lies against Holy Church, ii. 93. gathered fury, his 'teeth' and 'eyes,' ii. 94. his delusive promises to his followers, ii. 108. his thirst for man's ruin, ii. 124. hidden snares of, ii. 125. his traps in the path of each man's temper, ii. 126. shall trample on those in whom sin reigns, ii. 129. dragged to light, ii. 20.

Satan, craft of, against Job, iii. 2. called an exactor, iii. 403. 413. found nothing in Christ to claim, iii. 413. Laban in pursuit, a type of, iii. 414. his food hay, iii. 524. called Behemoth, a lion, ox, asp, cockatrice, the crooked serpent, a myrmicoleon, a tiger, &c. i. 271. ii. 313. iii. 524. like the ant-lion, terrible to the weak, i. 274.

Satan, his strength, why in the loins and navel, iii. 526. last temptations worst and hardest, iii. 537. his intricate devices to corrupt the soul, iii. 538. plausible counsels Satan's chief strength, iii. 541. Satan called the ancient enemy, iii. 463. Christ took Satan as it were by a hook, iii. 569. His care makes a hole to escape in jaw of, iii. 577. God brings Satan to serve Him as if by covenant, iii. 583. does service even hereafter in His punishment, iii. 584. as a 'bird,' 'beast,' 'dragon,' in various temptations, iii. 585. ensnared like a bird, iii. 586. his vain hopes, iii. 593. how members of, now pray with mighty words, iii. 597. his disguise detected only through grace, iii. 598. entering his mouth, discerning his lies, 'gates of his face,' iii. 599. his agents, a row of teeth, hemming man round with terrors, iii. 600. his body, why like 'molten shields,' iii. 602. sneezing of Leviathan, his last violence, iii. 608. like a basilisk breathes blinding smoke, iii. 613. blinds them to the ruin he is working in them, iii. 615.

Satan, breath of, inflames the soul with various lusts, iii. 616. an anvil on which the Saints are formed, iii. 627. Angels firmer through fear at his fall, iii. 628. in Antichrist seized with fury: his might, iii. 613. treats even God's vengeance with scorn, iii. 635. some that seem 'golden' turned to vile sin by iii. 640. agents of, think their

- 'boiling' well-savoured, iii. 643. freedom of, from fear no liberty, iii. 649. pride of, how described, and why lost, iii. 653. specimens of Satan's pride, iii. 659. Christ's people known by humility, Satan's by pride, iii. 660.
- Satan* beaten in the flesh. Five ways of gluttony, iii. 403. assaults of, adapted to each case, iii. 485.
- Satan*, envy, pride, ambition make members of Satan, iii. 312. temptation varied by, tempered by grace, iii. 333. came forth like frost to harden the reprobate, iii. 343.
- Satan*, God permits wrong of, for right ends, ii. 319. evil men his shadow, ii. 350. Job's last words represent the Church in last days, ii. 406. Holy Church rescues her children out of 'the jaws' of, ii. 435. breaking of his jaws, ii. 436. at Christ's 'right hand' as perverting the Jews, ii. 486.
- Satan* present with the Elect Angels, because he has not lost their nature, i. 70. in God's sight but God not in sight of, i. 71. circuit of, round the world is the proof of his anxious toil, i. 72. fallen from heaven, walks on earth, ib. clothed with no fleshly nature, i. 73. will of, always evil, but his power never unjust, i. 80. whither he went forth from the presence of God, i. 82. found no man from Adam to the coming of Christ who could thoroughly resist him, i. 96. what the hand of, i. 99. 150. wont to blend himself into our good thoughts, i. 110. said to save our soul when he is staid from overcoming it, i. 134. all men living frowardly are members of, i. 150. Christ delivering Himself into hands of, compelled him to obedience, ib. who may be called by name of, i. 156. detained bound in the bottomless pit till the end of the world, i. 194. variety of his deceit, i. 274. transfigured as an Angel of light, i. 188. iii. 343. 413. 598. rightly said not to be, in that he has lost his well-being, ii. 130. walks in the multitude of sinners, as in the heap of dead bodies and in the graves, ii. 221. by suggesting vices is bitter to the Elect and sweet to the lost, ii. 222. through Antichrist draws innumerable men now, all at the last, ii. 223. God overcomes, by reason rather than power, ii. 308. stands at our Lord's right hand to resist Him, ii. 486.
- words respecting the hard-hearted and reprobate state of the Jews may be understood of, ii. 343. rests as under a shadow in those whom he chills, iii. 558. in these lies slumbering and in security, iii. 559. swallowed nearly all before the coming of Christ and since then not a few, iii. 565. swallows the world, and some even of the Church, ib. and his body forced to entreat Christ with soft words, iii. 582. and will at the end of the world bend to prayer, iii. 596. (v. *Devil. Evil Spirits. Leviathan. Behemoth.*)
- Satisfied*, Saints and Angels will never be, with blessedness without thirsting still, ii. 390. why men seeking after God here cannot be, iii. 193.
- Satyrs*, hairy, called by Greeks Pans, and Latins Incubi, i. 392. what they denote, ib. assembled, i. 393.
- Saul* persecuted David in vain, i. 335. foiled himself, ib. great with God before he accepted the kingdom, ii. 359. iii. 126. 167. 650. preferred on account of his humility, reprobate through pride, iii. 167. 650. in the number of the prophets, iii. 199. how choice and good, and yet reprobate, iii. 525. why reprobate, iii. 650.
- Saved*, who will be, in the last inquest, ii. 242. no one can be, by his own good works without the assistance of God, iii. 521. some exult that they are, by their own works, ii. 364. 365. he loves his deliverer the less who understands not the peril from which he is, iii. 521.
- Saving*, what Satan's, i. 134.
- Saviour*, the, Job's longing for, i. 373.
- Savour*, an ill, denotes vice, ii. 161. there is a sweet, from virtue, and an ill, from vice, ib. (v. *Odour.*)
- Sayings* of God, meaning of, i. 77. value of, commonly lost, if they are brought forward out of season, iii. 382. which are wanting in weight, do not require any careful exposition, iii. 141. (v. *Speech. Silence. Silent.*)
- Scales* of hardness in sin, iii. 604. reprobates resist the sword of the word being covered with, ib. mean the hardness of carnal integument, ib. meaning of, joined to scales that not a breath comes between them, iii. 606. the wicked protect each other like close, iii. 607.
- Scarlet wool*, what, twice dyed denotes, i. 356. iii. 379.

Scars, what for, to grow corrupt, i. 554.

Schismatics, how, or heretics gnaw in solitude, ii. 463. no, can be martyrs as they are out of the unity of Holy Church, ii. 344. no, are possessed of the grace of charity, ii. 345.

Scoffers of the simple ones, i. 616. (v. *Mockery*.)

Scorning, what to drink up, as water, iii. 81.

Scourge, how evils may be called the, of God, i. 140. we are brought back to God by, when we are recalled to peace, ib. the remembrance of the gift should moderate the pain of the, and dread of the, should bite down the joyousness of the gift, i. 141. Elect souls fortify themselves against the, of the mocking tongue, i. 346. of the tongue means the sentence of final doom, i. 348. the strokes of, must be estimated as to what kind and how great, i. 134. of the tongue is the taunting of insults offered, i. 346. the Elect eager to be stricken with the, of their Father's hand, i. 377. 379. those who murmur at the bruising of, counteract the work of God by opening an entrance to the adversary, i. 377. the anxiety of the righteous when ignorant of the cause of his, i. 377. ii. 143. sometimes necessary that wicked minds should have the, of God, ii. 89. what to be smitten and what to be compassed with, ii. 142. how the anxiety of the righteous when under the, of God may be quieted, iii. 29.

Scourge, to feel the, of God too much or not to feel it at all is a vice, i. 87. the righteous are continually enduring the, of the Father's hand, i. 257. by reason of the hidden deserts of men's souls the open, of chastisements are sent forth, i. 322. from the consideration of our innumerable sins we bear the, of God with composure, i. 586. God mercifully restrains with the reins or, of discipline him that seeks the forest of desires with unbridled liberty, i. 596. grievous to the mind which considers not the good that comes after, i. 603. advantage derived from the smiting of the, of God, ii. 33. iii. 45. 158. 591. what for God to 'write bitter things,' ii. 37. reprobates are let to go free of the, in time being reserved for the eternal, ii. 66. iii. 85. we grieve with ignorance of the sin

for which we suffer the, ii. 104. the Elect when stricken by, become the byword of every fool, ii. 109. 139. 172. 217. 272. iii. 26. the weak sometimes fall back into infidelity at the, of God while the very members of the Lord's Body are confounded with astonishment, ii. 109. 121. how complaints against the, of God must be restrained, i. 294. iii. 28. 591. he that has a taste of things above bears with resignation all scourges below, i. 294. a humble supplication for the man under the, of God, i. 548. the reason for pitying and consoling those under the, ii. 89. iii. 29. the Elect know that they undergo evils by God's permission though His counsel is hidden, ii. 484. suffering and, is here the portion of the Elect to train them for the rewards of their heavenly inheritance, iii. 161. the judgment of God in applying the, is just but secret, iii. 507. 511. of God does not appear grievous when we consider the still more grievous contests with the devil, iii. 591. we should not dread the, of our Father so much as the sword of the adversary, iii. 592.

Scourges, various kinds of, i. 23, 24. of God called the 'moving' Him, i. 132. God, His Elect in two ways, i. 344. come sometimes from God and sometimes from the adversary, i. 377. all, are the purifying of the present life in us or the commencement of the punishment that follows, ii. 341. of God is the discipline of a Father, ii. 544. the heavenly, sometimes denoted by the term hammer, iii. 634. God scourges some as sons, others as enemies, ii. 146. 341. God persecutes or scourges us without rage, ii. 156. 224. when God scourges a soul consolation due from us, ii. 156. the false opinion of those who measure offences by scourge, ii. 217. 272. iii. 26. whatever creature rages against us outwardly that Being is to be regarded Who ordains it inwardly, ii. 253, 254. from those we suffer, we learn to dread what we may have to undergo, ii. 255. the incomprehensible force of penetration of God in inflicting, ib. wicked scourged by the actual things by which they are filled with pride, ii. 477. God is always just in applying, iii. 28. 159. *Scourges of God*, the effect of, in the

good and in the wicked, i. 253. 322. 366. ii. 340. 544. iii. 26. in that the flesh is afflicted with, the mind is lifted up to seek higher things, i. 322. the Elect must be bruised here with continual, i. 342. at the, some are stones without sound and some brass sounding without sense, i. 382. increase the merits of the righteous if they do not wipe away their sins, ii. 33. iii. 85. 504. in, the just are redoubled in their love of the heavenly country, ii. 48. the weak broken down into the fall of littleness of mind by continual, ii. 142. from the consideration of, which the just undergo we ought to learn what to fear, ii. 200. inflicted on the good either wipe out evil things done or parry off future ones, ii. 257. iii. 159. God scourges the Elect here that He may spare; the reprobate, that He may begin to punish, ii. 341. then do away with the sin when they alter the life, ib. some the stroke of, cuts rather for instruction than destruction, ii. 501. 520. Fatherly pitifulness reforms those with, whom He keeps for an inheritance, ib. sometimes the, are the discipline of a Father not the wrath of the Judge, ii. 521. iii. 28. 85. one under, if mindful of his origin and rank impugns not the justice of his Creator in smiting, iii. 29. 85. the righteous acknowledges that he is scourged less than he deserves, iii. 66. when the punishment of, puts us to the test whether we truly acknowledge our fault, ib. the infatuation of those whom, do not reclaim, iii. 177. the just are here smitten with, that they may be taught to exercise greater vigilance, iii. 186. with how great joy the conscience of holy men is enlarged whilst they are under the, without, iii. 322. 469. he that welcomes the, against him, relieving them to be just, is at once released from his unrighteousness, iii. 512. God by His deep dispensation often either assails His servants with threats or presses on them with, iii. 591.

Scriptural perfections of numbers in the account of the increase of flocks and herds, iii. 691. Job's rods, Scriptural examples, mystic and direct, ii. 514.

Scripture, Holy, compared to a river which is both shallow and deep

wherein the lamb may find a footing and the elephant may float at large, i. 9. artificial refinement ill suits Holy Writ, i. 11. writers of, but the pens of the Spirit, i. 15. historical sense the root of the allegorical, i. 31. sometimes meat to us and sometimes drink, i. 47. compared to a mirror, i. 67. little circumstances significative in, i. 68. sometimes the literal words of, contradict themselves, how the truth may be arrived at, i. 177. some things cannot be taken literally, i. 178. some imprecations in, figurative, i. 181. supplies both strong meat and easy drink, i. 316. loathed before made food to the Gentiles, i. 371. called 'riches' and 'harvests,' i. 315. 'bread,' ii. 181. iii. 42. 'a flying roll,' 'a breadth of ten cubits,' and a 'length of twenty cubits,' ii. 182. a 'field,' and a 'vineyard,' ii. 262. 'his table' set forth, ii. 306. a 'lamp,' ii. 409. mountains of pasture, iii. 409. 'crib,' iii. 427. the 'bow' of the Church, ii. 442. a manger, iii. 427.

Scripture, Holy, the Apostolic see uses both the old and new translations of, i. 11. the Holy Spirit the Author of, i. 15. teachers of, scattered through the world, iii. 389. the proud brought humbly to feed at the 'crib' of, iii. 427. of the Lord blends terror with comforts and vice versa, iii. 569. meanings of 'cord' in, iii. 573. the hook and line that caught Satan, ib. why the sins of David and Peter are recorded in, iii. 578. calls holy men gates of Sion, iii. 599. so mixes up past and future times as sometimes to use the future for the past, and vice versa, iii. 627. designates preachers by the name of 'Angels,' iii. 629. their preaching a 'sword,' iii. 630. the defence of preaching by a 'shoe,' strength by 'iron,' perseverance by 'brass,' iii. 632. 'arrows,' words of preachers, the 'archer' is the holy preacher, by 'sling' Holy Church, iii. 633. the various meanings of the 'sun,' iii. 636. 'gold,' 'clay,' iii. 639. warnings of, against haughtiness and rebellion, iii. 659. meaning of 'sackcloth,' 'dust and ashes,' in repentance, iii. 666. meaning of Job's flocks and herds, iii. 687. the 'camel' typifies our Lord's humility or Gentiles' sin, iii. 688. various typical meanings of 'oxen' and asses, iii. 689. special meaning of

the numbers of Job's cattle, iii. 692.

Scripture, Holy, the old translation derived from the Hebrew and Arabic and sometimes from the Syriac, i. 193. the use of the old translation, i. 409. 148. 1st Maccabees S. Gregory reckons not amongst the books canonical, ii. 424. the new translation of, is said to have transferred every thing from the Hebrew and Arabic more truly, ii. 495. the Epistles of S. Paul, how many they are, iii. 698.

Scripture, Holy, historical, allegorical, and Moral, i. 7. 12. obscure and difficult to be apprehended, i. 8. the author from his weak state of health although he more perfectly enters into the feelings of Job unable to discharge the office of eloquence in his exposition of, i. 10. describes things performed very accurately, i. 68. he who lifts up his mind to the spiritual signification does not desist from his reverence for the historical, i. 66. expresses the qualities and issues of particular cases in four ways, i. 68. speaks to us who are brought forth in time in words significant of time in order by degrees to transfer us to eternity, i. 92. wont to put the whole for a part, and vice versâ, i. 144. it very often happens that a circumstance is virtue in the historical fact, evil in its meaning and import and vice versâ, i. 165. the text is not so much to be considered as the sense, i. 177. the understanding of, is procured by uniting ourselves to it with frequent assiduity, i. 178. will resume a subject after interruption, i. 301. the man of dull apprehension often in the study of the word of God understands that which the man of talent through negligence is unacquainted with, i. 320. what way a man must study to arrive at the sense of, ib. why, uses the words of the wise of this world, i. 503. the words of the good are sometimes supposed wrong because they are not ever considered in their interior signification, ii. 140. we dig wells when in the hidden meanings of, we penetrate deep, ii. 239. they abound with delicacies who obtain diversities of meaning in, ib. the words of God must be hidden in the bosom of the mind, ii. 252. what to adulterate, ii. 270. the obscurity of, admonishes us to investigate its

deeper sense, ii. 317. heretics wrest, through the erroneousness of false doctrine to perish by the sword of God, ii. 331. even the food of, profits not bad men, ii. 181. shews the blessing and curse from above, ii. 182. they that wrest God's word multiply but to perish, ii. 331. heretics furnished in vain from, ii. 333. Holy Writ, silver, ii. 343. true teaching comes from, and old authors, ii. 344. deep meanings of the Law brought to light in the Gospel, ii. 361. the sense of, requires to be weighed with an exact balancing between the text and the mystery, ii. 513. Jacob's rods, Scripture examples, mystic and direct, ii. 514. what is plain not to be strained to mystery, ii. 515. the Gospel anticipated, ii. 517. God answers us not one by one but all in, iii. 29. God spake once in His word, iii. 30. we see divine things but as light with closed eyes, iii. 31. 'heaven,' which opening to us the day of understanding, illumines us with the Sun of righteousness iii. 345. binds and wild goats on rocks teachers of, iii. 389. to the knowledge of the truth heretics are ever hungering, and instruction, which they are busy to seek for questioning, they are incapable of having for refreshment, ii. 131. the sacred books are for speaking like a kind of veins of silver to us, ii. 343. the dark history of the Old Testament, ii. 361. far excels the knowledge of all other books, ii. 446. its excellence, ib. heretics do not feed on the marrow of, but they gnaw at the cork, ii. 463. they who in, search not out the force of charity towards God and their neighbour, are as it were fed by the herb and the bark, ib. dangerous to find out many things in, unless the intellect be guarded by wisdom, ii. 353. to 'hear the book upon the shoulder' is by practising to carry out, ii. 484. God fashions His word in such a manner as to satisfy the enquiries of all men, iii. 29. we are sure to find our own cases in the teaching of, ib. is a book in which are written 'lamentations, a song, and woe,' iii. 151. how heresies arise in the Church from the reading of, iii. 345. so tempers its threatenings that we may be found neither to despair through fear, nor yet incautiously secure, iii. 569. sometimes uses the past for the future and vice versâ, iii. 627. the repe-

- tition of a sentence in, is an argument for its immutability, iii. 675. relates to us what has happened and announces to us what is to come, iii. 690.
- Scripture*, Holy, with what view it must be read in order to profit, i. 50. holds out the Redeemer of the world in all its statements, i. 312. spiritual fruit is produced by historical verity as from the root, i. 313. how may be said to be 'eaten' and 'drunken,' iii. 316. 'the riches' of the mind are the words of Divine utterance, i. 320. stands for eternal condemnation to those who either will not learn it, or having learnt it set it at nought, ii. 182. when the evil spirits have left us God enriches us with the 'silver' of, ii. 238. the will of God must be sought in, ii. 252. rivers of oil poured upon the Church are the Books of the Evangelists, ii. 415. a 'bow in the hand' Scripture in the practising, ii. 443. in explaining, we must not follow the historical sense alone nor always confine ourselves to the allegorical, ii. 513. the more we bruise the, by expounding the more are we benefited, as if by the draught iii. 315. God feeds the subdued rhinoceroses on the food of, iii. 427.
- Sea*, figure of the life of Gentiles, i. 17. this world's bitterness denoted by, i. 501. and the hearts of the carnal, ii. 444. 369. Who treadeth upon the waves of, i. 501. mind of man is the, ii. 51. iii. 320. and man's life, ii. 52. the present world, ii. 307. iii. 293. 317. life of worldly persons, ii. 369. iii. 643. our heart, iii. 297. what for the, to keep living bodies and to cast forth dead ones, i. 245. how the Lord surrounds the, with His bounds, iii. 292. what the wave of, broken and gliding back on itself denotes, iii. 293. God goes into the, when He humbles a worldly heart, iii. 320. the deep, denotes the deep and hidden thoughts of the worldly, iii. 643. the, God spread out the spiritual heavens and trode down, i. 501. the poor of the earth set as sand to bind the, i. 502. man bears untasted fruits across this life's, i. 531.
- Sea-monsters*, what, denote, ii. 419. the Lamia or, denotes, iii. 606.
- Seal*, what for God to, and heal up iniquity, ii. 58. denotes faith, iii. 309. what for a, to be restored as clay, ib.
- Searching, self*, rest succeeds deep, i. 607.
- Seat*, to sit on the, in the street with authority, Holy Church is said, ii. 416.
- Secret*, beginnings of good living should be kept, i. 480.
- Secret*, holy men detect even the, faults of others with a wonderful and penetrating keenness of sight, iii. 440. (v. *Solitude*.)
- Secrets*, fleshly sense is not equal to penetrate the, of Divine Majesty, i. 511. of God not to be searched into, i. 532. iii. 358. our good works perish if not kept secret till the proper time, i. 479.
- Secure*, the mind of the righteous in order to be made more, fears the more, i. 545. ii. 255. mind hardened in insensibility becomes daily the more self-secure in proportion as it becomes worse, i. 560. the heart never, and tranquil that pants after earthly things, ii. 575.
- Security*, no, from sin in this life, i. 238. 430. ii. 451.
- Security* of the wicked and of the righteous, and how they differ, ii. 72. Elect never hold out to themselves the assurance of, ii. 451. heedless, has proved to many a great hazard, ib. of heart never exempts from the policy of watchful discipline, ii. 576. the parent of negligence, iii. 69. none of election in this life, iii. 325.
- See*, how God is said to, in this life, ii. 388. perfectly to, the wisdom of God is to have it, ii. 396. is to behold with desire, ii. 550. one thing to, in the way of judgment and another to, in the way of desire, ib. what it is to, God, iii. 203. God seen by Saints as from afar, iii. 500.
- Seed*, mustard, a figure of a good man, i. 18.
- Seed* denotes words, iii. 24. and the word of preaching, iii. 431. cultivation of virtues compared to, sown in the earth, iii. 346.
- Seeds* conceived in the mind frequently cannot arrive to perfection coming forth before their proper time, iii. 393.
- 'Seeing,'* what God's, ii. 360. 405. sometimes put for choosing, ii. 360.
- Seck*, all that seek forbidden things are inwardly beset with a countless throng of thoughts, i. 223. hard to,

- after that which torments, i. 375. the mind is often betrayed to account that necessary which it seeks for pleasure, i. 574. while we, and taste noxious food, we in truth eat of what is forbidden, iii. 406. those things which necessity requires should be eaten and not what lust seeks to be gratified with, ib.
- Seek*, why God delays to hear the prayer of those who, to Him, ii. 495. those who, proudly do not receive because they ask amiss, ii. 536.
- Seeking*, what God's, i. 462. we must seek God while we have time, i. 572. ii. 327. some seek outward gifts of God but not God Himself their Author, ii. 205. how and where God must be sought, ii. 346. the Lord comes and sits first in their heart who seek the kingdom of God and His righteousness, ii. 453.
- Self-accusation*, i. 544.
- Self-assurance*, shaving the head, cutting off, i. 124.
- Self-confidence* brought low by temptation, i. 124.
- Self-converse*, bitter and wholesome, of penitents, i. 443.
- Self-elation* to be guarded against in the very good things we do, i. 57. 421. 551. ii. 19. the mind by, is lifted up as it were to tyrannical power, i. 125. who are the attendants of, ib. of some who do but little things and think great things of themselves, i. 171. when weighed is nothing however brilliant it may appear before men, i. 317. kills virtue, i. 383. apt to rise on the score of virtue, i. 391. sometimes on the grounds of wickedness, ib. the bull a symbol of, i. 392. the Elect are without, i. 492. of the mind excludes the piercing sense of Divine love, i. 559. from the success of family affairs to be guarded against, i. 574. wicked punished for, by their own sin, ii. 15. iii. 152. how the Lord brought down, in the hearts of the disciples, iii. 13. sometimes imitates the zeal of one speaking through the grace of charity by the fire of the Holy Spirit, iii. 19. when any good deed is taken in hand, all, on account of it must first be overcome, ib. a vice peculiar to the arrogant, iii. 21. of haughty men often an occasion of virtues in the righteous, iii. 162. of heart, how to be suppressed, iii. 165. secret, of the heart inexcusable and much more so that which breaks forth without, iii. 165. of its own rectitude to be guarded against by the mind of the righteous, iii. 194. 278. (v. *Arrogance. Pride. Proud.*)
- Self-examination* an offering of fine incense, i. 65.
- Self-exculpation*, branch of the sin of, drawn out to posterity and begets others, i. 209. our first parents used badly the shield of, iii. 603. vice of, denoted by the hedgehog, iii. 606.
- Self-knowledge* better obtained by prayer than investigation, i. 58.
- Self-security* sometimes more dangerous than temptation, i. 122.
- Self-trusting*, Job not, i. 383. though he valued not vain wisdom, i. 409.
- Self-wise*, the, most foolish, ii. 111.
- Sell*, who is said to carry an article of great worth to, at a mean price, i. 473.
- Sense*, allegorical, flower of the historical, i. 31. historical, root of the allegorical, ib. not to be slighted, i. 66.
- Sense* of a bad woman and not her sex that is in fault, i. 141. the exterior, to be restrained lest the mind cover what is forbidden, ii. 516. the senses are the windows of the mind, ib. not befitting to look at what is unlawful to be lusted after, ii. 517. he is justly blinded in the interior, who employs the external eye carelessly, ii. 526. the interior senses denoted by 'teeth,' ii. 28.
- Sense* of the brain common to all and is the one judge and percipient faculty of the five senses, ii. 6.
- Senses*, manifold, of Scripture, i. 7. many, by one brain, ii. 6.
- Sensual*, the, high things not for, i. 359.
- Sentence*, final, God's, proves that Job did not blaspheme, ii. 142. word derived from sense, iii. 27.
- Sentiments*, some conceive and give utterance to evil, some conceive but refrain, and others do not conceive evil, at all, i. 263. in uttering, the attendant circumstances should be observed, iii. 89. (v. *Word.*)
- Separate*, what to, the precious from the vile, iii. 590.
- Sepulchre*, Abraham buries his wife in a double, i. 355. (v. *Grave.*)
- Seriousness* spoiled if it be joined by sadness, i. 61.
- Serpent*, what to mark the head of, i. 63. not questioned because his repentance is not sought, iii. 604. the dens of the

- crooked, are the hearts of wicked men, ii. 313. what denoted by the name, ib. iii. 457.
- Servants*, Job's, represent the worldly wise, i. 45. how called Elect, i. 424. Christians are, to one another, ii. 593. what, upon horses denote, iii. 457.
- Service*, he who hastens to the, of God, prepares himself for the encounter of the old adversary, i. 210. iii. 69. (v. *Slavery*.)
- Services*, what to render real, to God, i. 543. the citizens of Jerusalem sometimes render, to Babylon, and vice versa, ii. 371.
- Set up*, we ought first to be, against ourselves and then against the wicked, ii. 138. the wicked know nothing of the order of this setting up, ib. how all the proud who are, account temporal afflictions, ii. 139.
- Seven*, mysteries of the number, i. 37. iii. 672—4. indicates the whole Church, iii. 674. seven virtues, iii. 691. 692. shewn to be significant from Scripture as well as by reason, i. 40.
- Seven*, by, universality is denoted. i. 28. 163. iii. 7. 672. perfection, i. 40. iii. 671. 672. 691. what, denotes in Holy Scripture, i. 345. iii. 672. how we give portions to, and also to eight, iii. 673. 674.
- Seventh day*, the, given to man for rest, i. 40. and why, iii. 672.
- Severianus*, father of Leander, i. 1. note a. was brother-in-law to Theodoric, king of the Ostrogoths, ib.
- Severity* of God, ii. 38.
- Shade*, that perplexity of our mind in penitence called, i. 205.
- Shades*, and lights of life, ii. 113.
- 'Shadow'*, the heat of trial makes it longed for, i. 424. of death on false day is Satan's final perdition, i. 189. temporal pleasure, of eternal death, i. 204. denotes the numbness of the frozen mind when charity departs, iii. 558.
- 'Shadow of death'*, i. 203. ii. 18. 19. iii. 99. 558. our days upon earth are but i. 467. ii. 42 the hardness of the old Law, ii. 18. evil doing, ii. 20. what for the, to be brought to life, ib. man fleeth as a shadow, ii. 42. he sleepeth under the, under the covert of the reed in moist places, iii. 557. the death of the flesh, iii. 558. various meanings for, ib. all the wicked are the shadow of the Devil, iii. 562. the shadows of the wicked cover the devil's, ib. iii. 563.
- Shame* checks some in sin that fear not God, ii. 136. outwardly is useful to correct inward sin, ib. of former disgrace impels the soldier to the performance of greater deeds, ii. 346.
- Sheba*, interpreted a net, i. 395.
- Sheep* typical of the Hebrews coming to the faith from the pastures of the Law, i. 24. of innocent thoughts, i. 53. being burnt up by the Sabeans prefigures the inoffensive Jews being burnt up by flames in infidelity, i. 102. denote innocency, i. 42. 115. iii. 227. 681. 637. what is denoted by shearing the firstlings of, i. 480. the faithful and innocent people from Judæa, iii. 690. what to possess, i. 53. denote the innocency of our thoughts, i. 115. and the cleanness of the heart of the good, ib. signify the simple, i. 102. iii. 687—690.
- Shepherd*, the office of a good, ii. 421. conduct of a truly good, frequently becomes sinful in consequence of the wickedness of his flock, iii. 126.
- Shepherds*, the children of the dealers i. e. Apostles called, and Teachers, ii. 357.
- Shield*, what things in Scripture denoted by, iii. 601. how the Lord burnt them, in the fire, iii. 602. the ungodly compared to molten shields, ib.
- Shiloh*, i. 62.
- Shinar*, what, denotes, ii. 160. confusion is building in the wide valley of, ii. 161.
- Shine*, Saints, as stars in their several virtues, i. 25.
- Ships*, what, carrying fruits denote, i. 528. 531. by Peter's, is denoted the Church committed to Peter, ii. 302.
- Shoe*, how the, of Asher, i. e. Holy Church is iron and brass, iii. 632. denotes the defence of preaching, ib.
- 'Shoulder'*, what, 'falling' denotes, ii. 542.
- Shouting*, the lips are filled with, when the meaning cannot be expressed by speech, i. 489.
- Shower*, what the, of God's strength and, of His weakness, iii. 233. the course of the, is the force of preaching, iii. 334. (v. *Rain*.)
- 'Shut up'*, for God to, a sinner is not to open those that are shut up, ii. 9.
- Sick* have their desires granted when life is despaired of, so to lost sinners the good things of this life are granted, ii. 521.

- Sickle*, Divine judgment denoted by a sharp, iii. 576.
- Sickness* of S. Gregory while composing his work, i. 9. Job's, i. 36. our present state a perpetual, i. 459.
- Sides* of the wicked 'fat' with evil followers, ii. 77.
- Sidon*, a figure of the steadfastness of those settled on the foundation of the Law, i. 17.
- Sight*, not to forgive is a 'spot' in God's, i. 601. our, in heaven will be like God's, but not equal to it, ii. 392. this same, begun here by faith, ii. 393. of God is the food of our mind, iii. 499. open, of any thing denoted by the 'sun,' iii. 636.
- Silence*, Job by. marks his unconcern for the loss of substance, i. 23. what, of the mind, i. 255. we should keep, when we cannot benefit our hearers, ii. 578. how we may know that we profit our hearers, ii. 579. effects of anger in speech and in, i. 305. prevents sins that may bring judgment, i. 411. too close, deepens bitter thoughts, i. 412. best speaks infinite praise, i. 509. if the check of, is wanting the whole mind is laid open to the enemy, i. 412. the annoyance of immoderate, ib. injurious when the heart is full, i. 413. benefit of, i. 576. ii. 23. in heaven for half an hour denotes what, iii. 401. sometimes good and sometimes bad, iii. 313. 401. (v. *Talkativeness*.)
- Silent*, sometimes more wise to be, than to speak, iii. 12. some are proudly, who hear not that they may learn but judge, iii. 14.
- Silver* denotes the word of the Lord, i. 229. sacred oracles, ii. 238. 332. 343. 373. the brightness of the Divine word, iii. 275. meaning of the bases of tabernacle cast in, ib. of the bases the sayings of the Prophets, iii. 276.
- Simeon* with many of the Israelites longed after the Incarnation of our Lord, i. 369.
- Simon* of Cyrene bearing the Cross in the season of our Lord's Passion denotes the fasting hypocrites, i. 475.
- Simon Magus* joined himself to the pride of Antichrist by seeking perversely the power of miracles, iii. 311.
- Simple*, the, adhering to the more perfect are fed by their understanding, i. 110. the gentleness of, denoted by she-asses, iii. 689.
- Simplicity* unless kindled with zeal of uprightness cannot help men in innocence, i. 33. signifies mercy, i. 39. maintained with uprightness by our Lord alone, ib. (v. *Uprightness*.) what, is injurious, i. 33. denoted by the dove, ib. amongst hypocrites is sin, ii. 32. of the 'perfect' compared with divine purity is swallowed up, i. 523. of the upright scorned by the world, i. 614. this, described, ib. nothing more happy than, which is a kind of citadel of strength to the heart, ii. 72.
- Simulation*, a picture of the crafty, iii. 178. deserves and provokes the wrath of God, ib. one carrying on, shrinks from exposing his iniquity even when stricken, iii. 179. one is unable to carry on the falsity of, unless he has more subtle wit, iii. 178.
- Sin*, remedy of, is the humility of lamentation, i. 160. the shamelessness of commission in public, the fourth step of, is corrected with difficulty, i. 218. whether there is recollection of, in heaven or not, i. 238. when charity follows upon fear the, which is left is even trodden underfoot in the purpose of the mind, i. 52. Christ the Balance where grief outweighs, i. 365. by releasing it Christ shewed, to be light in mercy's scale, ib. the groans of penitents seem heavier than the sand of the sea when sin is lightened by the merciful Judge, i. 366, 367. either man in doing penance punishes, in himself or God punishes it in vengeance, i. 535. God chastises even repented, for us or with us, ib. we have confidence of absolution of, either by subsequent chastisement or by penance, i. 554. the Church teaches that, may be washed away by spontaneous penance, ii. 100. what the unpardonable, unto death, ii. 276. easily washed away which pitifulness the mother of good works accompanies, ii. 320. there is no remission of, out of the unity of the Catholic Church, ii. 346. (v. *Penitence*.) feasting apt to bring, i. 36. Job shunned, even in thought, i. 91. ii. 527. Christ typified in Job as suffering without, i. 109. two ways of sinning with the lips, i. 141. first birth of, i. 199. to be seized by penance as by a whirlwind, i. 207. casting it off rouses Leviathan's rage, i. 210. man's light overclouded through night of consent to, i. 212. conceived through lust, born through consent, i. 214. the conception of, birth,

nursing and suckling of, i. 215. fear without hatred of, humbles not, i. 216. inward strife the consequence of former sin, i. 220. but for it the Elect only had been born of Adam, i. 229. memory of, in heaven not polluting pains not, i. 239. the converted hereafter free even from past, i. 240. Saints not freed as yet from fears about, i. 238. of censuring better men like Uzzah's, i. 259. whilst we have, Divine light is terrible, i. 281. the real cause of trouble, i. 322. the wicked seem to conquer, but relapse, i. 389. one, left drags men back into others, i. 390. paths of the wicked involved by sin leading to, i. 391. blinds its captive first or last, i. 393. Job longs to have his, clean taken away, i. 461. to be 'considered' in others for our warning, i. 400. man should not refrain from confessing, i. 442. man cannot remedy his own, i. 458. so subtle that we cannot make sure of goodness, i. 521. of questioning, i. 532. the Elect are God's witnesses against all sin, i. 561. man cannot always duly bewail that, which he feels, i. 564. the stroke meant for, misguided may kill a friend, i. 587. 'vanity' of man not sin, but allied to it, i. 594. to be renounced in deed and in thought, i. 598. death could not be wished for in original, i. 180. sometimes not a single, is overcome and one is done by occasion of another, i. 391. he in a true sense bears hard upon his, who has no longing for prosperity and tramples upon the deceitful caresses of the world, i. 209. we can never be free from, in this life, i. 461. the pain of the stroke is mitigated when, is acknowledged, i. 586. quickly is that, done away which is not committed of the aim of malice, i. 587. we must be very guarded lest the soul again fall away to that, which it has washed away by tears, i. 600. God permits justly what, man does wrongfully, ii. 3. the higher holy men advance with God in the dignity of virtues the more they discover their unworthiness by reason of, iii. 506. God knows how to use aright the, of the reprobate to the comfort of His own Elect, iii. 642. following out the occasion of a preceding, ensnares the soul, i. 393. original, God punishes even, i. 518. an

accustomed evil practice of man at once to commit, in secret and when committed to hide it by denying and when brought home to him to multiply it by standing up for it, ii. 571. if man had not committed, he would have reached Paradise without Redemption, i. 222. he who sins is the servant of, iii. 410. one thing to, through infirmity and another to, through depravity, iii. 444. none so perfect as not to, in ever so small a degree in the midst of his pious vows, iii. 510. eats into the soul as a moth, ii. 40. greedily swallowed, ii. 69. open, to be rebuked in all at all hazard's, ii. 91. Christ suffered without, ii. 101. Job avoided, even in dispute with his friends, iii. 2. entangles in sin, ii. 124. past, holds man ensnared, ii. 127. Satan shall trample on those in whom, reigns, ii. 129. shame checks in some that fear not God, ii. 136. those who spare their own, proud in judging others, ii. 136.

Sin committed in thought, word, and deed, i. 218. every, is committed either in thought alone or in thought and deed together, i. 598. who may have been servant to, and freed from his master, i. 238. one, the cause of others following, i. 391. no one clean from all, in this life, i. 537. ii. 294. ib. ii. 520. 525. how very far we sin each day against the law of charity, i. 586. the devil leads us not into, unless we are willing to be led, ii. 98. we being prompted by the devil to, follow him of our own free consent, ii. 192. that which is, is also punishment to the sinner, i. 223, &c. ii. 241. 294. some are sinners of ignorance, some of weakness, ii. 429. in our corrupt body, may not reign but it cannot help but be, ii. 520. one thing for the mind to be touched by, against its will, and another to be killed whilst consenting to, ii. 525. frequently one and the same, is also a, such as is both a punishment and a cause of, iii. 114. 115. perpetrated either through ignorance, or infirmity, or of set purpose, iii. 119. one thing to, from precipitancy, and another to, deliberately, ib. is admitted in three ways, iii. 536. begets sin, i. 388. ii. 100. the difference between, of thought and, of deed, ii. 36. every, not speedily wiped out by penitence is either a, and a cause of, or else a, and

the punishment of, iii. 112. 113. 114.

Sin, every one not absolved by the water of regeneration is tied and bound by the, of the original bond, i. 179. he that is not washed in the water of salvation does not lose the punishment of original, ib. i. 518. remedy for the guilt of original, in the ancient Jews, the Gentiles, and amongst Christians, i. 179. man created in a day of righteousness, but now horn in a time of sin, i. 186. Job laments his original, and its consequences, i. 219. we are born condemned sinners, i. 212. 524. together with, punishment is inherited by birth, i. 419. the punishments of original, i. 462. God condemns infants accused of original, alone, i. 518. (v. *Infants*.) original, is absolved by Baptism, i. 535. the righteous of old shut out of heaven by original, ii. 114. we derive original, from our parents, ii. 210. 384. iii. 52. when children are freed from, by the grace of Baptism they are no longer tied by their parents', ii. 210. the frailty of the first, is inherited in the offspring, ii. 293. the fluctuating change of man arises from the guilt of the first, iii. 193. the, of our first parents, iii. 527.

Sin committed in four ways in the heart, and consummated in act in four ways, i. 215. these four ways of, denoted by the death and sepulture of Lazarus for four days, i. 218. the habit of, sometimes precedes, sometimes follows the darkness of the understanding, i. 393. the two principal, are pride and vain-glory, ii. 159. whether, lie in faith or practice condemnation is certain, ii. 276. what is, unto death, ib. there are many without crime, none without, ii. 531. when by loving we learn more of heavenly glory we then feel our, committed the more burdensome, iii. 176. by the secret dispensation of God the, which is committed is not allowed to be unknown, iii. 235. seven principal sins spring from pride and daughters from them, iii. 489. 490. of these seven five are spiritual, and two carnal, iii. 490. (v. *Actual Sin*, *Venial*.) we are hurried from minor, to worse, i. 595. the righteous afflict themselves severely for even the lightest, ii. 29. with what watchfulness holy men guard against the lightest, ii. 33.

they are spared the least, who rigorously lament the greater, in themselves, ii. 198. those whom great sins weigh down even the very least alike put to pain in hell, ib. none of the saints in this life without, ii. 293. 372. 531. some, may be avoided by the righteous and some cannot, ii. 323. he adds sin to sin, who over and above maintains what he has done amiss, i. 208. is perpetrated in four ways, i. 215. and, in three ways, i. 253. iii. 119. 536. one, is done by the occasion of another, i. 391. committed in two ways, i. 598. first in thought and afterwards in act, ii. 130. to think unlawful thoughts is, ii. 323. bad thoughts though resisted are, though not wilful, ib. wilfully to, is to go down quick into hell, ii. 330. how grievously they sin who plead ignorance as an excuse, iii. 120. one thing to, through infirmity, another from wickedness, iii. 444. in every lapse men always begin with the smallest, and proceed to more grievous, iii. 447. whilst we defend a, we are increasing it, iii. 562.

Sin, while the mind is fed upon, it is not able to eat the bread of righteousness, ii. 29. teeth bound in the habit of, unable to taste interior righteousness, ib. none clear from the, of foolish thoughts, ii. 33. man led to, through ignorance of himself, ii. 36. no one without, save Him Who came not into the world by, ii. 51. how the hard captivity of, may be known, ii. 124. temptation to, cannot be avoided in this life, but the dominion of, may, ii. 129. if we would be the inheritance of God sin must not reign in us, ii. 519. some sins are smitten by others in order that the very growth of, may be the punishment of sinners, iii. 113. the necessity of, is contracted from habit in, iii. 537. are so implicated that when we would avoid one, we almost always fall into another, iii. 538. in a case of perplexity we should prefer the less, iii. 539, 540.

Sin, why the, of Angels is irremediable, i. 550. (v. *Angels*, *sin of*.)

Sin, God leaves no, unpunished, i. 205. 595. iii. 157. God smites man by those sins which he preferred to God, i. 140. we should leave no, unpunished by us, i. 208. when we leave, unpunished we are taken pos-

- session of by the night, i. 207. and we possess the night when we correct, by penitence, ib. he punishes, who understands the crafty suggestions of the seducer, i. 209. the second virtue is to correct, committed, i. 342. the oppositeness of, is made the weight of punishment to man, i. 458. the punishments of the first, i. 461. the delight of, short, the punishment eternal, i. 386 what for God to know the vanity of man and to consider his, i. 595. secret, must be secretly corrected and public, publicly, ii. 49. what are the scourges of, ii. 107. why the children bear the, of their fathers, ii. 210. the, of the father is not absolved before Baptism, ib. of the wicked becomes its own punishment, ii. 189. the eyes of the ungodly after death opened in vain, ii. 212. 213. why grown up children bear their parents', ii. 211. the ungodly rise in the last day to be tortured in spirit and flesh alike, ii. 236. is brought even to hell, which before the end of this life is not chastened by repentance, ii. 276. the Divine wrath is concealed from no, ii. 300. whether any one can be scourged twice for the same, ii. 342. whilst just vengeance takes away the ungodly it also restrains the righteous from, ii. 343. the greater, of man more difficult to be believed, and when truly known more speedily punished, ii. 434. those who are smitten by God are freed from, ii. 502. he who being smitten for his, murmurs not, already begins to be righteous, iii. 28. every sinner by this corruption of, passes to the sword of punishments, iii. 599. those who are involved in, cannot see light, because when they could, they would not, iii. 115. those in Holy Church who see unrighteously, Divine vengeance punishes as ungodly, ib. how grievously those fall short who seek impunity from, through ignorance, iii. 120. secret, punished publicly by God, iii. 153. God begins to punish some sins in this life which He will punish eternally hereafter, iii. 161. why God patiently bears with some sins here and strikes others, ib. of the wicked derives increase the longer through the defence of the powerful it is permitted to remain unpunished, iii. 563.
- Sincere*, who may be called, and up-right, i. 52. in practice and right in faith, ib. (v. *Simple*.)
- Sinew*, the inner man begins as milk grows to hone and, i. 552. what is denoted by the of Behemoth's stones being wrapped together, iii. 533. 538.
- Singularity*, the pride of, to be guarded against by those who live well, i. 350. ii. 504.
- Sinner* sometimes stricken that he may be amended, i. 24. the womb of the, is secret fault, i. 216. the mutability of the fallen, i. 429. foolishly exalts himself against the divine order of things, i. 496. the arms of sinners are the members of the body, i. 567. dies in guilt, is stripped bare of righteousness and consumed in punishment, ii. 51. how the. drinks in iniquity like water, ii. 69. every, is convicted of unbelief, ii. 282. why God bears with, for a long time, ii. 283. the, finds himself to be a, by the example of the Saints, iii. 59. 118. many sinners are concealed when there is no persecution in Holy Church, iii. 117.
- Sinner*, called dust and earth, ii. 10. 49. 196. iii. 436. those sinners called dead, and giants, who pride themselves in sin, ii. 298. not every, is ungodly but every ungodly man is a, iii. 116. the mind of the, called the depth of the sea, iii. 320. like dust hurried away by the blast of any temptation, iii. 378. called a carcase, iii. 502. sinners are shadows of the devil who support each other, ib. compared to a wheel, ii. 274.
- Sinners*, our Lord fell down to, i. 107. secret, lastly let fall into open guilt, i. 196. the hearts of, possessed with a tumult of desires and goading thoughts, i. 232. fear not God live blaspheming and yet prosper, i. 438. so bound with the chains of sins that they know not the burden they bear, i. 564. light of, in the day-time is dimness at eventide, i. 605. miserable hope of, i. 610. shut up in the prison of evil habit not able to get free of themselves, ii. 9. acknowledge that they are in their sins but know not wherefore scourged, ii. 104. when, endeavour to free themselves from the net of sins they come to know with what heavy chains they are bound, ii. 124.
- Sinners* blinded by the applauses of other sinners are deceived, i. 218.

become daily more self-secure in proportion as they become worse, i. 560. what the ways of, ii. 284. seek their own ways and not the Lord's, ib. do not believe that God is present whom they see not, ii. 411. those who profess to be, but in heart believe not themselves such are false, iii. 66. those who truly call themselves, ib.

Sinners conscious of sin support others in the same course, iii. 562. as an equal guilt unites, so they adhere to one another, iii. 607. fed upon the gratification of this life become so blinded in their senses as to be unable to eat, i. e. to understand spiritual things, ii. 28. way of, is made dark and slippery, ii. 429. one thing for, not to do good, another not to love good, and another to hate good, iii. 119. should be afraid to be drawn from sin to sin, iii. 581.

Sinners, punishments of, how great hereafter, i. 257. when God does not strike, He is said to have His 'hand' bound up, i. 378. no, are unpunished, i. 535. every sinner will turn wise in punishment who continued foolish in sin, ii. 212. punishment of, to be blotted out of the memory of God, ii. 279. punishment of, heightened by the clemency of the Judge, ii. 283. the depraved custom of, who delight in crime pricks them in punishment, ii. 473. God sometimes punishes, by shutting them up in darkness, iii. 113. whom God is unwilling to set free He strikes by deserting, ib.

Sinners, either presumption or despair of God's mercy impedes the conversion of, i. 217. three modes of being, easily corrected, but the fourth more difficult, i. 218. God gives a time and place of repentance to, unwilling that they should perish, i. 438. iii. 160. converted, harassed with the thoughts of sins preying upon them, i. 554. acknowledge their danger and weakness when touched by inspiration of the Holy Spirit, i. 560. when visited by God are the more ashamed and afflict themselves, i. 561. who turn to God shall be purified both in thought and deed, ii. 238. the weak, through God's healing outstrip the strong and outshine others in bright preaching, ib. proud, cannot be converted from their sins, ii. 298. conversion of any, is easily accomplished by God, ii. 300. Satan

confounded when sinners hear the precepts of God which they despised, ii. 322. how great is the recompense for the conversion of, ii. 422. the prey is snatched from the devil when any one is turned from error and sin, ii. 435. God never deserts the mind of, who acknowledge their sins in a true way, ii. 554. humility of confession is the beginning of the light derived to, ii. 571. the force of the example of holy men is the beginning of the conversion of, iii. 60. detect not their own infirmity till they have begun to be upright, iii. 59. God mercifully bears with, and gives them time for repentance, iii. 160. the great happiness and consolation of the converted, iii. 222. how, hear the voice of God in terror, iii. 223. the miracle of Divine grace in the conversion of, at the end of life, iii. 225. the groanings and roarings of repentance are heard after grace is imparted to, ib. the true conversion of, ib. the voice of God rousing the torpor of, like thunder, ib. know not by what means this voice is insinuated into the ears of their heart, iii. 229. God performs wonderful and stupendous things in the conversion of, ib. iii. 230. 231. in praising God for the conversion of, we must fear lest they who seem to be wise may be deserted, iii. 255, 256. converted, should without ceasing look back to what they were, iii. 278. truth finds all, in sins and excesses whom she converts, ib. in what ways God procures the conversion of, iii. 315. even those, who have been converted, God receives at last, ib. God by visiting the mind of, enters as into the depth of the sea, iii. 320. for God to walk in the lowest parts of the abyss is for Him to convert the most wicked, ib. like dust watered by the grace of the Holy Spirit and joined together by the union of charity, iii. 378. the food of the righteous is the conversion of, iii. 503. converted how cover their past sins, iii. 509. groaning of, should be twofold, iii. 511. all, looked upon by the Lord in two ways, iii. 517. how excuse themselves, iii. 606. those withdrawn from the mouth of the devil who after the perpetration of great wickedness have come back with penitence, iii. 577. in the heart of converted, fear must be joined with hope, iii. 580.

Sinning, our, is a birth of children to the world, i. 182.

Sins, the, of others, the righteous sometimes mark, i. 172. upheld are doubled, i. 208. the highest virtue is to avoid, i. 342. the failure of sinners in their practices of, i. 420. man by, set opposite to God, i. 458. infirmity of the flesh excuses the, of man, i. 551. why man after, thought worthy of the gift of life, i. 553. Holy Church broken with breach upon breach when sin is added to sin, ii. 99. God is light and salvation to those who sin only from ignorance and infirmity, ii. 144. all, must be wholly avoided, ii. 422. man would hide his, from God, ii. 571. more difficult to confess, committed than to avoid, not committed, ii. 575. every one involved in, forgets his mortal condition, iii. 87. the less a man is bound by the habit of, the more easily is he able to step out of, iii. 183. men know to be against the law of nature, iii. 235. why some neglect to put an end to their sins, iii. 645.

Sins, delight called the day of, to the sinner and his darkness of mind is called night, i. 200. how sin differs from iniquity, ii. 35. called the sour grape, ii. 29. and blood, ii. 99. iii. 42 compared to the meshes of a net, ii. 124. and to the burning of brimstone, ii. 130. called death, ii. 128. 129. prickles denote, ii. 464. and juniper-tree, ib. the difference between, and crime, ii. 531. the well in which the sinner is drowned, iii. 183. on whom the water of, is said to glide, ib. denoted by a cord, iii. 573. what to cover, iii. 509. all, belong to the number eleven, iii. 532.

Sins must be confessed not so as to be excused lest they be doubled, i. 208. love of God leads to the confession of, i. 544. confession of, should be made in the bitterness of soul, ib. we render, heavier by excusing them, ii. 571. iii. 604. the humility of confession of, the first step of enlightenment, ii. 572. the sinner rises from the sepulchre through confession of, ii. 573. confession without humility is vain, ii. 574. the marks of sincere confession of, ib. haunt the wicked soul like evil monsters, i. 392. that may bring judgment, silence prevents, i. 411. forsaken, leave traces

of uncleanness, i. 554. knowledge of our, needful, ii. 35. of youth feared in manhood, ii. 38. how God retains our, and marks our very intentions, ii. 39. God spares our, ii. 58. sealed up yet healed, ii. 59. of speech of the wicked, ii. 79. some wish to be adorned by confession of, and not to be humbled, iii. 65. devout confession is a loud cry in the ears of God, iii. 179. the confession of the sinner is the pledge of the debtor, ii. 226, 227. iii. 579.

Sins of thought forsaken at first from fear of punishment, at last from charity, i. 52. not so easily known as those in word and deed, ii. 38.

Sion, the whole Church is, and individual Saints the sons of, i. 273. iii. 555. means looking out, iii. 554. and watching, iii. 599. holy men are gates of, ib.

Sisters, i. 47. (v. *Daughters*.)

Sitting, betokens one at ease, i. 123. what to come down and be, in the dust, i. 330. and on the ground, ib. to sit is to seek after the humility of penitence, iii. 414. the effect of our Lord's, as a King in the heart, ii. 454.

Six, what the number, denotes, i. 345. is a perfect number, and why, iii. 691.

Skin withered, earthly minds in the Church are as, i. 433. in Holy Church those that are devoted to outward concerns alone are called 'the,' i. 433. when the, being dried up, shrivels, ib. what is meant by 'the beauty of his,' ii. 128. outer ones of Holy Church in trial as blackened, ii. 509. who those are whose, cleaves to their bones and is withered, iii. 546. what to give skin for, i. 132. what, and hair which covered the tabernacle denote, iii. 129.

Slandervers devour men like beasts of prey, ii. 156. what for the, to be covered with rags, ii. 157. the good use of the, ii. 561.

Slave, Christ finds the world's, as David the Amalekite's, i. 300.

Slavery, him whom a, akin to freedom exalted a slavish freedom cast down, iii. 649. (v. *Service*.)

Sleep used for bodily death, i. 282. for mental grief, for listless inactivity, i. 283. taken in three ways, i. 282. the righteous ought to arise from, i. e. from sin, i. 430. what

- 'to, on a journey,' i. 283. to, is to lie prostrate in sin, i. 430.
- Sling*, Holy Church denoted by, iii. 633.
- Sloth* to be feared after repentance, i. 534. comes of over little love of God, ib.
- Slothful*, what to go by the field of the, i. 490.
- Slumbering*, the security of the Saints excludes, i. 536. (v. *Numbness*.)
- Smoke*, what, proceeding out of the mouth of Leviathan denotes, iii. 612. 613. the light of inward rest is lost through, iii. 614. this, annoys the minds of the Elect one way and blinds the eyes of the reprobate in another, ib.
- Snares* of mal-intention and subsequent pride, i. 61. hidden, ii. 125.
- '*Sneezing*,' how produced, iii. 608. of Leviathan Satan's last violence, ib. the splendour of fire, and why, ib.
- Snow water* is the weeping of humility, i. 537. denotes the white hearts of the Saints, iii. 231. the cold and hard hearts of the wicked, iii. 327. the brightness of heavenly life, iii. 546. who those are whiter than, ib.
- Sodom*, God rained down fire and brimstone upon, ii. 130. why God refused to punish, before its wickedness was proved, ii. 434.
- Sodomites* making in vain for Lot's door by groping denote the envious, i. 341. character of the punishment marked out the stain of the guilt of, ii. 131.
- Soldier of God*, with what armour the, should defend himself, i. 415. strong not in his own strength, but in the preventing grace of God, ii. 293. how every, of Christ is faithful, iii. 480. strength of faith above all things arms the, ib. shrinks from no alarms, iii. 484. mocks at fear of the enemy, ib. postpones care of himself and is resolute in care of his neighbour, ib. despises fear and yieldeth not to the sword, ib. attacked by the enemy at one time by fraud and stratagem, at another by open violence, iii. 485. opposed in both ways at once, ib. opposed by the shield of the enemy when the quiver and spear prevail not, iii. 487. able to resist all the force of the enemy with holy zeal and steadfast care to advance in virtue, ib. the assaults of the adversary do not overcome, because they attack him not unexpectedly, iii. 488.
- Solicitude*, too great, of earthly concerns overburdens the mind with vast complications of thoughts, i. 117. how, of worldly concerns affects depraved minds, i. 255. how pious minds are affected by, i. 256. of heart admits God, excludes vanities, i. 226. too great, after the things of the world subjects the mind to a pressure of tumultuous thoughts, ib. how the wicked are slain with the instrument of worldly, i. 491. earthly, should be as a woman subject never ruler, i. 573. (v. *Care*, *Anxiety*.)
- Solitary* night of sin best left, i. 209. they who build, places called consults, i. 226. thoughts, what ought to be our, i. 227. places, the life of those who dwell in, denoted by wild ass, iii. 399. (v. *Solitude*.)
- Solitude* of heart admits God, excludes vanities, i. 226. holy counsellors may cultivate, i. 227. what should engage the, of the mind, ib. denotes barrenness of goodness, ii. 468. who are said to gnaw in, ib. ii. 469. the wild ass dwells in, iii. 399. of the body of no avail if that, of that heart be wanting, iii. 400. (v. *Solitary*.)
- Solomon*, i. 33. the slow wasting of, ii. 61. his receiving wisdom in dreams and in the night a sign that he was not to persevere, i. 69. by slow degrees fell into the sin of debauchery, ii. 61. having fallen built a temple to idols, ib. the judgment of, between the two mothers, ii. 528. fall of, from immoderate intercourse with women, ii. 61.
- Song* in the night denotes joy in tribulation, iii. 150. the meaning of a, and a woe in Holy Scripture, iii. 151.
- Son of God*, the Only Begotten, an object of wonder in the form of a servant, i. 97. not said to be adopted because by nature God, i. 96. iii. 200. called the hidden Word, i. 278. the Image of the Father, i. 291. the Hand of God, ii. 330. iii. 515. God's speaking is His having begotten the Word or, iii. 30. we can marvel at God's begetting the, but we cannot look into it, ib. the Father begat the, without regard of time, ib. iii. 303. called the Mouth of God, iii. 225. His Arm, iii. 224. 515. the Voice of God, iii. 515.
- Sons of God*, Angels called, i. 69.

Sons, Job's, lived together in peace, i. 36. trained by their father not to offend in word or deed at their feasts, i. 38. typical of the Apostles or the order of preachers in the Church, i. 40. 41. in going to their feasts were a type of the Apostles going as preachers to serve the banquet of virtue to hearers in different regions, i. 46. in calling their sisters to their feasts represent Apostles feeding weak hearers with God's Word, i. 47. represent seven virtues of the Holy Spirit, i. 52. their feasting every one his day a type of the virtues feeding the minds of the faithful soul in turn, and of their refreshing one another, i. 56. their inviting their sisters signifies the virtues of the Elect in inviting faith, hope, and charity into every thing they do, i. 57. their cursing God in their hearts signifies righteous deeds of the Elect proceeding from unrighteous thoughts, i. 60. and daughters of Job represent divers virtues, i. 53.

Sons feasting in their eldest brother's house prefigure the Apostles' joy in gathering in the Jews to the faith, i. 99. 100. various moral meanings of feasting in their eldest brother's house, i. 113. feasting of within four corners of the house is the mind feeding on four cardinal virtues with seven others, i. 119. their perishing is the virtues that are engendered in the heart suddenly overwhelmed by temptation, i. 121.

Sonship should end fear, i. 373.

Sophar, what, denotes, i. 28. 160. iii. 4.

Sores of Job like involuntary ill thoughts from Satan, i. 168.

Sorrow, God's gifts a comfort in, i. 141. holy, likes not this world's light, i. 243. Job's calling God Holy shews his wish for real, i. 377. temporal, now, the Elect are raised up from, i. 605.

Soul, the, body an imperfect organ to, i. 10. its night ignorance, its day understanding, i. 46. man learns somewhat of God from his own, i. 289. sins like evil monsters haunt the wicked, i. 392. man's taken like a lioness caged in a pit, i. 558. called the spirit of man, ii. 5. why called a tabernacle, i. 598. of man compared to the sea, ii. 51. the reasoning, is the strength of man, ii. 127.

called a widow, ii. 280. 422. used to be denoted by the wind, ii. 399. the horse is the body which belongs to each holy, called the rider, iii. 446. by the, of every living thing may be denoted the life of beasts, ii. 5. in such sort immortal that it is capable of dying, in such sort mortal that it can never die, i. 187. of living happily the, is deprived either by sin or punishment, ib.

Soul converted, is punished in the very same things in which it sought while perverted the delight of pleasure, iii. 74. caged in the pit by the enemy, i. 558. anarchy in the soul, i. 223. the, sin eats into as a moth, ii. 40. Job held his for all, ii. 117. a wicked, tabernacle of, haunted by devilish thoughts, ii. 130.

Soul, what is not God justly does not satisfy the, iii. 193. gloomy doors are the lurking evils of the, iii. 321. what for, to utter the prayer for vengeance, i. 75. there is nothing in creation we ought to love better than the life of our, i. 152. what the fool of, i. 251. fed by its own grief, ib. incorporeal, i. 289. instability of, ib. the senses of the body are a kind of windows to, ii. 516. through these windows the, performs its work, ib. can never exist without its delight, ii. 328. contemptible to itself is great with God, ii. 359. the more the, is set on things temporal the less it learns the value of what it loses, ii. 476. diseased by wounding restored to health, i. 344. by the fall lost the light of the invisible and was darkened in the interior sight, i. 288. what efforts the, must use to contemplate itself and thence to pass on to contemplate the substance of eternity, ib. how widely removed from the substance of eternal unchangeableness, i. 289. the immortality of the rational, i. 290. large and scanty at once knows not how to form a true estimate of itself, i. 460. the body is the clothing of, i. 538. 552. waters the flesh as water moistened the dust when man was formed, i. 550. God bestows His power on the, to give life to the flesh and quickens it, that it may attain to the understanding of eternity, ii. 5. the bases of every single, are its intentions, iii. 286.

Souls, the great cry of, is their great longing, i. 75. how the happy, may beseech God, ib. and how God

- answers them, and what the voice of, *ib.* the house of, is that to which each soul has attached itself in love, i. 440. in taking thought of their own incomprehensible being, cannot make out what they are, i. 523. the consolation of, on reflecting that they cannot lie hid, i. 524. the more precious in the sight of God the more from love of the truth they despise themselves, ii. 359. whilst wisdom from above fills, it renders them weighty with imparted maturity, ii. 399. the wanderings of, prevented by God and made to settle in Him with immovable weightiness of constancy, *ib.* continue not in rest without God by Whom they were created, iii. 193.
- Souls*, there is nothing without which holy, beholding the brightness of God within do not know, ii. 62. Job held his soul for his whole self, ii. 117. departed, state of, changed, ii. 113.
- Sound*, our hearts not well, when wounded with no love of God, i. 344.
- Sound*, what the, from the mouth of God, iii. 224.
- South*, chambers of the, unseen orders of angels, i. 507.
- South wind*, by the, is designated the Holy Spirit, i. 507. iii. 247. 493. the inner parts denote the quarter of the, iii. 239. who are said to dwell in the land of the, iii. 43. to stretch the wings toward, is to open the heart in confession, iii. 493. the Jewish people signified by, and why, iii. 253.
- Sow*, what to, beside of all waters, ii. 400. 527. iii. 390. 431.
- Spare*, how God will not, him that offends, i. 535.
- Spared*, why Job's person was at first, i. 81. he that spareth himself now in sin is not spared hereafter in punishment, ii. 31.
- Speak*, Satan cannot but, to God, i. 76. what to, foolishly against God, i. 91. we sin with our lips in two ways, i. 141. God is wont though silent to, by His works, i. 379. the power of speaking is fourfold, i. 463. iii. 5. how man speaks to God and God answers him, ii. 35. we often, bad things well good things badly, iii. 5. 162. 268. what to, from God and before God, ii. 579. what for God to, once, iii. 30. in how many and what ways God speaks to men, iii. 261. 263. God sometimes speaks to us by Himself, sometimes by an Angel, iii. 261. 262. what to, one thing unlawfully and then another, iii. 509. for us to, to God is to long for Him with eager desires, iii. 664. he knows how to, well who knows how to be silent at proper times, iii. 382.
- Speaking*, vain, Job vexed with, ii. 135.
- Speakers*, four kinds of, i. 463. man speaks to himself when God speaks to man, i. 578. the indiscreteness of the speaker often destroys what is rightly spoken, i. 611. iii. 89. 162.
- Spear*, difference between the, and breastplate and their meaning, iii. 631. what the shaken, denotes, iii. 474. 635. a fault that springs from a vice is as a striking openly, iii. 486. the sword of holy preaching denoted by, iii. 630.
- Speech*, Job not to be lightly charged with sinful, i. 20. how it takes place between spirit and spirit, i. 73. of God manifest, *ib.* what the, of Angels, *ib.* what the, of God to the devil, *ib.* three sorts of, i. 263. bad men unrestrained in their, *ib.* hunger of the soul is the silence of divine, i. 345. two sorts of, which are mischievous to mankind, i. 410. effects of anger in, and in silence, i. 305. with a multiplicity of words and destitute of sense is bad, i. 463. simplicity of, a praise of great weight, iii. 23. what human, iii. 24. of God is twofold, iii. 262. disclosed to us by inspiration, iii. 262. sins in speech of the wicked, ii. 79.
- Spices* fragrant in burning as Saints in trouble, iii. 1.
- Spiders*, the assurance of the hypocrite like the webs of, i. 474. to weave web of, is to be busied in temporal employments, ii. 183.
- Spirit*, the, writers of Holy Scripture the pens of, i. 15. bountiful, Job cherished a, in almsdeeds, i. 19.
- Spirit*, the Holy, of sevenfold grace recovered by confessing errors in the case of heretics, i. 28. Job's sending to sanctify his sons, type of our Lord's giving to the Apostles, i. 48. gift of, first forms the four cardinal virtues in the mind, then seven others, i. 119.
- Spirit, Holy*, is signified by a dove, i. 33. and by fire, *ib.* and by water, ii. 49. 400. called the Mighty Spirit, and yet gentle, i. 291. the Spirit of Wisdom full of motion, iii. 818.

Spirit, Holy, why the, willed to be seen in the form of a dove, and of fire, i. 33. iii. 262. how, makes request for the holy, ii. 108. proceedeth from the Son, i. 48. from the Father and the Son, iii. 375. proceeding from the Son abides always with Him, i. 129. the uttering of, called 'the Hidden Word,' i. 278. understood but by a few, ib. this speaking can be felt but not expressed, i. 279. iii. 229. in what various ways the, may address the mind, i. 279. iii. 224. the watering of, understood by water, ii. 49. 400. the voice of, and the gentle breath, and vehement blast, i. 291. iii. 224. being of the same substance with the Son comes to us through Him, iii. 224. why He descended upon the disciples in fiery tongues, iii. 262. why the inward speaking of, may be seen rather than heard, iii. 263. proceeds from the Father and the Son coeternal with both, iii. 375.

Spirit, Holy, speaks through the sacred writers, i. 15. cleansed the Apostles, i. 48. the seven gifts of, signified by the seven sons of Job, i. 52. how the gifts of the, make a feast in their day, i. 56. the connection of the same gifts, ib. to this feast are invited faith, hope, and charity, ib. by a burnt-offering of prayer the virtues of, to be purified, i. 58. the gifts of God's, sometimes usefully withdrawn, i. 127. why said that the, will always abide in the disciples, i. 128. almost fixed in the soul by mortification yet not long held there, i. 288. the gift of God's to use well the scourges of God, i. 322. those who abuse the gifts of God, do it to the destruction of their own safety, i. 469. 509. he loses the gifts of God who is lifted up on account of them, i. 495. why the Fathers of the Old Testament brought down the fruit of, under a covering, i. 528. what a man may do assisted by, i. 565. how the gifts of one Wisdom differ, ii. 7. the different gifts of Wisdom are signified by waters, ii. 10. they are called streamlets of the river, ii. 185. when the grace of, bathes us, it fills us with honey and butter, ib. by the term of 'a pledge' the gift of, is denoted, ii. 226. rivers of oil are the gifts of, ii. 415. the wise distribution of gifts of, iii. 279. the gifts of all are in such a manner se-

parate, that by the connecting bond of charity all things become the property of each person separately, iii. 280. 330. the gifts of, furnish our minds against temptation, i. 118. some gifts of, necessary to salvation, i. 128. some for the advantage of others, ib. inflames to heavenly longings, i. 279. what the workings of, in us, i. 291. when the grace of, irradiates our minds, it modifies the temptations of the adversary, iii. 333. seven-fold grace of, imparts not only the knowledge of the Trinity but the performance of four virtues, iii. 672. the Spirit of prophecy is sometimes absent, sometimes present to the Prophets, i. 127. 421. iii. 224. the effects of the inspiration of, iii. 224. the Advent of, iii. 262.

Spirit, how Spirit speaks with, i. 73. always fully in Christ alone, i. 127. real secret teaching of the Holy, i. 279. action tests the, i. 359. Holy, chambers of the south, depths of the, i. 507. anger expels, and overpowers reason, i. 304. light and dimness in turns desired to, i. 431. of man is the, of pride, i. 367. understood in two ways, ii. 6. in proportion as the, of God increases in us our own spirit disappears, ii. 585. (v. *Spirit, good. Angel.*)

Spirit, why the evil, is called the Lord's, i. 80. ii. 319. an evil, served to deceive Ahab, i. 94. the 'day is turned into darkness' when we take as adverse the things which the evil, endeavours to persuade us are prosperous, i. 188. evil spirits called 'terrible ones,' ii. 193. we are subject to no enemies more than evil, ii. 238. (v. *Devil. Satan.*)

'*Spirit*,' meanings of the word, ii. 6. the, of man is wont to be put in two ways, ib. the nature of rational, created first, iii. 288. wasting of, through fear, ii. 105.

Spirits, impure, roam abroad in mid-space between heaven and earth, i. 115. consume the sheep with fire when they disorder chaste thoughts with temptations of sensuality, i. 116.

Spirits, the wilderness, evil, i. 118. vain display exposes us to evil, i. 483.

Spiritual nature not a twofold compound of mind and body, i. 73. how great the labour of the carnal nature, but the, has no labour, i. 323. those ministering earthly support to the,

- are called asses of the fatherless, ii. 261. the sword resisted by the scales of the reprobate heart, iii. 604.
- Spittle* of contemplation not yet swallowed, i. 456.
- Splendour*, what noonday, denotes, i. 604.
- Spoil*, he is snatched away invisibly who used visibly to, others, iii. 97. he who spoils others' goods is swept away suddenly, iii. 98.
- Spoiler* robs him out of avarice whom he crushes by power, ii. 187. if heavy punishment awaits him who gives not his own, what vengeance will alight on the spoiler, of another man's, ii. 188. (v. *Gnawers*.)
- Spoilt*, if heart of hearers is, by vastness of utterance teachers are mulcted in the damage of indiscretion, ii. 302.
- Sport*, what for the beasts of the field to, iii. 557. for evil spirits to, ib.
- Spot*, how to 'lift up the face to God' without, i. 600. a, not to forgive is in God's sight, i. 601.
- Spouse*, i. 33. is Holy Church, i. 124.
- Staff*, the Law ineffectual as Elisha's, i. 542.
- Stage*, recovery easier from an earlier, i. 219.
- Stakes* or poles denote sharp counsels of the Saints, iii. 570. and the acute words of Wisdom Himself, iii. 571.
- Stand before*, what always to, God, i. 69. ii. 292. angels sent forth to minister yet always bounded in space not in knowledge, God, ib. Satan stands before the Lord not to see, but to be seen, i. 71. how the angels always behold the Father's face, and yet come to us, i. 70. (v. *Angel*.)
- '*Stand*,' to, is to act rightly, iii. 244. to persist in sin, iii. 310. the reprobate, as a garment, ib.
- '*Stand*,' to, is the attribute of the Creator alone, i. 290. God stands ever still, but is seen as in passing, ib. ii. 397.
- '*Standing*,' what the posture of, means, i. 68. by, we understand 'continuance,' iii. 310.
- Stars*, Saints shine as, in their several virtues, i. 25. Saints are, ib. i. 195. each of the, set forth shining in succession till towards the end of night Christ ariseth as the true Morning Star, i. 25. the false pretence of hypocrites denoted by, i. 195. holy preachers called, i. 499. sealed up and sun hidden from those who reject Truth, ib. what are the, 'of the rain,' ib. iii. 206. 207. &c. what 'to shut up, under a seal,' i. 499. Elijah and S. John sealed up till the end as, i. 500. what for, to fall from heaven, iii. 530. how the tail of the dragon cast down some of the strong host and of, iii. 530. 531. names of, by whom invented, i. 503. why Holy Scripture uses these names of, ib. when Job declares the Lord made Arcturus and other, he denotes things done in a spiritual way, ib. how the, are not pure in God's sight, i. 439.
- State*, restless, of man, i. 430. our present, a perpetual sickness, i. 459. perplexed, of the soul in fallen man, i. 460. of departed souls changed, ii. 113.
- Stay*, we cannot have a fixed, here, ii. 42.
- Stephen*, constancy of the Martyr, even when doomed to die, i. 407. humility of, begets love in those who rebuke out of zeal for the Truth, ib. those whom, had not drawn in preaching he wept for in loving, ii. 512. prayed for his persecutors while they were stoning him, ib.
- Steps*, how God numbers our, ii. 58. iii. 99. what are the footsteps of God, ii. 251. denote the motions of men's minds, or the advancements of merits, ii. 521. what the, of the heart, iii. 99. of virtues in the Saints, ii. 585. what the fifteen, of the Temple denote, iii. 673. what ivory, iii. 695.
- Stewardships*, great perils multiply against those who exercise godly, in temporal things, i. 116. business of earthly, put into confusion by temptation from evil spirits in thought, word, and deed, i. 117.
- Stocks*, how God placed man's foot in the, ii. 39.
- Stoic philosophy*, the apathy of, re-proved, i. 87.
- Stone*, what to lay the head upon a, i. 283. what a, worn hollow by the washing of the flood denotes, ii. 59. to embrace a, ii. 264. meaning of, melted with heat and turned into brass, ii. 348. a, of darkness denotes the Jewish people hard in unbelief, ii. 349. Christ the Corner, iii. 276. what a, denotes by reason of its hardness, iii. 842. how not filled with the gold of charity, iii. 550. the heart of the ancient enemy hardened as a, iii. 627.
- Stones* stricken sound not, brass sounds without life, i. 382.

- Stones*, in Holy Scripture are wont to be taken sometimes on the side of the good, and sometimes on the side of the bad, ii. 354. what are the cut-stones in which the gates of the Church are placed, ib. what the twelve, worn by the high priest denote, iii. 272. nine kinds of precious, compared to the nine orders of Angels, iii. 549. of fire what to walk in the midst of, iii. 550. why holes are made in, ib.
- Stranger*, what for a, to pass through each individual, ii. 70. the apostate angel is called a, ib. iii. 623.
- Streamlets* of the river are the gifts of the Holy Spirit, ii. 185.
- Street* is put for breadth, iii. 547. who may be said to go through the, and not be known in it, ib.
- 'Strength'* of the flesh waxes dull when the virtue of the soul gains increase, i. 233. shewn only in adversity, i. 266. what the, of the righteous, i. 380. in what the, of the reprobate consists, ib. the Strong above all things came weak among all things that He might elevate us to His own abiding, ii. 248. what to change, ii. 348. 439. leads to patience, i. 266. of the Elect patience, of the wicked stubbornness, i. 380. madmen take disease for, i. 332. Wisdom before, now, Strength before Wisdom at last, ii. 13. man's hungerbitten, ii. 127. man derives, from a reasoning soul, ib. no one knows his own, when at rest from temptations, iii. 46.
- Strife*, inward, the consequence of former sin, i. 220. weighing words before speaking hinders, i. 416.
- Striving*, without an ardent, of the heart the water of the world is not surmounted, ii. 43.
- Stroke*, the, meant for sin misguided, may kill a friend, i. 587.
- Strikes*, many and sore, i. 134. (v. *Scourges*.)
- Strong*, who are called the, i. 232. sometimes use the words of the weak, ii. 55. they become more, who compassionate the weakness of others, i. 375. Job not strong of a diseased sense, but of a state of saving health, i. 382.
- Stubble*, man in temptation like a leaf in the wind and dry, ii. 37.
- Stubbornness*, strength of the wicked, i. 380.
- Study*, the life of good men is a living, iii. 60.
- Stumble*, we should be careful lest by our deeds we cause other men's consciences to, ii. 39.
- Style* of composition and of commentary, i. 6. in a long work variableness of, often occurs, ii. 1. (v. *Pen*.)
- Subjects* should be careful not to condemn things done by rulers in policy, i. 258. fear to sin by dread of man at least, who fear not God's judgments, ii. 534. should not murmur against superiors, ii. 596. character of rulers according to the deserts of their, iii. 126. endure punishment for the sin of rulers as in the case of David, ib. must be very careful not to judge rashly the conduct of their rulers, ib. those sins of, which are put off from being judged or which cannot be judged by rulers are reserved for God's judgment, ib. should tolerate the doings of rulers though evil, only in good faith, iii. 127. think that they could do better than their rulers if they possessed the power, ib. should maintain the narrow path of rectitude and humility towards rulers, ib. how much we owe to those who take the care of temporal things and leave us free to spiritual, iii. 128. very frequently walking after the example of evil rulers wander in the darkness of unbelief, iii. 130. what things pride urges on the heart of, iii. 656. whilst, are proud against their ruler they also rise up against the sentence of their Maker, ib. some, though they speak wickedly yet rebuked are more wickedly silent, iii. 657. should be clothed with humility, iii. 658.
- Subjects* oppressed by proud rulers cry aloud to God against them, iii. 122.
- Submission* to God's will, i. 597.
- Subordinate*, creatures mutually, i. 221.
- Success*, good men left still in doubt of their final, i. 250.
- Sudden*, whatever is capable of passing away is, ii. 204. that is, to any one which he is unable to think of beforehand, iii. 95.
- Suddenness* of Judgment, i. 401.
- Suffer*, Job seemed to, directly from God, i. 84.
- Sufferer*, a sympathy that lowers itself to his state of suffering alone knows how to estimate aright the meaning of i. 20.
- Sufferings*, temporal and spiritual, man's lot, i. 426. present, increase future joy, i. 606. of the body typified with those of the head, i. 147. of the Elect here transient, i. 603.

- Suggestion*, how, comes, i. 215. the first, of the serpent is soft and tender and easily crushed by virtue, but afterwards its strength becomes intolerable, iii. 536.
- Suggestions*, how the, of the devil differ from his designs, iii. 541. ill, the Elect treat, as Job his wife, i. 173.
- Suhi*, interpreted 'speaking,' i. 161.
- Suhite*, the, is said to come with heat and talkativeness like heretics, i. 161.
- Sulphur*, when, is scattered on the habitation of wicked man, ii. 131. signifies carnal sin, ib.
- Summer*, the wicked like the torrent that fails in, i. 385.
- Sun*, the, denotes holy preachers, i. 498. hidden and stars sealed up from those who reject Truth, i. 499. sometimes the Lord, iii. 636. and preaching, ib. and the display of an open sight of any thing, ib. and the understanding of the wise, iii. 637.
- Superiors*, by the dissolution of, ruin falls on inferiors, i. 86. while, seek their own honour the hearts of their followers are turned from every right way, i. 102. how, should carry themselves towards their followers, ii. 534.
- Supplication*, often our, seems to be cast off from the presence of the Judge, i. 516.
- Suspicion*, the wicked full of, ii. 72. the treacherous suspects all lay snares for him, ii. 126. the covetous, conspirators on every side, ii. 190. the hypocrite dreads the rich as more powerful, the poor he suspects as a thief, ib.
- Sweetness*, manna contains all, i. 328.
- Swelling* of pride must be guarded against in rendering good to our neighbours, i. 583. on account of superior wisdom must be suppressed, i. 612. the first mark of, is to believe that we possess a good quality from ourselves, iii. 12. the second is that we have received it on account of our own merits, ib. third is when we boast of what we have not, ib. fourth is when despising others we wish to appear the sole possessors of what we have, ib. of the mind is an impediment in the way of truth, iii. 26. (v. *Pride, Vain-glory*.)
- Sword*, deliverance from, i. 346.
- Sword*, why a flaming, was placed at the entrance of Paradise, and why called moveable, ii. 53. of the Spirit is the Word of God, ii. 444. what 'the, upon the thigh' signifies, ii. 451. what only to have a, and what to hold one, ib. what to pass from corruption to the, iii. 38. by a, is denoted a blow near at hand, iii. 602. many things denoted by, iii. 630. what is a kind, and what a malignant, ib. whom the, is said to seize, iii. 631.
- Sycamore*, the barren fig is called a, iii. 259. what to ascend the, ib. the Lord passing by is seen by means of, ib.
- Symbol*, recovery of the 'Tree, of that of the righteous, ii. 48. (v. *Type*.)
- Sympathy*, the friends of Job make themselves like him in, i. 143.
- Synagogue*, the, our Lord's mother in the flesh, i. 108. those who hold office of preachers in, called 'the heavens,' i. 101. (v. 'Heavens.') denoted by Ostrich, iii. 453. (v. *Synagogue of Jews*.)
- System*, God alone declares the, of the Heavens, iii. 375.

T.

- Tabernacle*, the wicked fix their, in this life, i. 491. of a wicked soul haunted by devilish thoughts, ii. 130. what the, of the wicked, ii. 195. one, of the body, another, of the heart, ii. 237. denotes the dwelling of the mind, ii. 410. who are God's, ii. 411. a house for a dwelling place, a tabernacle for a journey, iii. 412.
- Table*, what is meant by a stranger passing over to furnish a, iii. 525. what by Wisdom setting forth her, iii. 587.
- Tail* of the sacrifice, meaning of, i. 66. what is denoted by the, ii. 145. what by the, of Behemoth, iii. 527. 528. of Behemoth described by Daniel and S. John, iii. 530. this, from the habit of sinning becomes hardened like a cedar, iii. 537. of Behemoth clenched denotes consent and ill habit, iii. 536.
- Take* sometimes means take away, iii. 579.
- Talent*, what a, of lead denotes, ii. 159.
- Talk*, earthly, unsavoury, i. 375. idle, breeds detraction, i. 410.
- Talkative*, a, man can never be justified, i. 575. (v. *Silence*.)

Talkativeness an attendant on feasts, i. 36. the greatest offence of the rich man in his feasting i. 37. of how many sins is, the cause, i. 411. the mind dissipated without by, loses the strength of interior reflection, i. 412. renders a man like a city broken down and without walls, ib.

Tasting, hearing is not, ii. 7.

Tau, what the letter, denotes, iii. 416.

Teacher, the foolish, understanding and saying right things has a harvest which others eat, i. 315. for a, to wish to instruct one that is superior argues great want of skill, i. 368. the more exactly a, weighs his own words the more truly he will estimate those of others, i. 417. all bold and proud teachers speak with big words even known truths to gain the praise of the learned, i. 464. those who attempt to instruct the more learned than themselves are like fools prodigal of their earthly goods, i. 611. the, who does not the good which he preaches loses the power of speaking what he does not practise, ii. 15. 'the showers of the mountains' are the words of learned, ii. 264. to some teachers wisdom is vouchsafed for their judgment that they should know some things aright, but hence be rendered the more obnoxious to punishment, ii. 330. the, of the Church should not regard what he is in himself, but what he has acquired by grace, ii. 347. all tutorage of, is tested by the examination of charity, ii. 529. care must be taken by, that in exercising the gift of understanding its light do not go out by the evil of self-elation, ii. 554. from the gift of understanding bestowed on them holy teachers learn to fear more than rejoice, ii. 555. the proud, though sharp sighted outwardly, are blind within, iii. 27. whoever would gain knowledge from the arrogant, should pluck the roses but avoid the thorns, iii. 199. the perfection of wisdom in a, is to know that he knows nothing in his own deserts, iii. 246. 383. the arrogant, unskilful, iii. 268. holy teachers follow the Apostles of Holy Church as whelps do the lioness, iii. 381. the, knows how to speak well, who knows how to be silent at proper times, iii. 382. while good hearers hunger for the Word of God greater gifts of understanding are given to their, iii.

388. understood by 'hinds,' and hearers by 'wild goats,' iii. 390. power of speech is often given to, for the sake of the hearer and often taken away through the guilt of the hearer, iii. 421. sometimes the word of preaching is granted or taken away on account of both hearer and, iii. 422. we are in this life the more truly learned the more we know that our learning cannot be supplied to us from ourselves, ib. the grace of God warms and cherishes the children of the hypocritical, as well as of the good, iii. 435.

Teachers, hypocritical, abandon those whom they beget as their children in conversation, not so the faithful, iii. 437. faithful, have over their disciples the bowels of fear, from the virtue of charity, not so hypocrites, iii. 438, 439. evil, know not these bowels of charity, the more their mind is let loose on worldly objects the more it is hardened within, iii. 440. the conversion of the learner is a consolation to, iii. 680.

Teaching, heretics take away the, of the Holy Fathers from the idle and careless, ii. 265. God reveals the hidden, of the Law and the Prophets to holy teachers, ii. 360. sound, earnestly avoids the sin of pride, iii. 21. the right order of, considered, iii. 22. the instruction of heavenly, called bread and whey, iii. 42, 43, 44. by clay is designated, which savours of faith, iii. 640. the strict, of holy living not a broad way but a path, iii. 246. the properties of good, mixed, and bad, iii. 256. the, of wisdom is at once fairly preaching and shining by unadulterated truth, ii. 375. should not be employed for earthly glory but for gaining souls, iii. 256. (*v. Doctrine of the Church, Doctrine of Heretics.*)

Teaching, by mystical, God's Voice raised in a cloud, iii. 362.

Tears, the, of the righteous from ignorance of the divine judgment concerning themselves, i. 251. the joy of contemplation often follows the, of sorrow, ib. the soul is fed by its own grief when lifted up to the joys above by, ib. what are fruitful, i. 537. the clean are washed in the, of humility, ib. for what reason God lets us go to bewail our sorrow, i. 564. extinguish the flame of the Devil's instigations, iii. 615.

Teeth, the Church's, holy preachers,

- ii. 28. 96. denote false preachers, *ib.*
 iii. 600. the interior senses, ii. 28.
- '*Teeth*' may mean the interior perceptions, ii. 29. Satan's, ii. 94.
- Tema* means the south wind, i. 395.
 (v. *Thema*.)
- Temper*, Eliphaz right in condemning an angry, i. 303. Satan sets traps in the paths of each man's, ii. 126.
- Temperance*, how, decays through some delight stealing on the mind, i. 119.
- Tempers*, there are good, which border on certain bad qualities, ii. 126.
- '*Tempest*,' represents the whirlwind of the Judgment, i. 518. ii. 338. 544. cares which weigh down in this life compared to, ii. 543. what to be heard in the hidden place of, iii. 149.
- Temple of God*, he builds the, who is devoted to correcting and forming the minds of his neighbours, i. 410. the faithful people is the, iii. 62. what to measure the fabric of, *ib.* the building of, is the house of God whether in heaven or in earth, iii. 635.
- Temporal* things, the wicked seek, not so the righteous, i. 50. we must esteem, things of little value which either we have not or cannot retain always, i. 89. when God spoils us He takes not ours but His own, i. 90. He bears lightly the loss of, goods whose mind is fixed on eternal, i. 166. iii. 409. he whose mind is set on, things is tormented with innumerable cares, i. 225. goods must be despised in comparison with eternal, i. 299. 436. the vain labour after, things, i. 395. the righteous despise, things, i. 451. tears on account of, objects sinful, i. 537. the desire after, things increases while death pressing on, i. 609. those, things to be despised which God vouchsafes even to the bad, ii. 111. bad men's glory being, runs to an end, ii. 286. to attach ourselves to, things is to flee from God standing, ii. 548. he who grieves the less that, things are wanting looks the more surely that eternal things should be his, ii. 549. holy men either bear with the weight of, things, by bestowing them on others, or by contemning forsake them, *ib.* great is the drudgery of secular pursuits, iii. 399. what care should be taken in reproving those who defend, things passionately, iii. 444.
- Tempt*, Satan's skill in choosing when and how to, i. 83. Satan useth to, by women's persuasion, i. 137.
- Temptation*, strong, is a great wind, i. 104. 119. in many ways the devil plots against our virtues, i. 114. the watchfulness of reason necessary under, i. 115. that is, when the consent is denied by the pure mind, i. 168. is a contest with evil spirits, i. 418. is a warfare, *ib.* why the life of man is called, itself, *ib.* none in this life free from, i. 431. 455. man by the wind of, like a leaf in the breeze, ii. 37. impure, consumes the flesh like a moth the garment, ii. 40. violent, called the cry of the exactor, iii. 403. 413.
- Temptation*, two kinds of, i. 137. ii. 59. 318. various temptations of the devil against his rebellious captives, i. 210. the righteous and the wicked undergo different kinds of, i. 557. a multiplicity of, often besets our path, i. 604. various, of man, ii. 37. what is human, ii. 519. and devilish, ii. 520. there are three times of, to every man, iii. 67.
- Temptation*, man is tried with, i. 455. how God is said to lead and not to lead us into, i. 134. ii. 107. God so forsakes us in, that He guards us, i. 168. those whom God enriches with gifts He tries with, i. 454. increases as the light of righteousness increases in the soul, iii. 332. the devil then arouses harder, when he conceals it under the semblance of virtue, iii. 544.
- Temptation*, presumption the cause of, whether real or feigned, i. 124. the life of man in his fallen condition is itself a, and the source of, i. 418. why God permits the soul rising to uprightness to be assailed by, i. 593. iii. 195. unclean, arises up to man from himself and from no other quarter, ii. 40. various temptations of the devil, ii. 147. iii. 343. why follows conversion, iii. 68.
- Temptation*, the devil's modes of, i. 60. threefold, of the devil, *ib.* times suitable for, i. 83. why the devil sometimes retires from, i. 168. sometimes attacks us from without and from within, i. 172. the diversity of, i. 388. iii. 71. 598. how temptations succeed one another, i. 419. the state of the soul oppressed with the force of urgent, i. 604. some are overcome by sudden, others by slow and gentle, ii. 60. the enemy attacks us in every direction by the darts of, ii. 98. the devil tries by, according to every

one's temper, ii. 126. iii. 333. sudden, destroys some, slow and gentle, others, ii. 183. in the last times many weak ones shall fall through, and the strong will grieve for their fall, ii. 408. sometimes derived through the eyes, sometimes from the heart, ii. 526. why sharper after than before conversion, iii. 69. 70. what the mode of consolation and of, to the converted, iii. 69. often does not show itself, iii. 72. more hurtful from long duration, iii. 73. delight from, conquered with God's assistance, ib. the violence of, iii. 297. how great the, of the devil, iii. 332. the darkness of his, ib. God moderates temptations that they do not come upon us too numerous or too heavily, iii. 333. with great, capital vices exhort the conquered heart as with reason, iii. 491. 492. more grievous towards the close of life, iii. 537. Satan pollutes the hearts of men through the, of lust, malice and pride, iii. 585. Satan as 'beast' 'bird,' 'dragon,' in various, ib. those whom Satan by, is unable to approach as a 'monster,' he comes near as a 'dragon,' ib. his, presented to the wicked in one way, to the righteous in another, iii. 598. Satan acts towards the minds of the faithful at one time by deed, at another by persuasion, iii. 599. of Satan deceiving some by a show of sanctity, others by the foul deeds of a carnal life, iii. 640.

Temptation, God would not have given Job over to, unless He had foreseen that he would not perish, i. 78. the godly mind which suffers crosses from the hands of men, finds repose in the consolations of Divine favour, i. 84. the devil never wounds the hearts of the good to their utter ruin but to make them more cautious, i. 113. 122. 124. 509. we grow great by the discipline of, i. 126. what, teaches us, ib. i. 45. and chastisement make pleasure distasteful, ib. our temptations present to others examples of virtue, i. 131. what sort of man is proved by, i. 132. the more manifold the, of the Elect the richer in virtues do they become, i. 347. often extinguishes the good purposes of the heart, i. 382. is wanted for our aid on the road to heaven, i. 130. the Elect fear not, but prepare themselves ever against it, i. 431. there is no certainty concerning, whether it be a test of virtue or an instrument of

our destruction, i. 510. the Holy Spirit leaves man for a little time in, that he be humbled, i. 551. God strengthens the righteous against, i. 552. after, the soul is more invigorated, i. 604. to sin cannot be taken away from man in this life, ii. 129. the wonderful effects of, ii. 402. man never able to live without, iii. 39. when assailed with, we learn what we are by our own strength and what by divine gift, iii. 41. how, advances us towards perfection, ib. staggers us but does not cast us down, ib. whatever sweetness there is in life becomes bitter by the power of, iii. 44. the advantage of, iii. 45. 46. teaches self-knowledge, iii. 47. in, the weakness of the mind is exhibited, ib. by, we are rescued from imminent ruin, ib. after severe, the light of truth bursts forth upon the mind, iii. 56. God does not reprobate but prove by, iii. 73. lest we should confide in our own strength God permits, iii. 105. the violence of, disturbs the thoughts of the virtuous, ib. man involved in, falls into the darkness of sorrow, iii. 197. thoughts rising pressed with, lest they should puff up and that they may afterwards be more fruitful, iii. 348. holy men become more anxious to guard their inward gifts when under, iii. 349. sometimes a protection of merits, iii. 581.

Temptation, the devil approaching us with, is pierced with the darts of our humility and patience, i. 90. iii. 552. the wise cautious against, i. 120. 123. those stricken with, should fly to humility and the grief of penitence, i. 123. 168. what we should do under, i. 126. how we must resist the sharp and soft, i. 173. beginnings of, must be resisted, i. 201. ii. 527. voice of the exactor is not heard when we resist, i. 236. the soul fed by the food of God's Word becomes stronger against, i. 346. the soul tempted by sin should regard the shortness of its gratification, i. 563. how God succours the soul giving way under heavy, i. 604. he is wholly unable to resist, who puts it behind him to hold the sword of God's Word, ii. 444. the secret root of, must be wholly torn up, iii. 72. in, God succours us with consolation, iii. 73. He Who made man mercifully does not permit him to be tried or tor-

mented unjustly, iii. 150. what he should do who is oppressed with, iii. 197. 291. 334. love of our neighbour destroys the, of unjust suggestion, iii. 300. our enemy may perish by that same from which he takes his rise, iii. 391. the strong soldier of God looks down on, iii. 483. the repulse of the darts of, ib. remedy against, iii. 618.

Temptation, why God keeps beginners from sharp, iii. 70. all the alluring arts of the world turned into, to him whose soul pants after God, i. 345. from the recollection of former sins very dangerous, i. 556. how new converts are harassed by severe trials of, iii. 70. he who is broken under, think not of the providence of God, iii. 150.

Temptation, the nature of, of those devoted to religion, iii. 542.

Temptation, the, of the reprobate of one sort that of the Elect of another, i. 173. of the righteous how useful, ib. God permits the devil to be repeatedly overcome that he may at length become silent, i. 133. the devil endeavours to break the hearts of the steadfast by tribulation or melt them by persuasion, i. 137. they rouse up the devil against themselves who despise his tyranny, i. 210. holy men fear and keep watch against, with anxious heed, i. 273. why holy men seek to be bruised and scourged with, i. 378. whom God enriches with gifts He tries with, i. 454. what holy men stricken with, may learn of God and of themselves, i. 455. iii. 553. God tempers His trials of, to correspond with our powers, i. 547. holy men endure, here that they may not lift themselves in pride, i. 557. ii. 400. iii. 195. 591. the righteous are often under, almost to the downfall of desperation, i. 604. remove defects and increase good points, ii. 250. in, of Saints when wisdom and when patience are exercised, ii. 318. of vices not wanting to those mighty in virtues, ii. 402. we cannot live in the secrecy of any retirement without, iii. 39. all the Elect are subject to, iii. 50. in the conflict with, joy succeeds sorrow, iii. 69. after the illumination of the heavenly gift, is increased, iii. 332. holy men consent not to the, of the violent exactor, iii. 403. because daily peace has rendered many slothful holy men rejoice to be exercised with, iii.

487. the assaults of, do not overcome the righteous because they never attack him unexpectedly, iii. 488. sometimes those who seek after the way of holiness when fallen into error are improved but slowly, iii. 546. it is meet for him who believed he was strong after forsaking his Creator to be conquered by, from dust, iii. 553. the devil earnestly desires to seize through, those whom he sees already united to heavenly things, iii. 567. the devil by his, unwillingly preserves the Elect for the kingdom of heaven, iii. 582. the devil by his, of the Elect serves to their profit and God's will, iii. 583.

Temptation useless to the wicked, i. 173. in, the wicked murmuring become as chaff in the furnace, i. 126. the, of the devil sweet to the wicked, ii. 222. and inflames the reprobate to many different vices, iii. 616.

Tempted, why God permits man to be, i. 112. iii. 45. Job through his wife as Adam through Eve, i. 137. the Devil tempts us through our friends and relations, i. 138. holy men desire to be, through adversity, i. 430. we are, in four ways, i. 419. God permits us not to be, beyond that we are able to bear, i. 547. 553. iii. 333. nor otherwise than justly, ii. 319. why beginners are seldom, with severity, iii. 70. he who is, learns whence to derive strength and with what great watchfulness he must preserve it, i. 122. the, approach very near to death and the destroyers unless set at liberty by Divine goodness, iii. 47.

Tempter, God permits some things to the, and denies others, i. 81. 134. the skill and craft of, i. 83. those who are the willing subjects of, he rules with power unshaken, i. 210. when we engage with, of manifold form we ought to equip ourselves variously for the conflict, i. 347. unless we resist the first suggestion of, he slips in entire into the interior of the heart, i. 313. iii. 536. the word of, is the beginning of evil persuasion, iii. 403. the cry of, is violent temptation, ib. how the liberty of, to tempt is called a covenant, iii. 583. spreads forth the multiplicity of his cruelty the more fiercely the nearer he perceives himself to punishment, iii. 619.

Tempter. (v. *Devil*.)

Tempting, God's, is His trying us with mighty commands, iii. 270.

Ten, the number, sets forth perfection, i. 43. 53. iii. 692.

Tent, what a, denotes, iii. 212.

Tents, God moves and dwells in Saints as His, iii. 212. who are and were, for God, ib. how Paul was a cloud for men, but a, for God, iii. 213.

'*Terrible ones*,' evil spirits called, ii. 193.

Terror, serious thought brings, i. 448.

Terrors, good men still fear the, of God, i. 368.

Testament, the Old, the holy men of, longed after the law of love by which to serve God, ii. 34. holy men of, with the breathing of fervent desire expected the Christ, ii. 115. not all things we read of in are to be imitated, ii. 321. called a shady and thick mountain, iii. 555.

Testimonies, meaning of, i. 5, note g.

Testimony, none is able to bear, concerning himself before God, i. 520. haughty men having no, of their conscience before God seek that of another's voice before men, iii. 164.

Thanks, Job learnt to render, when stricken, i. 19.

Thema, hence *Themanites*, i. e. coming from the heat of immoderate wisdom, as heretics, i. 161. means the South, ib.

Thesaurus, the derivation of, iii. 328.

Thief, the heretic hides himself in the night like a, ii. 270.

Things known put for unknown, i. 92. eternal, love of, sets men above temporal, i. 329. high, not for the sensual, i. 359. painful, hard to choose, i. 375. bitter, grow sweet to heavenly minds, i. 376. from, without sense we learn what to think of beings endowed with sense and understanding, i. 221. once said repeated by way of confirmation, iii. 293. (v. *Possessions*.)

Thirst, Satan's, for man's ruin, ii. 124. what for the ungodly to, ii. 125.

'*Thirsty*,' who are the, i. 320.

Thorns, all sorts of sin denoted by, ii. 464. denote the piercings of sins, iii. 565. what to hedge up the way with, iii. 621.

Thought, Job feared sins of, in his children, i. 38. careless livers have not the sorrows of, i. 51. host of

thoughts unrestrained by reason compared to a bevy of talkative maids when their mistress is away, i. 55. thoughts should be manfully restrained before they proceed to deeds, i. 59. Job sinned not even in, i. 91. serious, brings terror, i. 448. 'dreams' from, i. 449. sin to be renounced in deed and, i. 598. the root of works, ii. 131.

Thoughts unwatched lead to Ishbo-sheth's fate, i. 59. mode of ruling our, i. 55. the multitude of our, compared to a very great household, ib. we effect great things by governing our, ib. bad, must be interrogated and repelled at their very onset, i. 110. 169. man does not derive, except through the images of bodily substances, i. 288. a great thing if the soul can think of itself without a bodily figure and through its meditation fix its, upon God, i. 289. what must be done by the man polluted with impure, i. 555. whence evil, arise, i. 556. what the root is to the tree the same is the, of his heart to each man, ii. 78. 131. 440. he conceives woe who entertains wicked, and brings forth iniquity, ii. 85. the, the mouth of the heart, ii. 179. none are free from evil, ii. 257. 323. impure, defile not except they subdue the mind to taking delight, ii. 519. why evil, are the gates of death, iii. 321. good, are from God, iii. 594.

Thoughts, the defilement of unclean must be washed clean by the tears of penitence, i. 555, 556. known either by words or deeds, ii. 216. evil, not blamed for their coming but for their remaining, iii. 238. God counts up the good, iii. 395. how God rewards our good, iii. 144. ill, to be cleansed off by self-chastisement, i. 169. ill, Job's sores like involuntary, i. 168. care of, to be practised with humility, i. 170. bad, affliction does not always keep out, i. 172. that tempt may be turned to good, i. 176. dominion of the rabble of unrestrained, i. 224. hairs of the flesh superfluous, i. 287. bitter, too close silence deepens, i. 412. evil, dust, i. 432. legal uncleanness of the night type of evil, i. 555. conscience notes, ii. 34. devilish, tabernacle of wicked soul haunted by, ii. 130.

Thousand, the number of a, is wont to be taken for totality, i. 495. ii. 368. iii. 528. 692. the perfection of a

- good life, i. 495. ii. 589. iii. 692. the whole period of Holy Church expressed by, iii. 528. considered as perfect, iii. 692. the fulness of the benefit vouchsafed denoted by, ii. 589.
- Threatening* of God and the dread of of farther punishment, i. 227.
- Throat*, what for the tongue to speak in the, iii. 23.
- Throne*, what the, of God, i. 94. ii. 246. by twelve thrones are set forth the universal judgment, iii. 175. that our Lord sits on the, with His Father means that He is equal with the Father, ib. for holy men to sit on the, with Christ is that they derive the power of judgment from His virtue, ib. the difference between sitting on twelve thrones, and on the ib. the sitting of Saints on thrones is 'for ever,' ib.
- Thunder*, meaning of, iii. 335.
- Tiberius*, Leander went on an embassy to the Emperor, i. 1. note a.
- '*Tiger*,' the hypocrite is a, i. 270. Satan is a, i. 274.
- '*Till*,' the meaning of, i. 489.
- Timbrel*, temporal maceration of the body denoted by, iii. 589.
- Time* and manner of God's wisdom coming to man, i. 398. wastes the life it makes, i. 401. longing for eternity excludes hope in, i. 452. Job grieves that his days pass away before his, i. 527. good works to be done in, i. 572. what are the three times God works in the conversion of every man, iii. 67.
- Time*, the condition of, to have the stay of continuance, i. 178. of our mutable state of being will one day perish, i. 186. what to redeem the, i. 298. the moments of, as they delay are still urging forwards in their flight, i. 386. 401. 433. we learn from the past, how swiftly the future is about to pass, i. 467. to the mind set on heavenly considerations every thing transitory either good or evil is trodden under foot, i. 435. that, which passes with so great rapidity is as nothing, ii. 45. short to him that ordereth is long to him that loves, ii. 116. whatever has an end is short, ii. 173. 285. Scripture often uses the future for the past and the past for the future, iii. 627.
- Timothy*, why, was not healed by S. Paul, iii. 226.
- Toil*, vanity of this world's not seen till at last, i. 427.
- Toledo*, third Council of, the Goths received into the Church, i. 1. note a.
- Tongue*, the, is unloosed when the belly is full, i. 37. by certain steps the, is driven into the pitfall, i. 410. water is let out when the flowing of the, is let loose, i. 264. 411. must be heedfully kept in by discipline, and relaxed of necessity, i. 413. the proud man most fiercely tortured in his, because it had been unrestrained, ii. 79. what is to have sweetness under the, ii. 179. he that is unrestrained in his, is always descending to what is worse, ii. 226. holy men study to conceal the faults of, from God by the merits of their life, iii. 508. the, of the sea is the knowledge of secular learning, iii. 574. what tongues like fire denote, iii. 264. the, sins in two ways, i. 141. 411. by the incontinency of, the commencement of discord is afforded, i. 264. 411. the, of the wicked how noxious to the righteous, i. 346. what is the scourge of the, ib. two evils of, i. 410. (v. *Discourse Word*.)
- Tongues*, gift of, sometimes withdrawn to prevent pride, i. 127. God saves the righteous from evil hands and, i. 341.
- Topaz*, what the, is, and what it denotes, ii. 384.
- Torch*, what a, denotes, iii. 610.
- Torment*, there are some whom not even, restrain from their abandoned habits, iii. 177.
- Torrent*, why the wicked are like a, that fails in summer, i. 385. what a, that divides from the people on travel denotes, ii. 349, 350. iii. 564. what golden torrents denote, ii. 238. what they are, and who may be called, torrents, ii. 465. what are the desert places of, ii. 474. how the Lord clave the fountains and, iii, 575.
- Tortures*, a great number are chastened with, but not amended, i. 367. (v. *Torments*.)
- Tranquillity*, perfect, of mind arises from the desire of the heavenly country alone, i. 226. whence arises the love of, i. 232. those things which cannot remain in, work their own confusion, i. 496.
- Transfiguration*, why Christ's garments were as white as snow in the, iii. 516.
- Transgressions*, our, sealed up as it were in a bag, ii. 58.

- Transitory*, how good and bad men view, things, i. 50. temporal prosperity is beneath the consideration of those who view this world as, ii. 218. men in life 'pass along,' in death they pass away, iii. 96. the vanity of those panting after, good, i. 394. (v. *Temporal*.)
- Translation*, new, that commented on by S. Gregory, i. 11. and note t. old, ib.
- Trap*, what for the devil to lay a, in the earth, ii. 125. and to lay a, in the way, ib. Satan sets in the path of each man's temper, ii. 126.
- Treasure* in a field is return to the lamentation of repentance, i. 63. holy men compared to those who dig for hidden, i. 246. of snow and hail, iii. 328.
- Treasures* within safe, i. 139. buried with Saints of old, i. 249.
- Tree*, many things in Holy Scripture are denoted by, i. 48. what for a, to bring forth foliage on the stock being cut down, i. 49. recovery of, symbol of that of the righteous, ii. 48.
- Trees* take root slowly, i. 479. the, that grow slower last to number many years, ii. 188. men of the world like, wide spread below narrow above, ii. 437. 438.
- Trial* by day and night, i. 79. worst last, i. 86. Job's rising is the mind's awakening by, i. 122. Leviathan to be loosed by Angels at last for men's, i. 195. man's life since the fall a warfare and, i. 418. the heat of, makes the 'shadow' longed for, i. 424. strange contrarieties left in us for our, i. 592.
- Trials*, Job's, compared to a besieging host, i. 22. order of Job's, i. 85. spring even from virtuous attainments, i. 419. inward, i. 520.
- True*, all, things are not always to be said, iii. 144.
- Tribulation*, virtues of the Saints brought out by, i. 18. different kinds of, affecting both good and bad, i. 23. the delight of full enjoyment is the forerunner of, i. 83. he charges God foolishly who strives to justify himself against, from God, i. 91. a mighty solace of our, i. 141. what, in the night denotes, i. 200. we are bruised with, from God and from the devil with different effects, i. 377. why holy men rejoice in the, and hard labours of this life, i. 423. we now sow in, that we may afterwards reap the fruit of joy, i. 606. force out the virtues of the Saints, i. 18. nothing more grievous without the joy of a reward to look forward to, i. 43. should be supported with the remembrance of gifts, i. 141. why the married have, in the flesh, ii. 63. denoted by 'waters,' ii. 400. what will be the, in the end of the world, ii. 407. 'song in the night' is joy in, iii. 150. God often gives, lest we should fall through this world's prosperity, iii. 182. opens the ears, ib. a symbol of, ii. 508. mixed with prosperity profitable to men, iii. 218. as the duration of the world increases in years it suffers under increasing, iii. 619. temporal, called a 'sword,' iii. 630.
- Trinity*, the unity of the, taught in Scripture, iii. 351. 352. after our resurrection we shall distinctly acknowledge the, iii. 375. by the spreading of faith in the, the preaching of error was silenced, iii. 575.
- Trouble*, in inward, we must refer the thing to the judgment of God, i. 126. the real cause of, is our sin, i. 322. God gives it first, then rest, i. 345. night of, even desired, i. 430.
- Troubles* sent for various ends, i. 23. sometimes as a punishment without the withdrawal of the Divine favour as in the case of the Jews, i. 24. sometimes sent for amendment as in the case of the impotent man, ib. sometimes sent not for the obliteration of past offence but for the avoidance of a future one as in the case of S. Paul, ib. sometimes sent neither for present nor past transgressions, but that the power of the Almighty may be shewn in removing the stroke, as in the case of the blind man in the Gospel, ib. in the case of Job, i. 25. their, the proud reproach the righteous with, ii. 139. earthly desires crowd us with needless, i. 225.
- Trumpets*, what the two, of beaten silver made by Moses denote, iii. 373. what the short blast of, denotes, ib. what to sound a trumpet, iii. 475. what for the horse not to fear the sound of, ib. what for the blast of, to sound against the horse of God, iii. 487.
- Truth*, the, means our Lord, i. 4. 33. 35. 37. he who feeds his innocent mind on, possesses as it were seven thousand sheep, i. 53. the 'rising of the dawn' is the brightness of inward,

- i. 213. when cast off, abandons and blinds, i. 499. ii. 268. God gives the word of, to those that do it and withdraws it from those that do it not, ii. 16. seeks not to be stayed up by the aid of falsehood, ii. 24. what punishment they are worthy of who oppose, which they acknowledge, ii. 25. 268. by how many straits is he hedged in who leaves the way of, the path of security, ii. 74. the weak in time of persecution dare not preach the, freely, ii. 97. when the wise fall from, fools also follow their example, ii. 151. when the light of, is banished from the act, it departs from the perception, ii. 476. Job's friends though in the wrong utter much, i. 261. heretics like Job's friends mix error and, i. 262. the real door of, the Church's public teaching, i. 276. Job's friends spoke, but not of his case, i. 313. better lose the right eye than, i. 357. error must be silenced to make room for, i. 417. heretics give out old truths as unknown, i. 467. sun hidden and stars sealed up from those who reject, i. 499. taken away from the unrighteous, ii. 16. a man may on occasion speak good that is true in his own praise, ii. 141. many in Holy Church press, by knowing it, but neglect to touch it by living well, ii. 482. wicked increase, when the truth held for a crime, ii. 483. the swelling of the mind is an impediment in the way of, iii. 26. 84. some who seem to speak, differ from it, iii. 141. we are not safe in the examination of, though we have nothing in ourselves that deserves blame in the judgment of men, iii. 165. knowledge of, denied to the proud, iii. 216. light of, concealed from proud and over-busied minds, but revealed to the afflicted and humbled, iii. 218. the friend of, is a lover of upright conduct, iii. 219. they that deny, accused of being faithless, iii. 312. all they who full of faith endeavour to utter something concerning God are organs of, iii. 421. in the midst deals alike with all even though they live not alike, ib. he who knowingly lost humility unwittingly lost the understanding of, iii. 455. the meaning of, cast down in the earth, iii. 531. the illumination of, iii. 636.
- Tumult*, all, of the breast is a strong and mighty clamour, i. 255. exterior, affects not the righteous inwardly, ii. 371.
- Turtle-dove*, the throat of the, and the pigeon to be cut in sacrifice, but not severed, i. 336. what denoted by the nest of, ii. 436. what by two turtle-doves or young pigeons, iii. 511.
- Twelve*, number, because made up of the component parts of seven, signifies perfection, i. 40. by, the amount of the whole is described, i. 619.
- Type*, Job's wife, of ill-livers, i. 27. Job, of Him Who sinned not, ii. 106. (v. *Christ, Church, &c.*)
- Typified*, the Church, with her Head, i. 26.
- Tyrant*, who may be justly called a, ii. 71. what to endure a, in the heart, iii. 148. the pride of, iii. 428.
- 'Tyranny'*, the pride of the wicked called, ii. 71. how, is exercised, ib. who rage against us with the arm of, iii. 148.
- U.
- Udder*, meaning of drawing milk from the, and not blood, ii. 514.
- Unbelievers* have no virtues, i. 113. the life of, placed under the law is convicted by the life of the Gentiles, i. 17. all, rise again to torment and not to judgment, iii. 171. the cruelty of, toward the preachers of the Word of God, iii. 361. (v. *Nations, Gentiles.*)
- Uncertainty*, weariness of, i. 523. the wicked full of, ii. 72.
- Uncleaness*, sins forsaken leave traces of, i. 554. legal, of the night, type of evil thoughts, i. 555. God only can cleanse man conceived in, ii. 44. brimstone typifies, ii. 131. destroys all virtues, ii. 531. by an ass is designated, iii. 227.
- Understanding*, given to man by God, i. 5. the day of the soul, i. 46. (v. *Soul.*) spreads a feast when in penetrating the truths heard it refreshes the heart by lighting up its darkness, i. 56. wholly useless if it be not based upon wisdom, ib. (v. *Wisdom, Virtue.*) may deviate from the right path, i. 58. bestowed by the Holy Spirit against dulness, i. 119. and tutored by its means, i. 120. why slowness of, is given to the earnest and quickness to the slothful,

i. 321. Job prophesied with, ii. 22. why called the day, i. 46. what the, of the Son of God, ii. 8. given like borrowed money to be returned with usury, ii. 553. holy men fear rather than exult in the gift of, ii. 554. an eagle denotes the subtle, of the Saints, iii. 494. if not based on wisdom wholly useless, i. 56. (v. *Intention*.)

Ungodly, the, praise their own evil works and vindicate them, i. 208. the eyes of the, shall fail, being careless of their eternal interests, and ever looking for transitory advantages alone, i. 609. the one study of the, to satisfy the longings of the carnal appetite, i. 610. are despairing of pardon, ever increasing in sin, ii. 73. every, man is cast down by his own counsel, ii. 123. what the counsels of the, ib. desire not to be good but only to be called so, ii. 174. despise the ways of the Lord, ii. 205. desire always to live in sin without correction, ii. 273. the scorching wind, i. e. the devil, shall carry away the, ii. 339. set themselves to blame the good for pride in their doings, i. 597. not afraid to instruct their betters, i. 611. hold that they excel all men in wisdom, ib. urge their own bad points slanderously against the good, ii. 87. of what nature is the counsel of, i. 547. ii. 123. by their ways say to God, depart from us, ii. 204. desire not the knowledge of God's ways, ib. construct for themselves their foundation in the earth, ii. 233. the heart of, compared to a stone, iii. 627.

Ungodly, the weak are alarmed and troubled at the prosperity of the, i. 316. the strong condemn the glory of, i. 317. here the, have refuge from mishaps but none after death, i. 609. ii. 123. from the temporal glory of, his sins are doubled and redoubled, ii. 123. so delight in the night of sin, as if the light of righteousness spread around them, ii. 273. when the erecting of, is cut down, ii. 236. live upon human applause, i. 197. the goods of, are temporal and transitory, ii. 491. why God permits the, to prosper, i. 269. ii. 488. enjoy pleasures here unrestrained like steers destined to be slaughtered, ii. 521. have all things granted them, as sick persons whose life is despaired of, ib. how the, are

made firm in the earth by taking root, i. 316. have their tents and the dwelling place of the interior in earthly prosperity, i. 491. in times of sadness seek a refuge in their riches, i. 609. put the whole of their trust in earthly things, ii. 71. the prosperity of the, in every way is but 'a point of time,' cut short by the end, ii. 203. the joys of broken off by groans arising, ii. 208. reserved to the day of destruction, ii. 217.

Ungodly, the, escape not the vengeance of God, but are caught in the noose of their own artifices, i. 523. are always in troubles, ii. 72. when the, find themselves tied and bound with evil habits, they kindle more fiercely to the lusts of this world, ii. 125. sin shuts up the eyes of, but punishment opens them wide at the last, ii. 211. are hardened in wickedness, ii. 212. how God may be said to behold and forget the life of, ii. 279. there must be sorrow in unison with the wretchedness of the, ruined, and rejoicing in unison with the justice of the Judge, ii. 567. are always trembling, ii. 72. 74. tormented without end, ii. 186. tormented in spirit and flesh alike, ii. 195. 236. in 'a point of time' go down to the lower parts, ii. 203. in the judgment shall be as chaff and ashes before the wind, ii. 209. how taken away before their time, ii. 232. broken to pieces in hell, ii. 280. the cry of, in time of straits God heareth not, ii. 327. if Saints suffer thus, how shall the, i. 136.

Ungodly, the, compared to an unfruitful stump of a tree, ii. 279. the stump of the, cut clean away to make room for the fruitful tree, ii. 280. how far the, differ from the wicked, ii. 324. the, put instead of the unbeliever, ib. the Church has an, man her enemy, and an unrighteous man her adversary, ib. how differs from the sinner, iii. 116. shall not rise up in judgment, ib. estranged from the holiness of religion, ib. the, like Balaam, from their appearance of piety within the Church, are found by their ungodly conversation without the Church, iii. 117. the, are those who are cut off from the piety of the faith, or else who contradict themselves by wicked habits in what they believe, iii. 171.

- Unguarded*, good works slay the, through pride, i. 424.
- Unguent*, an, a figure of virtue, i. 18.
- Ungateful*, the mind, for the good gifts of God has recourse to compunction and tears of penitence, i. 443. 444. the, should be the more ashamed at committing sin, from consideration of the free gift of prosperity from God, iii. 391. are found even from God's very bounty to fight against His goodness, iii. 392.
- Unity*, a return to, necessary for their recovering salvation in the case of heretics, i. 28. he that suffers punishments out of the, of the Church cannot be a martyr, ii. 344. the, of the wicked, iii. 606. of the good, iii. 607. strengthens the perverse while it makes them accord, ib.
- Universality* of the Church denoted by the number seven, i. 28. 163. iii. 7. 673. by number a thousand, i. 495. ii. 368. iii. 528. and by number twelve, i. 619. (v. '*All things*')
- Unjust*, the, is defiled by his own praise, ii. 563.
- Unlawful*, he alone is never brought down in things, who is careful to restrain himself at times even from things lawful, i. 254.
- Unmoved*, no one can attach himself to the moveable and remain, i. 472.
- Unoccupied*, to leave the mind, for God, i. 255.
- Unrighteous*, the, Truth taken away from, ii. 16.
- Unskilfulness*, fault of, to hold what is right in a wrong way, iii. 268.
- Upbraiding*, in the season of sorrow we should never urge words of, ii. 88. what a fortress of strength the Elect have and what liberty of, all powers contrary to truth, i. 405. the powerful and insolent must be rebuked with, ii. 90. why the friends of blessed Job ought not to have persecuted him with words of, ii. 137.
- Upright*, simplicity of, scorned by the world, i. 614.
- Uprightness*, should be tempered by simplicity, i. 33. signifies justice, i. 39. maintained with simplicity by our Lord alone, ib. (v. '*Simplicity*') and mercy foreshew Christ, i. 39. in, justice is signified, ib.
- Urbanity*, the frowardness of the mind called, i. 614.
- Uriah*, means 'my light from God,' i. 166. and the Jewish people denoted by, ib. what the history of, denotes, i. 166. 167. in well doing, a type of erring Jews, i. 167.
- Uz*, a land of the Gentiles, i. 32. in its interpretation foreshews the people in whom Wisdom dwells, i. 39. means 'a counsellor,' i. 39.
- Uzziah*, censuring better men a sin like that of, i. 259.

V.

- 'Vah,'* a word of exultation, iii. 477. the horse says, on hearing the trumpet, ib.
- 'Vain,'* how the righteous 'take not their soul in,' i. 395. all things vain that pass away, i. 549.
- Vanish*, that is said to, which is suddenly withdrawn from the eyes of the beholder, i. 594.
- Vanities*, solitude of heart admits God and excludes, i. 226.
- Vanity* of this world's toil not seen till at last, i. 427. the penitent number their past times of, i. 428. covetousness, pride, curiosity, deceive us, i. 522. Job's words too true to suit with Zophar's, i. 576. how, of thoughts and elation of mind must be cut off, i. 124. how the creature is subject to, not willingly, i. 235. days past shall be convicted of, i. 386. 472. of man not sin but allied to it, i. 594. the difference between, and 'iniquity,' ib. sometimes taken for sin, ib. chosen soon leads to 'iniquity,' i. 595. overcasts while iniquity blinds the mind, ib. renders the mind bold by the offence, i. 596. enslaves the mind to unlawful desires and leaves it free to the motions of nature, ib. bears relation to levity but 'deceit' to wickedness, ii. 525. (v. '*Rejoice. Vain*')
- Veil*, what the, with which Rebecca covered herself when Isaac saw her denotes, iii. 689.
- Veins*, what are the, of heavenly whispering, i. 279. what to hear the, of divine whispering by stealth, i. 280.
- Vengeance* delayed falls heavier on the impenitent, iii. 97.
- Venom*, the infusion of the, of our old enemy how pernicious, i. 310. of envy blinds the eyes, and prevents them from seeing their neighbour's good deeds, and only endeavour to scan out his evil points if he may chance to find any, i. 340. 341.
- Verdure* of temporal glory is some-

- times denoted by grass, iii. 337. what the, of the red and bulrush denote, iii. 339. 559.
- Versions*, a great number of Latin, of the Scriptures of the Old and New Testaments, i. 11. note t. one was generally received as authorized, ib. in course of time S. Jerome's version superseded the old Italian, ib. S. Gregory made use of the authorized version, i. 11. when requisite he applied to the old version, ib. the Church of Rome at the time of S. Gregory used both the old Italian version and S. Jerome's, ib.
- Vessel*, earthen, broken, i. 139.
- Vessels*, what, that will not hold wine denote, iii. 19.
- Vexation*, how, alone shall give understanding, i. 388. ii. 26. 211.
- Vexations* of mind and body in this life innumerable, i. 234. why God sometimes permits us to be exercised with, iii. 348.
- Vial*, what for the, to be poured forth upon the sun, iii. 637.
- Vice*, (v. *Sin*,) stifled by fear, i. 52.
- Vices* banded together against us by a kind of agreement, i. 174. why the righteous are unable to subdue certain little defects, i. 211. those addicted to certain, carry within them a throng of desires, i. 223. holy men alone are with themselves who subdue their, i. 226. one thing boldly to endure contests of, and another to be unnerved by them and overcome, iii. 20. each sin has its own army of for the mind to overcome, iii. 20. 490. out of the seven principal five are spiritual and two carnal, iii. 490. the fallacious arguments by which the principal, deceive the mind, iii. 491. what must be done to avert the evil effects of these, iii. 492. two, hold sway over the human race, iii. 562. the open enemies of God are the patrons of, iii. 563.
- Vices* spring from vices, and he who neglects the very least falls by little and little, i. 595. all other, are the captains of pride, iii. 489. seven principal, spring from pride, iii. 490. how one capital vice generates another, ib.
- Vices* turned to the account of virtue, i. 176. some while encountering certain, to the neglect of others are at length overcome even by those first conquered, i. 390. often accomplish that work which goodness began, i. 521. the difference between one striving against, and one giving up the contest, i. 557. one set of, succeeds another in the mind of the bad, ii. 193. iii. 614. all, must be guarded against, and why, ii. 424. the first, force themselves under show of reason, iii. 491. better to burn with the heat of fevers than with the fire of, iii. 592.
- Vices* how, should be subdued, i. 173. compunction fortifies the mind against, i. 175. suppressed through fear of the Lord's secret visitation, iii. 321. soldier of Christ's remedy against the principal, iii. 492. howling of the army of, ib.
- Vices* cloak themselves under the semblance of virtues, i. 174. 175. iii. 18. 544. branch of error defending, drawn out from Adam, i. 209. tinged with the colour of virtues commonly the more abominable the less they are known to be vices, iii. 455.
- Victims*, what, slain by Wisdom denote, iii. 587.
- Victory* of his own thoughts, no one should attribute to himself, iii. 361 ? 393. if, is to be obtained, the contest should be foreseen, iii. 478.
- Vile*, some seek to appear vile before men, but are puffed up within, iii. 258.
- Vines*, hypocrites like luxuriant and unbended, i. 473.
- Vineyards*, the way of the, is the righteousness of the Churches, ii. 275.
- Violence*, heretics begin gently but end in, i. 263.
- Violent*, God is not the abettor of the, ii. 3. sons of the, are the followers of heretics, ii. 331. the, are swept away suddenly to eternal punishment, iii. 98. (v. *Spoil.*)
- Viper*, the nature and meaning of, ii. 183. tongue of, kills by slow poison, ib. what the tongue of, denotes, ib.
- Virginity*, why, of the flesh is no where commanded, ii. 186.
- Virtue*, figured by unguents and aromatics, i. 18. spring from charity, i. 52. one requires another, i. 56. 57. senses of virtues better ascertained by prayer than by examinings, i. 58. whence the origin of, and power of practising it, should be carefully examined, i. 60. assumed by Satan as a disguise, i. 62. shewn from Scripture that no virtue is really such unless blended with other virtues, i. 64. necessary also for us to reexamine them carefully, to make them acceptable

- to the Judge, *ib.* disordered by temptation but not destroyed, i. 122. not made known for example without temptation, i. 131. gifts of, necessary, i. 128. envy ruins any we may have, i. 310. once slain as Zedekiah's sons reason is put out as his eyes, i. 394. bad men die prematurely to, *ib.* 81.
- Virtues*, Job maintained strict guard of the several, i. 19. of the Saints brought out by tribulation, i. 18. the Saints shine as stars in their several, i. 25. Job's sons and daughters represent divers, i. 53. refresh each other by turns, i. 56. feasted by the eldest born in us, Faith, i. 113. of good men never really destroyed, i. 121. hypocrites cannot have all, i. 271. two precepts unfold into manifold, i. 581.
- Virtues*, three daughters of Job denote the three divine, i. 53. 122. the four cardinal, called the four corners of our house, i. 118. these, compared to the four rivers of Paradise, *ib.* are the munitions of the mind, i. 208. ii. 14. the, denoted by days and months, i. 208. of the soul are the walls of Jerusalem, *iii.* 404. sweetness of, denoted by myrrh, amber, and cassia, *iii.* 695.
- Virtues* when roused by strokes stirred up to fragrance, i. 18. simplicity and uprightness necessary to, i. 33. we must offer the sacrifice of prayer for each several virtue, i. 58. that is not an offering for, which does not restrain the hidden motions of the heart, i. 59. we must estimate, according to the original intent, i. 60. *iii.* 285. after good works must be carefully examined, i. 64. there is no true, without faith, i. 113. in what various ways the devil plots against our, i. 113. 114. appearing weak in the righteous for a moment are afterwards strengthened in a more genuine way, i. 120. 126. ii. 400, 401, 402. God mercifully corrects him that is puffed up on account of his, i. 377. kill those whom they puff up with self-confidence, i. 383. *iii.* 486. how imperfect are our, i. 439. he only is enriched with, whose mind is inhabited by God, ii. 78. true, lie in love, ii. 460. some are fed by the bark of trees, i. e. the appearance only of, ii. 472. many seek the reward of, and not virtue itself, ii. 473. no longer virtues when they take service with vice, *iii.* 256. how, degenerate into vice, *ib.* discretion must be observed in the exercise of, *iii.* 284. when the virtue of Divine fear is itself lost the image of, is often retained, *iii.* 346. all, are at once overwhelmed by the unsubdued lust of the flesh, *iii.* 404. vices concealed under the semblance of, *iii.* 544. 611. the mind of the Elect keeping close to the internal light able to distinguish clearly, from vices, *iii.* 611. what appears true virtue in the eyes of men is no virtue in the eyes of God, *iii.* 641. deprived of merits through concealed vice to which it is joined, *ib.*
- Virtues*, the seven, or seven gifts of the Holy Spirit, i. 119. (*v. Holy Spirit, gifts of.*) four stages of, and first fear, i. 266. the wicked endeavour to pervert those beginning in good as well as those who are advancing, ii. 472. we ascend to, by certain steps or stages, ii. 561. 588. what to be feared in every stage of, ii. 560. various accessions in attaining the topmost pitch of, ii. 585. 589. wherein the steps of, consist, ii. 586. some are called the highest, some the mixed or intermediate, *iii.* 256. the practice of every virtue must be sometimes abandoned and sometimes employed, *iii.* 284.
- Virtues*, the spiritual house rests on the four cardinal, and by what shaken, i. 118, 119.
- Virtues*, each particular virtue destitute unless one lends its support to another, i. 56. 64, 113. ii. 46. must all be united in faith, i. 113. none are true, without wisdom, *ib.* one virtue without another is either none at all or the very least, ii. 519. 546. all lift themselves up in the sight of the Creator by reciprocal aid, ii. 519. each separate virtue so much the less worth in proportion as the others are wanting, ii. 546. the connection of, one with another, *ib.* the cardinal, are the more perfect in proportion as they are mutually joined to one another, ii. 547. humility the source of, *iii.* 256. obedience the sole virtue which implants others in the mind and keeps them safe when planted, *iii.* 681.
- Virtues*, the sweetness of, manifested in tribulation, i. 18. how the several, feast the mind every one in his day, i. 56. 119. to this feast faith, hope, and charity must be invited, i. 57. pollute us with pride though often but slightly, *ib.* sometimes enfeebled, i. 118. often overwhelmed in temptation, i. 121. increased by the scourge,

- i. 132. how vices may serve to the advantage of, i. 176. the first virtue is to avoid sins, the second to amend them when committed, i. 342. without practice useless, i. 388. the wicked seek to make the attainments of, but eschew the toils thereof, i. 390. by the very means of, the mind is sometimes thrown into greater disorder, i. 421. iii. 489. by our, we are not able to rise again without the favour of God, i. 458. vice often perfects that which, begin, i. 521. what motions of the mind the good things we see in others ought to excite, i. 562. kindled afresh in temptation, i. 603. the wonderful splendour of, iii. 153. more firmly strengthened when shaken by the contrary winds of praise and slander, ii. 561. by very, the mind is sometimes elated, iii. 40. 48. the war of temptations often increase with increasing, iii. 140. preserved whole when contrasted with vices past, iii. 278. profitably wanting, to preserve those we have, iii. 279. every vice contracts and every virtue enlarges the mind, iii. 322. how the production of, is conceived in the mind, iii. 344. 392. God wisely keeps down the too luxurious fruit of our virtues, iii. 347. how lost, iii. 344. while, are more exuberant than is necessary they often dry up, iii. 347. the proportion of fruit follows the measure of, iii. 396. many, now need to be displayed which were not necessary in Paradise, iii. 694.
- Virtues*, heavenly, which behold God without ceasing are made to tremble, ii. 307.
- Vision*, difference of, between those blessed ones in the Spirit and men in the flesh, ii. 62. the, of God begun here by faith, ii. 393. (v. *Sight. See.*)
- Visions*, high, slay not, i. 286. the 'bed' of the heart troubled with, of Judgment, i. 447.
- '*Visit*,' what for the Lord to, 'us at dawn,' i. 454.
- Visitation*, arrows of, i. 367.
- Voice* of Angels, i. 74. (v. *Speech.*) of souls, i. 75. of the head passes to the voice of the body, and vice versa, ii. 450. of God said to be heard not in joy but in terror, iii. 223. when, of the Lord is heard, iii. 229. of God strikes the sinner like thunder, iii. 228. the ways of God's, unknown, iii. 229. what the, of the Spirit, ib. the power of God's, ib. God's, raised in a cloud by mystical teaching, iii. 362.
- Voluptuousness*, a common attendant on feasting, i. 36.
- Vows*, he that has vowed vows, but is unable from weakness to pay the same, has it dealt to him in punishment of sin, ii. 241. to take an oath is to bind ourselves with, of servitude to God, iii. 510. what he must do who has been unable to fulfil his, ib. (v. *Wish.*)
- W.
- Wages*, best, of men beyond this life, i. 422.
- Walk*, what to, unto emptiness denotes, i. 394. and in the way of the vineyards, ii. 275.
- Wall*, what a rising, easily destroyed denotes, i. 480. what to daub a, that has been built up, ii. 322. to break through the, of faith, ii. 490. to pass over a, iii. 149. to dig in the, iii. 466.
- Wandering*, if outward, be shut out inward retreat is laid open to the earnestness of the mind, iii. 392.
- Want* and suffering, temporal and spiritual, man's lot, i. 426. we are more truly in, in proportion as our need is more inward, ii. 540. a double signification of, in Holy Scripture, iii. 623, 624.
- War*, Job compared to a city in time of, assaulted by an enemy both from without and within while the city stood unshaken, i. 22. what for God to 'rain down His,' ii. 191. the mind of the righteous is sore beset by a grievous, from the corruptible body, i. 351.
- Warfare*, our life as a, i. 418. or a militant service, ii. 56. 'trial' itself is a, i. 418. ii. 56. life as a, making daily progress towards an end, i. 422.
- Warning*, sin to be 'considered' in others for our, i. 400.
- Wars*, spiritual, i. 351. iii. 418. (v. *Battles.*)
- Wash*, how the righteous are said to, their hands in the blood of sinners, ii. 343.
- Washing*, parts of the very sacrifice need, i. 556. what denoted by the ground consumed little by little by, ii. 60.

Watchful, power makes some proud, others, i. 253. the, Christian scents danger afar off, iii. 488.

Watchfulness and humility acquired through trials and scourges, i. 110. must be observed against the very sweets of evil enjoyment, i. 202. how, should precede the rising of anger, i. 206. the great necessity of, on every side, ii. 423. 451.

Watching, the, of the soul how necessary, ii. 423. vainly is all the rest watched and defended when one spot by which there is entrance for the enemy is not defended, ib.

Watchtower, what to set one's self a, denotes, iii. 488.

Water, gift of living, i. 326. what to pour, into the river when the gardens are parched, i. 468. he may be said to wash himself with, in the evening, who washes out the defilement of evil thoughts with the tears of penitence, i. 555. the various things denoted in Scripture by, and waters, ii. 10. 400. iii. 342. 346. 362. what is meant by God tying up, in the clouds, ii. 302. by the, of the sea gathered in a skin, i. 445. ii. 407. by the runnings of, ii. 440. how our, is sure, iii. 501. to sow upon all waters, iii. 690. denotes the watering of the Holy Spirit, ii. 49. 400. sometimes peoples, ii. 299. 305. 400. iii. 343. how to drink up scorning like, iii. 81.

Waves express the swelling cares of this world, ii. 543.

Way, Job's, of making various assaults without and within, i. 23. of falling back, i. 388. the weak find theirs dark and are stripped of glory, ii. 144. the Lord makes the, of this world rugged to His Elect, iii. 40. rest not allowed us lest we stop on our, ib.

'*Wayfarer*,' holy men here engaged in temporal things compared to a, i. 491. the, conducted to heavenly bliss, i. 616. he is a, who minds that the present life is to him a way not a native land, ii. 218. none but the, understands the miserable lot of the wicked, ii. 219.

Ways, two, in which God wounds that He may heal, i. 344. all are 'to emptiness' that earn not life, i. 395. evil of going two, i. 52. man's, is hid to him, i. 249. how the, of God differs from the, of the world, i. 266. how a way differs from a path, ii. 39. what are the, of God, ii. 205. 315. iii. 121. they are to be consulted who look on this life not as their native land but as a way, ii. 218. to keep the,

of God and not to decline from them, ii. 251, 252. what the, of the sinner, ii. 284. of the Redeemer, ib. the wise man goes forward by imitating the, of God, ib. what to search and try our, ii. 323. how the way and place of Wisdom in man unseen, ii. 398. actions of men called, ii. 521. we decline from the, when we consent to error, ii. 525. present life is the way home, iii. 40. the Lord makes the, rugged to His Elect that they may hasten home, ib. of the Lord, iii. 120. of Divine Wisdom open to all through the Incarnation, ib. of the Lord mean in appearance but to be revered in understanding, ii. 121. what to understand the, of the Lord, ib. what is the narrow way, iii. 246. Christ forsook the many who were wandering in the broad, iii. 413. of God are His doings, iii. 548. how Holy Church considers the, of her house, iii. 699. (v. *Path*.)

Weak, the, Satan like the ant-lion terrible to, i. 274. alarmed at the prosperity of the wicked, i. 316. when the, see the children of glory suddenly overthrown they exclaim, 'See what a nothing is man,' i. 317. and indiscreet lifted up on the score of what they have done well fall the worse into sin, ii. 40. the doings and sayings of better men not to be rashly censured by, i. 253. while the, behold bad men flourish and good men tormented they speedily fall back to evil things, ii. 110. why the, envy the success of others, ib. find their way dark and are stripped of glory, ii. 144. measure the offences of others by their punishments, ii. 217. in such proportion esteem a man righteous as they see him obtain all he desires, ii. 241. plain and comprehensible discourse must be preached to the, and uninstructed, ii. 301. Christ taught the, not from earth nor too far off, ii. 302. the minds of, are unsteadied from the hearing of truth, ii. 343. persecution pressing on the Church multitudes of, fall away, ii. 403. every damage of the, is by compassion made to pass to the hearts of the strong, ib. assailed by mighty tribulation fall from cowardice, iii. 149. fear first restrained the, from sin, iii. 295. he who from his secret infirmities considers how weak he is keeps himself down in humility, iii. 445. God chooses the, and ignoble things of

- the world to destroy the strength of the devil, iii. 587. the falls of the strong increase the destructions of, iii. 637.
- Weakness* of our clay, (body moistened with soul, i. 550. when the body is worn down with, the mind becomes faint also, i. 9. of those who are powerless in their own strength is the more strengthened in the love of God, i. 233. the fire of rage cooled from the consideration of one's own, i. 307. how many weaknesses the body is subject to, i. 459. our very health itself is, or sickness, ib. how many weaknesses our mind experiences, ib. our, the keeper of the power of God, ii. 401, 402. of what nature is the, of humanity, ii. 469. we must first consider our own, before we offer advice, iii. 22. how great is human, when Divine protection leaves us to ourselves, iii. 48. the advantages derived from the cultivation of a sense of our own, iii. 53.
- Wealth*, Job shewn to have but little value for, i. 35. often causes discord in families, i. 36.
- Weariness*, i. 544.
- Web*, man's life grows to an end as a, but never stays, i. 434.
- Webs*, best works done for man's praise but spider's, i. 474.
- Wedlock*, bond of, may be hurtful from circumstances, iii. 165.
- Weep*, who is unable to, his own sorrow, i. 564.
- Weighty* one thing to be weighty by constancy and another to be, by offence, ii. 399.
- Wells*, what is the hidden meaning of digging, ii. 239. a contracted, denotes bad habit, iii. 183. 185. there would be a bottom to the, if there were any bounds to sin, iii. 185. the meaning of Isaac digging, in a strange nation, iii. 266.
- West*, what is meant by going to the, ii. 249.
- W hale*, the great, is Antichrist, i. 193. why the, denotes our old enemy, i. 445. which God restrains, ib.
- Wheat*, ears of, signify germs of good thoughts, i. 59.
- Wheel*, how the wicked are made like a, ii. 274.
- Whirlwind*, the dark, i. 190. sin to be seized by penance as by a, i. 207.
- Whispering* of the hidden word is the very utterance of inspiration itself, i. 279. the reins of, are the sources of that inspiration itself, ib. what is God's, to us, i. 280.
- Wicked*, Job's friends not, i. 23. the righteous now not understood by the, i. 198. when changed cease from disquietude, i. 232. dying without wisdom find not life, i. 302. crushed in the gate of judgment, i. 318.
- Wicked*, the, serve God's purpose against their will, i. 333. mouth of, stopped, i. 342. stubbornness of strength of, i. 380. like the torrent that fails in summer, i. 385. pass easily and swiftly to depths of misery, i. 386. seem to conquer a sin, but relapse, i. 389. paths of, "involved" by sin leading to sin, i. 391. shamed at sight of the Church in judgment, i. 402. stand not in judgment, i. 438. build dwellings to fall on them, i. 491. both the, and righteous die in the flesh, i. 524. the, one, Christ's flesh given up to the 'hands' of, i. 526. God helps not the permitted counsel of, i. 547. suffer finally, and even the righteous here, i. 557. the eyes of, fail when their objects perish, i. 609. full of suspicion and uncertainty, ii. 72. fear, but put off fear for the present, ii. 73. the finally, set themselves stoutly against God, ii. 75. the 'stout neck' of, is wealthy pride, ii. 76. sides of, 'fat' with evil followers, ii. 77. takes no root in the eternal land, ii. 78. darkness and flames for, ii. 79. their sins of speech, ib. keep far off from discipline, and in low pursuits, ii. 107. light of, to be quenched at last, ii. 122. work their own confusion, ii. 123. pride 'the firstborn of death' consumes, ii. 128. go at last to their own place, ii. 134.
- Wicked*, the, wrest words of favourable import to the service of accusation to wound more deeply the life of the righteous, i. 265. how the sentence of the cutting off of, may be spoken true, and how false, i. 269. the mind of, compared to a moth, i. 297. puffed up seeing the counsels of God against their inclinations strive to alter them to serve themselves, i. 333. pass away rapidly from this short life to eternal punishments, i. 386. extol the rectitude of God's justice when security from ill rejoices them, but when corrected from above they question the Divine policy, i. 464. without knowing their own crookedness boldly pull in pieces the uprightness of others, i. 468. sometimes proffer good works

but not rightly, *ib.* while the, refuse to bewail evil thoughts in themselves they invent them in others, i. 578. invent evil in others and make use of it as a solace of evil doing, *ib.* the light of, in the day time is dimness at eventide, i. 605. in what sense God knows the, and in what He does not know them, ii. 13. how many the straits and how great the mental anguish of, ii. 74. the joy of, is soon at an end, ii. 122. dried up and barren state of, ii. 131. how short-lived is the glory of all the, ii. 132. eternal punishment awaits, *ib.* in the soul of, one set of bad habits succeeds another, ii. 193. all the, as chaff and by the sudden blast of Divine wrath to be carried to the fire, ii. 209. before the eyes of God the life of, as ashes, *ib.* the mirth of, passes on to woe but the woe of the innocent to joy, ii. 214. flourish here to be cut down hereafter, ii. 236. abuse the prosperity of this life to oppress the righteous, ii. 269. the mind of, lighter than the surface of water to the wind of temptation and breath of error, ii. 274. tied fast by the bonds of everlasting cursing when either the right faith or the right rule is not held, ii. 275. like an unfruitful stump are broken to pieces, ii. 280. feeding the barren flesh deserts the care of the soul, *ib.* difference between the ungodly and wicked man, ii. 324. what the place of, ii. 340. live in darkness and die suddenly in the night, iii. 95. the hand of God unforeseen snatches away the, by the violence of sudden death, iii. 97. the punishment of, will open his eyes which were long closed by sin, iii. 98. with loud and great voices the preachers declare to the, the terrors of eternal judgment, iii. 372. why compared to molten shields, iii. 602. the shields of the devil guard the, from the words of holy reproof, iii. 603. united together against the good, iii. 625. elated with the swelling of pride look down upon all, iii. 648.

Wicked, the, what the hope of, i. 197. consumed by the breath of God's nostrils, i. 268. the envy of, against the righteous, i. 340. seek a refuge, i. 609. what thing the, in great power have proper to them, ii. 76. members of the devil, ii. 93. iii. 625. flying the iron weapons rush upon the bow of brass, ii. 192. compared to a sword in its sheath, *ib.* to

lightning, ii. 193. what the counsel of, ii. 207. how the way of, is reformed to their face, ii. 219. permitted to prosper, and the Elect of God are held fast under the reins of the scourge, ii. 224. how withdrawn from the present world before their time, ii. 232. fix their heart on the love of the present life and seek after nothing beyond, ii. 233. established in earthly things, ii. 234. look for the afflicting of the righteous, ii. 272. day by day dragged to punishment, but know it not, ii. 273. like a wheel, ii. 274. like stubble, *ib.* blessed for a time, yet held fast in the bond of cursing, *ib.* obey the desires of the flesh, and care little for the life of the soul, ii. 280. hearts of, are dens of Satan, ii. 313. how, pursue by oppression the beginnings of good in the righteous, ii. 471. deride the affliction of Holy Church, ii. 483. how, fly far from Holy Church, *ib.* the paths of, likened to waves, ii. 487. overturn the feet of Holy Church, *ib.* taken out of this life suddenly, iii. 95. the severity of God punishes the, longer it has borne with them, iii. 97. in two ways crushed, iii. 112. all the, rightly called oppressors, iii. 147. why God permits the, in their wickedness, iii. 157. hypocrisy of, shewn in two points, iii. 179. are shadows of the devil, iii. 562. commit evil under the appearance of good, iii. 598. (*v. Ungodly, Bad.*)

Wife, Job's, compared to a treacherous citizen, i. 22. Job's, a type of ill livers, i. 27. Job's, (*v. Job,*) used by Satan against Job, as Eve was against Adam, i. 137—139. set under and not over the man, i. 137. mind of, Satan's ladder to the husband, *ib.* not permitted to teach the husband, i. 138. the ill-advising, is the carnal thought goading the mind, i. 172. the Elect treat ill suggestions as Job his, i. 173. Job's, a type of the carnal in the Church, i. 155. Job's hardest temptation from, iii. 2.

'Wilderness,' the, men or spirits forsaken of God, i. 104. what the, denotes, *ib.* i. 118. and the great wind from the, i. 104.

Will of God that we pray for mercies delayed, i. 75. we ought to follow the known, of God, i. 337. we must subject our own, and pursuits of this life to the bridle of the Supreme

control, i. 597. God regards the, of the wicked rather than its fulfilment, ii. 71. of our own, what the Devil prompts amiss we fulfil, ii. 99. the, of the Apostate Angel ordered by God, ii. 255. how men conform to the, of God, ii. 371. in every thing here the Inner, must first be enquired into, iii. 131. by what means God declares His, iii. 263. how pernicious to follow our own, iii. 283. nothing more difficult for man than to struggle against his own, iii. 547. those whom an evil, perverts, adversity frequently corrects, iii. 621.

Will, free, how the, of the first man in his state of innocence availed to his desert, i. 220. how, availed in the Angel, ii. 295. we are led to commit evil deed of, by the suggestion of the Devil, ii. 99. every one is drawn to sin by the Devil, yet following his own, which may be called free, iii. 399. (v. *Free Will*.)

Willows, the reprobate are like, which flourish and have no fruit, iii. 563. the good are sometimes designated by, from their greenness, ib.

Wind, the, man in temptation like a leaf driven by, ii. 37. the wings of, denote the virtues of souls, ii. 399. how the, takes away desire, ii. 491. he sits upon the, who rejoices in earthly prosperity, ii. 499. denotes the unclean spirit, iii. 208.

Winds, what for God to make weight for the, ii. 399.

Windows, the five senses called the, of the body, ii. 516.

Winepress, what to tread the, of the Church, ii. 266.

Wings, what, of living creatures joined one to another denote, iii. 352. what for God to fly on the, of the wind, ii. 304. and God walketh above the, of the wind, ii. 399.

Wings, spiritual, what they denote, iii. 64. signification of striking of, ib. what the, of God denote, iii. 514. what is meant by the, of animals, iii. 664. meaning of drop down their, ib.

Winter named as betokening unbelief, i. 68. present life, iii. 232.

Wisdom gives assent when it refreshes the mind with the hope and assurance of eternal things, i. 56. less worth if it lacks understanding, ib. (v. *Virtue*.) may uplift, i. 58. the first grace which is engendered in the heart of the Elect, i. 113. is bestowed by the Holy Spirit against folly, i. 119. and tutored by its

means, i. 120. due from man to his neighbour, i. 142. gold stands for, i. 228. the wicked dying without, find not life, i. 302. the Church can spare that of misbelievers, i. 404. vain, Job valued not, i. 409. awe due to God's, i. 496. first engendered in the Elect before all other graces that follow, i. 113. what is, of the righteous, i. 614. why derided by the world, ib. various gifts of one, and the various degrees of its dwelling in man, ii. 7. the reprobate hear the words of, but the Elect hear and taste too, ib. sayings of, confirmed by continuance in living, and made strong by the practice of deeds, ib.

Wisdom, our faith is, i. 113. confirmed by removal of folly, i. 120. inordinate, injurious, i. 161. ii. 275. called gold which purchases eternal blessings, i. 228. of the world to be put from the mind, i. 247. foolishness of proud, i. 503. 611. ii. 297. false, of the world learnt at a price by the young, i. 614. wherein human, consists, i. 611. 614. before strength now, strength before wisdom at last, ii. 13. what the, of the righteous, ib. false, ii. 111. carnal, to be despised by those that have the light of truth, ii. 221. unto sobriety difficult to be maintained, ii. 276. 297. 461. words of God's, often stained with the adornments of eloquence, ii. 375. the mistress of good works vouchsafed by degrees of increase, ii. 589. various degrees of, ib. humility necessary to, iii. 255. true, of man is humility, iii. 269. of the world is not trustworthy, iii. 501. human, compared with divine is foolishness, iii. 663. (v. *Christ. God, Wisdom of*.)

Wisdom of God, Christ is the, ii. 8. God's personal and inherent, ib. incarnate, denoted by 'tree,' ii. 48. they cannot come to true, who are deceived in confidence of their own false, ii. 111. iii. 258. of God known by means of a false folly, iii. 259. of Holy Church exercised when tried with words, ii. 318. letter inconsistent unless taken of divine, ii. 362. what not to know the price of God's, ib. man did not of himself know the merit of the gift of, ii. 363. pleasures of this life exclude true, ii. 366. not 'found in the land of those that live sweetly,' ib. ii. 367. 368. they are strangers to, who are wise after the world, ib. ii. 369. the worldly unable to enjoy the repose of, ib. cannot rest with 'a

sea,' i. e. the worldly, ib. busy thoughts of earth must go ere, come, ii. 370. can dwell with cares borne with obedience, ii. 371. why, cannot be compared with the sardonyx or sapphire, ii. 375. difference between, and servants of, ii. 380. Saints partakers of, not compared to her, ii. 381. is and is wise, the servants of, may be, and not be wise, ib. 'hidden' from the eyes of all living,' ii. 387. 394. makes holy the mind that it fills, ib. how seen, and how not seen, ib. never seen by any that live in the world, ii. 389. seen in His Essence by Saints and Angels, ii. 390. 'place' of, is the Father, 'place' of the Father is, ii. 397. evil spirits have 'heard of the fame of,' ii. 396. 'place' and 'way' of, in man unseen,' ii. 398. the mistress of good works, ii. 589. they who seem to themselves to be wise cannot contemplate the, of God, iii. 258. what is requisite to contemplate, Itself, ib. of the Saints is from God, iii. 369. is placed not in voices only of the Elect, but in their inward parts, ib. he who as yet despises not himself does not lay hold of the humble, of God, iii. 651. far surpasses the brilliancy of dyed elquence, ii. 375. why, came into the world, ii. 374. seen and known to the world only through the assumption of carnal flesh and rational soul, ii. 383. born of the invisible God, and coeternal with the Father, ii. 387. how God made, to be seen, declared, prepared and searched out, ii. 403. made the wisdom of the world foolish, iii. 302. 574. body of Christ called the house of, iii. 587. he who as yet despises not himself, lays not hold of this humble wisdom, iii. 651.

Wisdom without simplicity vain, i. 33. the, of the strong despises the prosperity of the wicked, i. 317. of the world how perverse, i. 614. to give counsel to, Itself is wrong-mindedness, ii. 297. Saints careful that they shine not in their own, ii. 552. (v. *Prudence*.)

Wise, the, by obedience and charity the simple near to, i. 100. worldly glory even now scorned by, i. 317. what to be, unto sobriety, i. 161. ii. 229. 275. 297. 334. 461. iii. 282. God taketh the, in their own craftiness, i. 333. 337. the, of this world precipitate themselves to ruin, ii. 123. who are the truly, ii. 111. the crown of the, is their riches, ii. 553. the,

in his own eyes difficult to render humble, ii. 276. how the old Fathers were inwardly, and outwardly administered the affairs of the world, ii. 370. the words of God's precepts differ from the, ones of this world, ii. 375. the old age of the heart is required in the, ii. 417. in and concerning their exile the, have many causes of groaning none of rejoicing, ii. 367. how the eyes of, are in their head, ii. 284. 450. the really, study to be and not appear so, iii. 9. he who is more powerful than the rest believes himself to be more, than the rest, iii. 166. a man is made like an apostate Angel who prefers himself to the rest of men, iii. 167. the understanding of, denoted by the sun, iii. 636. in Holy Church often through the falseness of their opinions incline to the footsteps of the devil, iii. 638. of this world adhere to Antichrist, iii. 609. and bend their hearts to yield to Satan's tyranny, iii. 636.

Wisigoths, who the, and how they differed in faith from the Ostrogoths, note, a. i. 1.

Wish of Job, if liberal, impious or unmeaning, i. 179. Job's before explained, i. 563. Zophar pretends a kind one, that Job were instructed, i. 578. Job's, for his friends to be like him, a kind one, ii. 89. the quicker a bad, is suffered to be fulfilled it is usually punished the more speedily in proportion, ii. 188. as often as good, obtain their effect they are multiplied, iii. 665. (v. *Vows*.)

Wishing, the manner of, in Holy Scripture is not in the spirit of one uttering curses, but of one pronouncing prophecies, ii. 127.

Witchcraft, disobedience the sin of, iii. 681.

Witness, God both Judge and, i. 520. to heavenly discipleship is the gift of brotherly love, i. 461. the Elect are God's against all sin, i. 561. Christ not known of men had His alone, ii. 102. (v. *Testimony*.)

Witnesses, God's are they who bear witness by the practice of holy works what are the rewards of truth, i. 561.

'*Woe*' is said of the ungodly, i. 557. of the damned is infinite, ii. 187. how the words of God are said to contain, iii. 151.

Woman, Satan useth to tempt by per-

- suasion of, i. 137. nature of, not evil, i. 141. is taken either for the female sex or else for frailty in Holy Scripture, ii. 40. the first bidder of unrighteousness, ii. 68.
- Womb*, what denoted by, iii. 290. how the sea bursts forth as if proceeding from, ib. iii. 294. and the time of the sea breaking forth, ib.
- Women*, holy, represented by 'skin,' served the Lord by outward offices in His Passion, ii. 153. in the hour of the Cross 'stuck close' to Him, ib.
- '*Wool* and linen together,' what a garment woven with, denotes, i. 488.
- Word* of God compared to a river, i. 6. fulness of, for instruction of all, i. 9. the feast which Job's sons give is on the, i. 47. the prophetic, while all the evil happens which it foretold alone returns unharmed to the Lord, i. 101. the 'hidden,' seeks the mind when abstracted from things visible, i. 279. God forms the power of His, to each one according to the diversity of character, i. 327. the manna of God's, by the figure of the Wise Man is suited to every taste, i. 328. iii. 448. while God refreshes the souls of the Elect with the food of His, He makes them strong to resist temptation, i. 346. the fruitfulness of the, i. 354. while we are made wholly subject to God we are replenished further with the, of preaching, ib. the, to us is often His judgments, i. 516. sometimes God speaks to man, and sometimes man to himself, i. 578. the Elect hear and taste the, but the reprobate hear only, ii. 7. meaning of the, being 'hidden in the bosom of the heart,' ii. 252. progressive mode of preaching the, ii. 303. the, like silver for clearness, ii. 332. should be explained discreetly, and adapted to each one, ii. 333. 448. why the, is like great spoils, ii. 333. is a 'sword,' ii. 444. what to corrupt the, ii. 579. called seed, iii. 24. good, out of season defiles the speaker, ib. of preaching is like seed, iii. 431. made known to us in a dream when we rest from outward engagements, iii. 31. the enemy daily endeavours to pluck out the, from the hearts of men, iii. 58. as conserves to give us strength, iii. 315. the more the, is bruised its virtue increases, ib. power of the, to persuade us to abandon all things visible, and tolerate all tortures, iii. 335. how God disposes us to hear His, iii. 339. returns back with abundant increase, ib. Holy Scripture called 'heaven,' and why, iii. 345. the Morning Star to the Elect but evening star to the reprobate, iii. 357. the voice of God lifted up in a cloud when uttered to the darkened hearts of unbelievers, iii. 361. how rejected, iii. 364. for the arrows of God to go forth in light is for His, to resound with manifest truth, iii. 365. power of, variously distributed, iii. 421. how it is manna and the earth, iii. 448. power of the sword of, iii. 588. separates the precious from the vile, iii. 591. (v. *Speech of God, Preaching, Scripture.*)
- Word of God*, the, assumed the humility of the flesh without injuring His sovereignty, i. 96. either the, or the Holy Spirit is said to fall in order to describe the suddenness of His coming, i. 107. the invisible Son is called the hidden, i. 278. the Wisdom of God, ii. 151. 362. the flesh of, called the foolishness of this Wisdom, ii. 151. (v. *Son of God, Wisdom.*)
- Word*, a, should not be over hasty nor indiscreet after due silence, i. 145. a multiplicity of words shews a want of meaning, i. 463. what to repeat a, in prayer, i. 600. a proper, out of season improper, iii. 89.
- Words*, some, in Job's answers sound harshly to inexperienced readers, i. 20. those who maintain that Job committed sin by his, reproach God, ib. more poignant than wounds, i. 22. those who treat of the Sacred Oracles are forbidden the elegance of, i. 10. to speak, to the wind is to talk idly, i. 410. what are idle, i. 411. weighing of, before speaking hinders strife, i. 416. of adversaries whether good or bad are unwelcome, i. 494. a man full of, shall not be justified, i. 575. the 'windy,' of the wicked, ii. 88. windy, sometimes sound but blown out through the self-elation of the speaker, ib. what to set, before God, ii. 289. they that disregard the, of the Teacher employ his teaching for an occasion of contention, ii. 173.
- Work*, the, composed in sickness, i. 9. of Satan on earth, i. 96. a good, Job's friends sinned by doing ill, i. 145. no return for, after death, i. 437.

Works, the, of God unsearchable, i. 324. and really marvellous, ib. denoted by the hands, i. 537. 597. by the name of sons in honour are good, those in dishonour are bad, ii. 63. set forth by the title of arms, ii. 128. by crop, ii. 131. almost all good, come from the thoughts, i. 599. thought the root of, ii. 131. let no one boast himself of his own good, let no one despair of those whom he sees still cold, iii. 329. grass denotes the, that lead to eternal life, iii. 337. the good we do belongs both to God and to ourselves, iii. 595.

Works, as there is difference in, such there will be also in dignity, i. 237. often the cause of damnation which we think to be the aggrandisement of virtue, i. 249. two vices often accompany good, i. 534. in good, deceit is committed in three ways, ib. man uncertain here concerning his good, ii. 63. less, are to be let pass for the usefulness of greater, and none must be neglected, ii. 431. the affairs of the weak to be entrusted to the management of those strong in good, ii. 432. must be built on faith, ii. 181. many by, contradict the faith which they profess, iii. 307. we must take thought first not to do any evil, and secondly to do no good, inconsiderately, iii. 483.

Works, good, we must take care that our, be not too few or unexamined, i. 64. the righteous fear lest they sin in their, i. 252. eloquence of doctrine vain without, i. 354. men full of, reach the grave of Eternal Rest, i. 362. best, done for man's praise but spider's webs, i. 474. with how many, Job still feared, i. 533. to be done in time, i. 572. when we condemn purity of, we often lose knowledge also, ii. 181. not to do, is one thing; not to love, is another; and to hate, another, iii. 119. faith without, is useless to salvation, iii. 567. (*v. Action.*)

Works, good, much better ascertained by prayer than examining, i. 58. various machinations of the Devil to destroy, i. 60. God judges, much more evil ones, i. 146. how great dangers attend, i. 534. ii. 556. often our good points are spoiled by deceit robbing us of, and brought to nought through sloth, i. 535. we admire a man not so much for beginning as holding on in, ii. 83. he is clothed in

the cold who sometimes does good, and sometimes evil, ii. 263. 422. those are not, which are defiled by evil works springing up, ib. better to do, from affection than by command, ii. 431. the righteous are careful to be strong in spiritual, as they were long strong in the carnal, ii. 439. a debtor is not quit who pays back much, but he who pays back all, ii. 556. in good, elation should be guarded against, ii. 571. our evil, are always purely evil; but our good, cannot be purely good, iii. 700. ought to be the offspring of a pure heart, i. 197. as garments cover the body, so good, the soul, ii. 263. one thing to do good, by command, another from affection, ii. 431. in all our, we do good to ourselves and not to God, ii. 225.

Works, good, the devil cannot check, he endeavours in their progress by many ways to pervert, i. 62. if they would be safely preserved must be concealed, ii. 425. should be hidden in set purpose and made public by necessity, ii. 426. the Elect are almost the only ones who do not see the good, which they afford in themselves as an example to all men, ii. 557. sometimes permitted to recall our good, and relate them, ii. 558. can hardly exist in us without great peril, iii. 8. he calls his enemies to the spoil, who reveals his treasures in the way, i. 484. with what secrecy good, should be performed, ib. unseasonably displayed come to nought, i. 480.

Works, good, we are buried within ourselves when we do not shew ourselves outwardly in, i. 598. interior thoughts are open to the eyes of God alone, i. 410. no one should boast of his good, iii. 329. of righteousness should be preferred to, of mercy, ii. 428. some when they do good, directly forget their wickednesses, ii. 556. exterior gifts are seasoned by interior pureness of heart, ii. 571. we must retire from external things to the heart to examine, iii. 107. with what anxious circumspection we should abstain from thoughts which proceed to evil, i. 59.

Workmanship, man pleads God's, i. 548. compared to the sea as a monastery is to a haven, i. 2, 3.

World, end of the, thought to be at hand, i. 3. and note f.

World, the, our sinning is a birth of

- children to, i. 182. holy sorrow likes not light of, i. 243. alive to some that are dead to it, i. 245. those desiring to die to the, often compelled to fill worldly offices, *ib.* death to, more longed for the nearer gained, i. 247. Eliphaz says of this, what is true of the next, i. 269. Christ finds the slave of, as David the Amalekites, i. 300. man a little, i. 327. vanity of the labours of this world not seen till at last, i. 427. good men choose death to, i. 450. what is built in, will not stand, i. 493. the poor of, set as sand to bind the sea, i. 502. what to bear the, and who are said to bear it, i. 514. Angels bear it, but bend to God, i. 515. punishments of hell are beyond the order of, i. 569. God transcends the spiritual as the natural, i. 590. simplicity of the upright scorned by, i. 614. men who die to sin thought dead by, i. 616. resurrection denied only till it ends, *ii.* 52. compared to the sea, *iii.* 290. raging against holy men shut up by God, *ib.* denoted by a horse, *iii.* 456. whose hoofs are bitten by Antichrist, *iii.* 458. the temptations of those who fight against the, *iii.* 539.
- World*, the, who are said to be dead to, and the, to them, i. 244. crucified to, and the, to them, *ib.* those who are dead to, bury themselves in the invisible depths of their own hearts, i. 247. the heart draws some on to seek the, which drives them back to search out the heart, i. 299. some fly indeed the business of, but exercise themselves in no virtues, i. 283. love of, overturns the seat of judgment in the soul, i. 330. some cloaked in the title of respectability are entrapped in the meshes of evil habits, i. 396. the wicked well nigh thrown off by that, which they love, *ii.* 281. is vile with God, *ii.* 360. wisdom of, foolish, *ii.* 481. origin of, *ii.* 272. when the, was but a little way from its origin God opposed man by the precepts of the law, *iii.* 294. *
- Worldly*, the, left to self-chosen hard service, i. 331. all endeavour by all they do to leave the remembrance of themselves to the world, *ii.* 27.
- Worms*, why called our mother and sister, *ii.* 114. what for the reprobate whether rich or poor to be covered by, *ii.* 216. the first man rottenness and his sons worms, *ii.* 295.
- Wormwood*, who said to be drunken with, i. 181. *ii.* 477.
- Wound*, he who is not laid low with one, stricken twice and thrice that at length he may be struck to the core, i. 85. closed wounds give more acute pain, i. 412. how wounds may be multiplied without cause, i. 518. man makes a, of his remedy, God makes a remedy of the, *iii.* 580.
- Wrangle*, we often, for a small payment in this life with great clamour, *ii.* 473. pastors forbidden to abandon their people in order to, about temporal goods, *iii.* 442. in what spirit we must, when necessity and charity compel us, *iii.* 443. we should, from the love of our neighbour who plunders us, not from a desire of revenge, *ib.* with what moderation we should, *ib.* how they differ from hypocrites who fiercely in defending their temporal possessions, *iii.* 444. with what charity this fault of wrangling should be reprov'd, *ib.*
- Wrath*, we may take mercy for, and wrath for mercy, i. 510. Saints withstand God's, when He sustains them, i. 512. no man can urge reason against God's, i. 540.
- 'Wrinkles'*, the, of Holy Church are double dealers, *ii.* 92. denote doubleness of tongue, *ii.* 93. the difference between 'having spot' and 'having,' *ii.* 493.
- Writers*, sacred, compared to rivers, i. 6. of Holy Writ, but the pens of the Spirit, i. 15. they speak of themselves as of others, *ib.* the custom of, in describing strong men, i. 34.

Y.

- Year*, what we understand by, i. 191. by acceptable, the future multitude of the faithful is foretold, *ib.* of grace, and months, wherein Satan is not counted, *ib.*
- Yoke*, Christ puts no heavy, on our mind's neck, i. 232. of Christ, why called easy, i. 45. 232. the, of worldly servitude is most burdensome, *ii.* 478. *iii.* 399. if any one has but once freed the neck of his mind from the dominion of temporal desires he enjoys already a kind of liberty, *ib.*
- Young children*, who in Scripture are called, i. 47. he is a 'little one' who loves earthly things, and 'a foolish one,' who is slain with envy, i. 309. 311. why, are very often seized by devils, *ii.* 211. the truth is revealed

to, iii. 651. who is little in his own eyes, iii. 650.

'*Young men*,' who called, in Holy Scripture, ii. 417.

Youth signifies the integrity of former life, iii. 55. the womb of evil thought, iii. 298. an age fit for good actions, ii. 38. sins of, found in manhood, ib.

Z.

Zaccheus, what, ascending the sycamore tree to see the Lord denotes, iii. 259.

Zeal, simplicity needs, i. 33. denoted by fire, ib. should be tempered by mildness, ib. Job's, in well-doing, i. 264. roused by rectitude errs not from the right path but obeys reason, i. 308. the, of holy men rebuking rulers proceeds from humility, not from pride, i. 407. should be restrained within its own proper limits, i. 582. must never transgress the

bounds of pity and right, ib. a fault never goes without pardon which is committed through excess of, in the love of God, i. 586. heretics call the, of Holy Church the madness of fury, ii. 120. while the weak leap forth to iniquity all the strong are tortured with the fire of, ii. 510. what and how great the necessity of, in a Teacher, iii. 141. iron pan denotes resolute, ib. discretion must accompany, ib. must not be dictated by secret hatred, ib. we must so exercise, for righteousness as not to fulfil the dictates of fury, iii. 191. of holy men on behalf of the Church, iii. 441. crafty plots of the devil to extinguish, of charity towards our neighbour, iii. 544. (v. *Jealousy*.)

Zedekiah, virtue once slain as his son's, reason is put out as his eyes, i. 394.

Zidon, (v. *Sidon*.)

Zophar, Job's words too true to snit with vanity of, i. 576. pretends a kind wish that Job were instructed, i. 578. presumption of, i. 580. (v. *Sophar*.)

THE END.



LIBRARY OF THE FATHERS.

PUBLICATION OF THE ORIGINAL TEXTS.

THE plan of publishing some at the least of the originals of the Fathers, whose works were translated in the "Library," has been steadily kept in view from the first, and Collations have now been obtained, at considerable expense, at Rome, Paris, Munich, Vienna, Florence, Venice, and the Editors have materials for the principal works of S. Chrysostom, for S. Cyril of Jerusalem, S. Macarius, Tertullian, and S. Augustine's Homilies on the Psalms. Collations are also being made for S. Gregory of Nyssa.

Of these, they have begun with S. CHRYSOSTOM on St. Paul, the Rev. F. Field, M.A. Trin. Coll. Cambridge, having united with them in this great task. He has already edited the Homilies on the Epistles to the Corinthians, and is now carrying through the press those on the Epistle to the Romans.

All the best MSS. known in Europe have been collated for this edition, and the text has been considerably improved, as that of the Homilies on S. Matthew had already been by the same Editor *. There is then every prospect that the English Edition of S. Chrysostom will be again the best extant.

All the extant European MSS. have likewise been collated for S. CYRIL of JERUSALEM and TERTULLIAN. Of these S. CYRIL is nearly ready for the press.

The publication of Tertullian has been delayed, because it was discovered that the result of the collations would be to make the text more genuine, yet more difficult than before. M. Heyse, who was collating for the Editors at Rome, being requested to search for the MS. or MSS. which F. Ursinus alleged that he had used, discovered the original papers of Ursinus, in which it appeared that the readings which Rigaltius adopted from him, were in fact only ingenious conjectures by Ursinus himself, which he gave out as collations of MSS. The Editor of the treatises of Tertullian already translated, being thus thrown back upon the older text, found reason to think that in those cases the readings, which Ursinus had corrected, although at first sight obscurer, were (he believes with one exception) the more genuine.

With regard to S. Augustine, there seemed reason to think that there was very little or nothing left to be done for the improvement of the text after the admirable labours of the Benedictines. Some collations which the Editors obtained, through their laborious Collator, from very ancient MSS. of his Epistles at Monte-Cassino, confirmed this impression. And this is again renewed by some Collations on the Psalms, which the same Scholar has made for them from a very ancient Codex rescriptus in the

* Mr. Field's edition of the Homilies on S. Matthew is supplied to Subscribers to the Library at the same reduced rate as the other volumes. [*Publisher.*]

Vatican. Still, besides the improvement of the text of any Father, if possible, the Editors had the distinct object of making single valuable works accessible to Clergy who could not afford to purchase his whole works. They, therefore, propose to publish S. Augustine's Homilies on the Psalms, since they are not only a deep and valuable Commentary on a portion of Holy Scripture, which forms so large a part of our public devotions, but contain, perhaps, more of his practical theology and hints as to the inward spiritual life, than most of his works. Besides the above Vatican MS, Collations are being made of some of the Bodleian MSS, which have not been used, since even an occasional improvement of the collocation, or still more occasional of the text itself, is not without interest in a work of such exceeding value.

Large Collations had been made for S. MACARIUS, and it seemed almost ready for publication, when their indefatigable Collator, M. Heyse, discovered in the Vatican an entirely different recension. In accordance with the rules of the Vatican, access was, upon this, denied them to all MSS. whatever of S. Macarius, and the edition has consequently been, for the time, suspended.

For S. GREGORY OF NYSSA considerable preparations have been made, although nothing is yet ready for the press.

For these undertakings, the Editors have only their private resources, (any profits from the translations having been much more than absorbed by the Collations.) The present number of Subscribers to the original texts is only 421. Works printed in England have, owing to the expense of labour here, but a limited circulation abroad. If then it is wished that the publication of the originals should proceed more rapidly, there must be additional Subscribers.

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